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THE
MONTHLY REPOSITORY
OF
THEOLOGY
AND
GENERAL LITERATURE.

POPULUMQUE FALSIS
DEDOCET UTI
VOCIBUS. *Hor.*

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names;—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between showy language and sound sense;—to warn him not to pay himself with words;—to shew him that what may tickle the ear or dazzle the imagination, will not always inform the judgment;—to dispose him rather to fast on ignorance than to feed himself with error."

Fragment on Government.

JANUARY TO DECEMBER, INCLUSIVE,
1826.

VOLUME XXI.

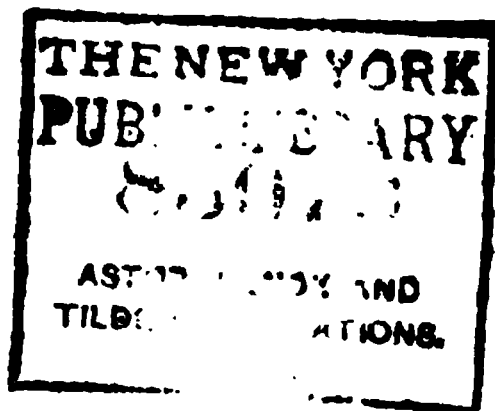
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PREFACE.

THE Editor now concludes the last volume of the present Series of **THE MONTHLY REPOSITORY**, and he cannot dismiss a work which has occupied his thoughts for Twenty-One Years without feeling some painful emotions. The work has been to him and many others a measure of time, and he is naturally led to reflect at the present moment on the number of friends who assisted at its commencement, but have been withdrawn to the land of forgetfulness (and some of them long) before its conclusion! Their memory will ever be cherished by him with esteem and gratitude.

Many are happily yet living to serve the cause of truth, who have contributed to lighten the Editor's labours and to make them successful, some few from the beginning of the work. These it would be a pleasure to him to name, if it were allowed. He must content himself, however, with giving them his cordial thanks, and expressing for them his best Christian wishes.

The Editor cannot flatter himself that in so long a period, and such a multifarious work, he has not committed errors and given offence; but he is entitled to say, that he has acted in every case of doubt as seemed to him best at the time, and therefore hopes for an indulgent review of his humble labours. If the testimony of friends does not mislead him, he may cherish the persuasion that **THE MONTHLY REPOSITORY** has been in

some degree serviceable to the cause of Christian Truth and Freedom : certainly, it has never been made the instrument of personal interests, or of any object which the Editor is not prepared to avow and defend in the face of the world.

Having so long endeavoured to fulfil his duty to the public, the Editor cannot be required to give any other explanation of his now resigning the work to other hands, than that he is desirous of devoting more of his remaining time to studies and pursuits more immediately connected with his profession.

The Subscribers are already informed that the New Series will be devoted to the same great ends as the Old ; and the Editor is assured, from his knowledge of the new Conductors, that whatever learning, talents, industry and urbanity can effect towards the success of a periodical work, will be exemplified in the progress of the *New Series of THE MONTHLY REPOSITORY*.

A feeling of melancholy insensibly steals upon the heart whilst the pen is tracing a *farewell* address to friends, long united in important Christian labours ; but the Editor will not conclude without performing the cheerful duty of commending his correspondents, subscribers and readers to the good Providence of Almighty God, the Father of Mercies !

November 28, 1826.

THE
Monthly Repository.

No. CCXLI.]

JANUARY, 1826.

[Vol. XXI.]

Observations on the Miracle recorded in John ix.

"— the account of the cure and examination of the blind man, in the ninth chapter of St. John's Gospel, bears every mark of personal knowledge on the part of the historian."—
PALEY.

IF a miracle precisely of this kind were reported to have been very lately wrought in our own neighbourhood; if, on any decent authority, we were informed that a man said to have been blind from his birth had, on the sudden, received the sense of vision, and had received it entire, and independently on any ordinary means of cure and relief, and professedly by a miraculous power exercised in his behalf; we should not, I presume, be indifferent to the report. I have supposed that it comes to us on *decent* authority; for which reason, we should hardly dismiss it without some investigation. When no inquiry takes place, there can be no enlightened judgment on the effect of evidence, no proper conviction, whether of truth or falsehood. Some men's unbelief has a sort of *credulousness*: for he who, without and against testimony, admits *every* report, and he who admits not even what unexceptionable testimony sustains, possess no very different states of mind; they have the same want of discrimination, the same imbecility of intellect.

In the case which I have been putting, what would be our points of examination? Should we not ask, Who the man was on whom a miracle is said to have been wrought? Whether, in fact, he had been born blind? Whether he was blind at the time when his benefactor met him; and whether it afterwards appeared that he was, in truth, cured? * Let us pursue these questions: let us observe whether such inquiries were made, and how they were answered, in an instance which claims to be

matter of history, and not of supposition.

Who was the subject of the alleged miracle? Although, till this moment, he had been a stranger to sight, he possessed, nevertheless, the use of the other senses, and of the faculties of his mind. "He is of age," said his parents; "ask him; he shall speak for himself;" * which he did with great propriety and effect, in a manner which clearly proved that he was master of his reason, and a competent judge of his own situation, and of the questions with which he was addressed.

But had he, in fact, been born blind? This point too was naturally and carefully examined by the adversaries of Jesus Christ.† The Jews did not believe concerning him that he had been blind and received his sight, until they called his parents, of whom they made the inquiry. His parents, however fearful they were of giving a reply which might seem to acknowledge any faith of theirs in the Messiahship of Jesus, answer, "We know that this is our son, and that he was born blind." Can evidence be more decisive as to his identity and his former situation? For the rest, they refer the inquirers to their son himself.

Here a third question is suggested: Was he actually blind at the time when his benefactor is stated to have relieved him by a miracle? Nor was this part of the case overlooked by our Saviour's foes; nor was the doubt (if indeed doubt had any existence) unresolved. The change in this person's condition and appearance seems to have excited astonishment: and the historian tells us, very artlessly and unaffectedly, that "the neighbours who before had seen the man that he was blind, said, 'Is not this he who sate and begged?'" At first, their opinions were rather divided on this head: some said, "This is he;"

* Sermons by William Gilpin, Vol. III. No. 16.

* Ver. 21.

† Vers. 13, &c., 24. &c.

others said, "He is like him;" and any suspicion of his identity, if any yet remained, was instantly done away by his avowing, "I am he." His answer to the inquiry, "How were thine eyes opened?" proves, as does the inquiry itself, that up to this moment he had been blind. Of the same purport, and conclusively to the same fact, is his subsequent language, * "One thing I know, that, whereas I was blind, now I see."

But the most comprehensive and important question of all remains: it is, Whether we have evidence that the man was, in truth, cured? Now this very inquiry was made on the spot where the miracle is alleged to have happened, at the time when it is said to have been wrought, and in the presence of the persons who were most disposed and best able to scrutinize the report.

It cannot be immaterial to observe that our Lord previously intimated his design of performing a miracle in favour of this individual, and, by this intimation, courted the scrutiny which his mighty deeds would bear: "I must work the works of Him that sent me, while it is day; the night cometh when no man can work—as long as I am in the world I am the light of the world;" its light in the highest and most interesting of all senses, but, at the same time, in the act by which I give sight to those who are literally blind! When he had thus spoken, he proceeded to remove the blindness of this individual: and should it be objected that, in effecting the removal of it, he seemed to employ means which some may regard as naturally leading to that end, the answer is obvious—he used these signs, with the view of denoting that he himself was the instrument of Almighty God in granting this extraordinary relief.

The cure was so instantaneous and perfect, that it could not have been brought about by merely human agency or outward remedies. Men who by any ordinary applications receive their sight, after long and total blindness, cannot however for a considerable time endure the rays of light, but must be introduced to it by degrees, and with the nicest caution. I may even intimate the probability that with-

out a miracle such applications would aggravate and confirm, and not remove, the evil.

Happily for the Christian cause, the Pharisees, sifted the evidences and the circumstances of this cure with the utmost rigour. Still they could not deny the event—either its existence or its quality. All which they could finally object, was, that the miracle had been wrought on the Sabbath-day, that he who performed it was therefore a sinner, that of such a cure there had been no previous example, and that the subject of it was a man of humble rank; objections which could weigh nothing against direct evidence.

If we examine yet more carefully the language and deportment of the individual who thus received his sight, and those of our Lord's enemies, we perhaps shall have a still fuller conviction of the reality of the miracle.

The account given by the patient himself is this: "A man, who is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the bath of Siloam, and wash; and I went and washed and received sight." Here we have an extremely plain and inartificial testimony, in which he who had been blind persevered, in despite of all the endeavours that were used to make him retract it; nay, though for continuing to bear it he suffered the lesser excommunication,* or was cast out of the synagogue. In truth, nothing can be more pertinent than this man's answers to the questions of the Pharisees; nothing, of the sort, more judicious and convincing than his remarks; nothing more natural and impressive than his acknowledgment of the Messiahship of him who had poured the light of day on his recently sightless eye-balls. No wonder that he who uttered such language† admitted the claims of Jesus, and prostrated himself before him, not in token of adoration, but in proof of his submission to him, as his religious Lord and Teacher!

There is something too in the whole of what the Pharisees said and did, on this occasion, which denotes that vice and passion were now struggling with their judgment. They cannot meet

* Ver. 34. See the marginal translation, and Bishop Pearce, in loc.

† Vers. 36—39.

* Ver. 25.

the direct testimony in behalf of the miracle; while they take great pains to bring it into doubt and suspicion, by means of objections which have no proper relation to the case. What they say to the parents of the man, to the man himself, and to Jesus, indicates the anger of persons who feel that they are baffled and disappointed. They have recourse to calumnies and threats and violence, the sure indications of a bad cause. How perfectly frivolous the plea, "This man is not of God, because he keepeth not the Sabbath-day"! How significant the act of excommunication; and how self-condemnatory the declaration, "Thou wast altogether horn in sin, and dost thou teach us?" Yet the Pharisees were at the head of a numerous body of the Jewish people: they were what our Lord termed them, "blind teachers of the blind;" and it was by authority, not by argument, that they induced any of their countrymen to resist the power with which he acted, and the wisdom and persuasion with which he spoke.

If we compare the several parts of this narrative with each other, we shall be sensible that it exhibits the strongest marks of what Paley calls "personal knowledge" in the historian: it possesses a vividness and circumstantiality of description, which are incompatible with the supposition of its having been framed on any inferior authority. Such a comparison I have now instituted: let me hope that, as the result of it, my readers are more fully satisfied of the Evangelist John having been an eye-witness of the event which he here records.

I finish this series of remarks by adding, that Christianity invites, sustains, and will abundantly reward, *investigation*. As the Pharisees by narrowly examining into the miracle before us established its reality,* so the adversaries of the gospel, both in early and in succeeding times, have undesignedly but powerfully served the cause which they laboured to overthrow.

N.

* Archbishop Newcome on our Lord's Conduct, &c., p. 489, 2d ed.

SIR, December 7, 1825.

THOUGH I cannot but feel gratified by the approbation of your correspondent Mr. Cogan, as expressed in your Number for October last, [XX. 606,] yet, I trust, that he will allow me to differ from him on what I conceive to be the purport of his remark on the term *mystery*. Nothing, I admit, can be more justly censurable than that love of the mysterious on subjects of religion by which many theologians, Protestant as well Roman Catholic, are unfortunately characterized; but, in my opinion, those writers who deviate into the opposite extreme are not less obnoxious to reprehension. From the language adopted by many Unitarians in particular, we might be led to imagine that the term *mystery* ought to be for ever abolished, and that it can never be consistently applied to any of the inferences of natural religion, or to any of the doctrines of pure Christianity. That it has been made a subterfuge by controversialists when pressed with difficulties which they find themselves unable to answer, must be acknowledged and lamented; but yet it is perfectly obvious, that there are numerous theological and metaphysical propositions to which it is impossible to refuse our belief, though, at the same time, they confessedly exceed the limits of human comprehension. Nor is it to be disguised that there are some few, even, which wear the semblance of contradiction, and which nevertheless require, if not the full assent, yet certainly the acquiescence of our imperfect understandings. In a greater or less degree, mystery appears to be inseparable from many doctrinal points of religion as well as of metaphysics; and those who are the greatest enemies to the name, and who would fondly persuade themselves that they have banished it from their creed, afford apposite examples of the fault they condemn.

It is affirmed by a writer highly esteemed among the Unitarians, that the great advocates for the final extinction of the impenitent after enduring ages of torture, have been avowed members of that denomination of Christians; and yet there cannot exist a doubt that these individuals were firm believers in the infinite jus-

tice and benevolence of the Deity. All, therefore, who hold a tenet only less terrific than the eternity of future torment, must believe that the all-merciful Father of the human race can consistently with his benevolence render the existence of the majority of his creatures a curse instead of a blessing! They must maintain, or, at least, if not inconsistent with themselves, they ought to maintain, that justice is compatible with the infliction of a preponderance of evil, and with the persuasion that a Being of boundless compassion may sacrifice the happiness of the many to that of the few. This is surely only one remove from the horrors of Calvinism.—But it is really almost incredible that the same doctrine of final annihilation should be entertained even by some of the defenders of philosophical necessity; and, if I mistake not, this was the case with Dr. Priestley for a considerable period of his life.

To believe that intelligent creatures are placed in a world without their consent, (to adopt an expression of Bishop Newton,) where their volitions, in the crimes which they commit, and the depraved habits which they form, are the necessary result of circumstances over which they have no controul; to believe that, in consequence of this conduct and these habits, they will undergo either eternal punishment, or temporary punishment with final extinction; and yet to believe that their Creator is a being of irresistible power and infinite goodness, is indeed to embrace a mystery at which human reason “stands aghast,” and human faith may justly be “confounded.” How can it excite surprise that the Necessarian doctrine, unaccompanied with a belief of the ultimate happiness of the species, should be rejected by so many acute and inquiring men with absolute abhorrence?

Allow me to mention an example which is applicable to no particular party, of the necessity of assenting to what is mysterious in the truest sense of the word. It is evident, from the discussion on the *origin of evil*, which occupied some of your former pages, but which I have no intention to revive, that we must unavoidably believe—either that it was not in the power

of the Almighty to exclude evil from his works, or that he designedly made use of it for effecting some ulterior purpose. Of those who embrace the first of these opinions, that the Supreme Being could not possibly prevent the intrusion of *moral* as well as natural evil, we might reasonably inquire—what utility can result from the *prohibition of sin*, when its prevalence is foreseen, and its necessity acknowledged? The inability of the Creator to exclude it, is only rendered more conspicuous by the promulgation of ineffectual mandates. Nor does it seem to be altogether compatible with our ordinary ideas of justice, to represent the Moral Governor of the universe as commanding his feeble and short-lived creatures to avoid that which he himself, in all the plenitude of his power, is unable to avoid! Will any one undertake to affirm that this creed is not incomprehensible?

But supposing the second part of the alternative to be adopted—that evil is purposely selected as the *instrument* of good; then the Deity may be considered as issuing his peremptory commands against what he has expressly ordained, and as declaring his abhorrence of what he knows will be productive of good. In one view, however, this side of the question is attended with less difficulty than the other; for the Divine Being may very consistently prohibit his imperfect creatures from making use of moral evil for the promotion of good, though he himself may adopt that method, because it is impossible that their limited faculties should foresee the remote consequences of their plans, or should provide against the numerous circumstances which may frustrate their benevolent intentions. Still even this hypothesis is surrounded by darkness, which we shall in vain attempt to penetrate. But without repeating any of the remarks that were made on this topic on a former occasion, I will merely ask one question. If the prohibitions against the practice of moral evil were universally obeyed, where would be that portion of happiness which vice, as we now believe, is made instrumental in producing? If the precepts of religion were invariably complied with, one great source of moral and intellectual enjoyment

would confessedly be lost; that is, there would be much less real bliss if mankind were uniformly virtuous, than will result from the actual prevalence of the worst passions and the most atrocious deeds! The commonly-received maxim, that the world would be a paradise if men were universally pure and righteous, must, on this supposition, be false, and the following paradoxical conclusion stares us in the face:—that it is in the highest degree expedient that the majority of the human race should trample on the laws of virtue and religion, and egregiously violate the commands of their Maker!

Notwithstanding these appalling difficulties, one or other of the two opinions I have here described we must necessarily embrace, and in either case it is impossible to avoid believing what is *transcendently mysterious*. The true ground of complaint appears to be, not that men should assent to what the human intellect in its highest vigour cannot comprehend, for this, with our present imperfections, is inevitable; but that they should *enforce* the belief of *palpable contradictions*, and should prohibit others from calling them in question, under the pretext of their being *sacred mysteries*.

All that I mean to assert is, that to whatever system of faith we may be attached, mysteriousness, abstractedly considered, does not furnish a substantial argument against the truth of any doctrine which involves no absolute contradiction, (similar to Dr. Copleston's example of apparent incongruity,) and which is sufficiently supported by reason or revelation.

CLERICUS CANTABRIGIENSIS.

P. S. In his extraordinary vindication of the genuineness of the *Three Heavenly Witnesses*, your correspondent Ben David [XX. 533] seems to consider it as self-evident that if the text be once admitted to signify *unity of testimony*, it can never be adopted as an argument by the advocates of the Trinity. But what is the language of one of the greatest champions of orthodoxy in the Anglican Church? It is clear that Ben David never met with the following passage in Bishop Horsley's Sermons: "The

apostle says, *These three are one*; one in the unity of a consentient testimony; for that unity is all that is requisite to the purpose of the apostle's present argument. It is remarkable, however, that he describes the unity of the testimony of the three celestial and the three terrestrial witnesses, in different terms; I conceive, for this reason: of the latter, more could not be said with truth, than that *they agree in one*, for they are not one in nature and substance: but the Three in heaven being in substance and in nature one, he asserts the agreement of their testimony in terms which predicate their substantial unity, in which the consent of testimony is necessarily included; lest, if he applied no higher phrase to them than to the terrestrial witnesses, he might seem tacitly to qualify and lower his own doctrine."

Critical Synopsis of the Monthly Repository for December, 1824.

HISTORY OF THE IRISH PRESBYTERIANS. Few readers, probably, are aware of the almost complete toleration which has been granted for a century to the Irish Presbyterians. After perusing the present account, one cannot but ask the question, where would be the danger of admitting the English Dissenters to at least an equal footing with that indulged to their Irish brethren?

There is something quite imposing in the ecclesiastical order and system of Presbyterianism. We Unitarians and Independents talk and feel much about the value of our liberty, and of its being unfettered by the restraints of discipline and supervision. But after all, such a system is only adapted to a few strong and independent minds. A majority of mankind actually love subjection to some controul. They love to have their path marked out before them. The conscious weakness of the individual flies for support to some exterior apparatus of combined numbers. One's numerical and perhaps personal insignificance borrows a sweet importance from one's affiliation with an organized body of reverend men. Such a system will doubtless at times

become the instrument of ambition and tyranny, and be subjected to other inconveniences; but I question if they may not be more than compensated by the order, beauty and momentum infused by it into the life of social religion. Have not many young Unitarian preachers experienced a feeling of desolation from the solitary and unleaning bravery with which they have been compelled to throw themselves on the current of their duties? They want some immediate, fixed and definite standard of ecclesiastical authority to refer to in doubtful cases; some system of rules as the channel of their general exertions; some sympathy and even controul from an uniform community. What mighty effects were produced by the monastic orders! Do we suppose that the Reformation has eradicated from the human breast the *esprit du corps*? Proud and mistaken Unitarians! It still survives, and operates as one of the most effectual engines that play from every quarter on your cause. I felt a kind of envy towards the young Irish Presbyterian, when I came to the following sentence in the description of the Synod's discipline, &c.: "He is now denominated a probationer, *and is under the controul and direction of his Presbytery.*" I almost longed to be bound by the same trammels. My imagination was captivated by the humbleness and meekness of the situation. I thought to myself how good, how obedient, how *Presbyterian* I would be, if I were the servant of such a master, or, to soften the terms, the member of such a community, which might be rendered as democratical in its polity as is consistent with a proper exercise of regular government. Doubtless such a relation might contribute much to one's happiness, virtue, and intellectual advancement. Will a correspondent of the Repository present the considerations that belong to the opposite side of the question?

I am uncertain whether the following phraseology in note, p. 706, be pure English, "George I. who, it is reported, *should say,*" &c. Although in some parts of America it is used in common conversation, yet I believe it is avoided by the most

careful speakers, and I never before saw it in print.

Bigotry of the Home Missionary Magazine. A just but mild remonstrance.

Mr. Friend on the British Critic. The remarks on the term Monotheism are a most ingenious retort.

Mr. Friend's proposal, towards the close of his communication, seems nearly impracticable, because, although the propositions, on which he recommends discussion, possess the utmost truth, interest and importance; yet they are precisely such as our brethren of other denominations deem fundamentally erroneous in the outset, and would therefore decline discussing altogether. Can you get a circle of English courtiers to assemble with a knot of rank republicans, and discuss the merits of democratical government?

Dr. Gale a Trinitarian. Dr. Evans's assertion may yet appear justifiable, notwithstanding these proofs to the contrary, during one period of Gale's life.

Friendly Correspondence between an Unitarian and a Calvinist.

The first letter here is truly a sublime composition. Yet why write sublimely, or argue ingeniously? If the following propositions of the Calvinist be correct, this whole correspondence is one of the most nugatory things in the world: "You and I are all blind by nature. The Lord, I trust, will give you sight and me too." Probably if his correspondent agreed in speculation with him, the Calvinist would think that time had come. Yet he appears to me very inconsistent in holding so long an argument with him. He expects from an unawakened Universalist all the docility and reasonableness of an awakened Calvinist. He says, that pride cannot consist in an awakened Calvinist. But cannot something *very like* pride consist in him, so as to deceive and provoke the undiscerning world? In reply to one of the arguments of the Universalist, the Calvinist says, "Time will shew: we shall see how it will be." Would he permit his opponent to use such an argument? One of these notes, however, contains, I think, a very happy and unanswerable retort. The Uni-

versalist says, that in a future state, "every individual *will* shall be rendered conformable to the *Divine* will." The Calvinist immediately subjoins, "Then nothing that the blessed will see will cause pain." This is strong. What becomes now of the argument, that the happiness of the blessed in heaven will be imperfect, as long as there is a sinner suffering in hell? Soon comes a feeble, if not a dangerous argument. When the Universalist anticipates from scripture that "death and hell shall be swallowed up in victory," the Calvinist only replies, "We want more light to understand this." Is it so? Then why not want more light to understand every Calvinistic text in the Bible? You have put into the mouths of the unregenerate a triumphant answer to your own most urgent and solemn appeals. The following maxim of the Calvinist is, in some points of view, sufficiently excellent and weighty: "People do not incur evil by fearing it, but by not fearing it enough." But has not the Calvinist known persons whose fears are a greater curse to them than the apprehended evils? He talks about the paramount necessity of being *awakened*. Will he not allow, that there are good and amiable beings, so unexceptionably pure and moral in their lives, from the cradle to the tomb, that it would be better not to awaken them? The following is unfair: "You do not adduce proselytes of the character of deeply convinced persons, walking close with God, living in the light of his countenance, and blessed with the sealing evidences and unction of his Holy Spirit." I have known Universalists, to whom every letter of this description of blessedness exactly applies. This testimony I cheerfully accord, though I am not absolutely an Universalist myself. "As to quotations from Scripture," says the Calvinist, "I did not like to offend you by mentioning them." This is singular enough. "Let us strive," he says, "to obtain *full* convictions of sin." A Calvinist in religion is what a pure mathematician is in practice. Both are conversant in an ideal world. Both aim at metaphysical, unattainable impossibilities. Neither of them is aware of the unavoidable *frictions*.

in this world of matter. It will not do, the Calvinist thinks, to look upon sin as it actually exists in life, with its common mixture of motives, original infirmities, strong temptations, ignorance, &c. We must reduce it to a kind of essence. The newly-invented extracts of bark and ipecacuanha illustrate well his notion of the nature of human sin. The woody, earthy matter of the plant is entirely separated, and leaves the medicine in a state of pure crystal, of which a single grain is all-powerful, and the very taste of which remains on the tongue for hours.

The Unitarian ends the controversy in a somewhat pettish style. I could have wished from him a different conclusion.

On the Friendly Correspondence, &c. I am a little astonished at this communication. It has at least well nigh confirmed me in my suspicion of a stratagem in the correspondence. I scarcely can believe that any *real* W. W. would have treated an existing Calvinist with so little delicacy and liberality. The latter might well say to him, "You have first injured me by publishing my correspondence without my consent, and then you have added insult to injury by the contumelious language of your second paragraph." No. This paper of W. W. I must believe, is only a pleasant fiction.

Remarks on a Friendly Correspondence, &c. Will the following alteration be any improvement upon the common rendering of 1 Tim. ii. 3—5, &c.?—"Who will have all to be saved, and come to the knowledge of the truth, *namely*, that there is one God, and one Mediator," &c. This seems to preserve a connexion in the passage, and to throw on it a light, which are wanting in the present translation. That *γὰρ* may be properly rendered *namely*, see Schleusner.

The considerations under No. 4, are very well urged. At a late attempt among the Calvinists of Boston, New England, to get up an awakening, some of their most intelligent preachers and writers came out quite boldly with the sentiment that there are certain doctrines which must not be preached during revivals of religion; such as our inability to

do any thing of ourselves, election, and the like. There was, therefore, a general understanding to waive the preaching of these doctrines during the revival, since it was found that they too much paralysed the wished-for process. Observe, the *truth* and *importance* of the doctrines were not denied. After persons had once come forward and become converted, then the intention was, if possible, to make them embrace the doctrine that they had no moral ability to do any thing of themselves. All this dramatic arrangement, and a great deal more, passed for consistency and fidelity with some tolerably wise men among the orthodox.

The present correspondent might better look a little after the state of his candour, when he makes such remarks as that "all schemes, which have *necessity* for their basis, tend naturally to produce in their advocates a species of mental aberration in different degrees, which renders them impenetrable to the plainest reasonings." I suppose that Necessitarians coolly entertain the same opinion of their opponents—and so, which party shall build a retreat for the insane?

Bible Contest in Ireland. The cause of Unitarianism is certainly advancing with a good pace. If Roman Catholics "personate" Socinians so well already, the next step must speedily be, to advocate their sentiments "in propria persona."

Dr. Jones on Philo and Josephus. I cannot look at all this as any thing but a string of happy analogies, and not of convincing proofs—no, not even *moral* proofs. A leading feature of Dr. Jones's mind seems to be, to accept of analogies for arguments. He is unquestionably the grand Scriptural Transcendentalist of the age. After studying the present communication with much care, I can only accede to Dr. Jones's conclusion with the following modification, inserted in brackets, of his own language, viz. that "Josephus, in his books against Apion, is the historian and apologist of [something like] the gospel." Perhaps, however, I have formed a wrong notion of Christianity, and from early education have conceived it to be something more definite, palpable, and positive in its nature, than

can be inferentially extracted from the shadowy descriptions of Josephus. Why could not a Jew seize upon the handle furnished by Dr. J.'s argument, and maintain, that the New Testament was only a concealed defence of the Mosaic religion, because it coincides in so many points with Josephus's open defence of it? Moreover, is not *Cicero*, according to Dr. J.'s principles, a pretty good Christian, or, to speak more chronologically, a spiritual Judaist? However, let me attempt briefly to do justice to the writer's arguments, or rather analogies, by characterizing them in order:

1. Clear and strong.
2. Strong, but not perfectly clear.
3. Ingenious; but such speculations would better satisfy the loose and accommodating theologians of a century ago, than the rigid critics of the present day. I should be glad if I could understand any thing in the Psalm here quoted, but an expression of confidence that God would not permit the Psalmist *to die* by any premature or unnatural cause.
4. Very good.
5. Very strong.
6. Good, in corroboration of the general argument. With these opinions of his positions, I accede to Dr. Jones's conclusion, as above modified, assuring him that I am not one of those who consider him, (especially as long as the monthly journals take no notice of him,)

"An ignis fatuus that bewitches,
And leads men into bogs and ditches:"

for so the typographer might have more poetically arranged the sentence on the top of p. 725.

Orthodoxy of the Irish Quakers. May I ask the Editor if any Unitarians could "with perfect good faith" publish this Quaker Creed, as asserting the *divinity* of Christ, without some disingenuous reservation on that same word *divinity*?

Letters from the Baxter MSS. I muse if all this quaint and abrupt matter were plain reading to Baxter, or if he were obliged to study it out, as I am. How is every part compressed with thought and reasoning! Original sin is one of the topics on which the writer makes even a little merry. A venerable lady was lately

induced to be silent on this doctrine by a friend of mine, who asked her, if she could repeat of her original sin. The question is a silencing one.

The explanation of 2 Cor. v. 14, appears to me strained. That of Rom. iii. 20, very acute. There is some mighty reasoning on Rom. iii. 23, &c.

This writer is an admirable opponent; for while he pushes up his arguments to the utmost, he is candid in making all possible allowances.

Let me suggest an emendation. P. 728, col. 2, near the middle, place a period after *sinne*, and read thus: "But of some in the Indies, I have read," &c.

In the next column, the author seems to be an Antipsedobaptist. Does this corroborate or not the suspicion of his being Gilbert Clerke? I observe his name is omitted in the *Repository Index for 1824*,* and therefore presume that this hypothesis is abandoned.

Hints for Sunday-Schools. The original design of these institutions (which commenced in England) was, I believe, to instruct those children whom poverty or parental neglect deprived of the usual advantages of an elementary education. In America, and perhaps in England, this object has been blended with another, and is producing, I think, some exceptionable results. The managers of the schools collect together in a body all the children of their respective congregations, rich and poor, abecedarians and tolerable proficient, and drill them into one uniform system. In this manner, they take out of the minister's hands one of the most pleasing, easy and useful of his duties, viz. the purely religious instruction of the young, with whom he ought to become early acquainted, and to carry on a course of mutual and familiar communication. Now it is unnecessary and oppressive to confine those children, who have every opportunity and advantage through the week, to the stale routine of a common Sunday-school. Let them occasionally recite some easy exercise to the minister only, and let the Sunday-schools still be continued by zeal-

ous members of the congregation, whose object might be, to prepare the poorer and less privileged children for the pastor's class.

The Close of the Year. Smooth and sweet poetry. I would not be questioned about its fire or originality.

Notes on Passages of Scripture. Some of the pleasure which this writer intimates in his motto that he derives from scriptural criticism, he is fortunate in imparting to the reader of his speculations.

It is a bold maxim with which he begins this article. The usual practice of many critics has been, to invert it, and to investigate the New-Testament phraseology, first, by an examination of the classics, and then, of the old Testament. I feel not certain of that degree of pre-eminence which our critic assigns to the Septuagint translation for this purpose. I am aware of the familiarity which all the Jews possessed with that version. But would not the modifications, necessarily made in the language for nearly 300 years, take from the Septuagint a little of the standard character here suggested, and transfer it to contemporary classics, but particularly to the works of Philo and Josephus? Moreover, I am surprised to find the Greek classics in general by this writer so much depreciated as sources of the verbal interpretation of the New Testament. Surely, the phraseology of the Septuagint itself must be in a great measure antecedently illustrated by the classical writings. And then, are we to suppose that the authors of the New Testament had read no other Greek than that sacred manual? Was Paul's style unaffected by his extensive erudition? Had not St. John evidently read a class of works essentially different from the Septuagint? Was not St. Luke acquainted with a more common basis of Greek, than could be furnished from that version? On all these accounts, I hesitate, though probably from imperfect acquaintance with the subject, at the assertion, that it can seldom be "essential or important" to shew how a word in the New Testament is employed in the classical writings of antiquity, even if the same word can be found in the Septuagint.

* An oversight of the Compiler of the Index. ED.

Modern Example of Tritheism. All the unfairness of which Unitarians are generally guilty in controversy, is, to draw legitimate consequences from the principles of their opponents. Most Trinitarians complain bitterly against this procedure, but I have found a few, like the preacher here mentioned, who glory in adopting, to the greatest latitude, every extravagant deduction that orthodoxy can engender.

Mr. Smith's Rejoinder to Mr. Bakewell. "The philanthropy which feeds and clothes the body, is not a *Christian* virtue, if it have not unspeakably stronger feelings for the guilt and misery of a sinful state." But suppose it is exercised in consequence of Christ's command, and in humble reference to his authority and promises, is it not a Christian virtue then? I dare not straiten my code of gospel ethics so closely as Dr. Smith; nor did Jesus himself venture to impose quite such unrelenting conditions, if we may judge from the conclusion of Matt. xxv. In order to give point to his stern morality, Dr. Smith quotes these interrogatories from Zechariah—"Did ye it at all unto *me*, even unto me? Did ye not it unto yourselves?" But a milder prophet than Zechariah, a more practical casuist than Dr. Smith, has regarded the infirmities and imperfections of human nature, and has pronounced on the doctrine of the Old Testament the following unconditional commentary: "INASMUCH as ye have done it unto the least of these my brethren, ye *have* done it unto me!"

A weaker support could not have been sought by Dr. Smith than the letter which closes his communication. It is full of flippant and contracted prejudices. No sooner has the writer entered Geneva, and found nothing under its clear sky to blame, than he asks, with a childish and unfair suspicion, *But is all right?* Had Geneva corresponded in its ecclesiastical character with that of the London Christian Instructor, doubtless all *would* have been right, long before the writer had stepped abroad to make a single observation or inquiry. In another part of his letter, there is not only the same want of

candour, but such a ridiculous display of perverted taste, that it will be amusing to hold up the example *in extenso*, as well as useful to shew what wretched shifts are resorted to by those who are determined at all hazards to find fault with Unitarian preaching. Speaking of a preacher whom he heard at Geneva, the writer first acknowledges that his "*subject* was beneficence, charity and almsgiving." And what fault can the reader imagine was discovered in this sermon on *benevolence*? Why, "there was not a word on the necessity of repentance, nor a syllable on the subject of faith in the great atonement!" Why not go on to the enumeration of forty more topics which were omitted in the discourse, but were as nearly related to benevolence as these? The existence of God, the resurrection of Christ, the creation of the world, &c. &c. &c. &c. I scarcely recollect in the course of my experience a more violent predisposition to censure than this. So much for the beginning and middle of this epistolary morceau, and now for the end: "The religious services of the city, which began at nine in the morning, were all over by three o'clock, and at six the theatre was open, and an actor from Paris was announced, to take his leave in a tragedy by VOLTAIRE!" But did the *same* persons generally crowd the theatre who had crowded and wept at the church in the morning? And even if they did, is it not an invidious and unfair exaggeration to put the name of Voltaire in capitals, and illustrate it with a note of admiration, as if it were the *man* they went to honour, and not one of his most innocent and improving productions?

Dr. Smith's Second Rejoinder, &c.

Never can Dr. Smith extricate himself or his party from the dilemma to which Mr. Bakewell has reduced them, on the subject of Justification. He says, that his statements had no reference to personal holiness, and the unchangeable obligations of universal virtue. But why repel such a charge? Of what value will holiness and virtue be to any man, if, after all, a man's *Justification in the sight of God* have no dependence on them? Why pretend to revere them so profoundly, and to disclaim the idea of impairing

them? Is it, that you may keep one side well with the world, with the uninitiated, with mere moralists by nature, while you shew the other to the lovers of mystery and hugeness? From Calvin down to Dr. Smith, there has reigned this everlasting shuffle in their school, this vain attempt to reconcile common sense with contracted and obstinate principles of interpretation. But it cannot be. Our matter-of-fact world will never swallow nor care any thing about the tremendous Calvinistic dogma of Justification by Faith, unless it be frittered down to pure morality, and then they will receive, not the dogma, but the morality. Dr. Smith may depend upon it that this is all he can get by covering over the subject with a wordy plausibility. Men are not going to have their moral sense violated so easily; or if they do, they will choose to go the whole length, and rush at once into the mental slavery or mental reservation of the Romish Church. I should regard the doctrine in question, if it could possibly be believed, as a worse mystery than that of the Trinity, because it is less purely speculative and arithmetical; it touches upon *morals*; it would tend to overthrow the whole system of good practice, and would destroy all confidence between man and man. Many of its supporters pretend to lift their eyes in abhorrence at Antinomians; but that sect are the only consistent and true believers in the doctrine, and it will sooner or later be acknowledged, that there is no medium, no alternative between Arminianism and Antinomianism. To these remarks the answer will be, that I do not understand the doctrine of Justification by Faith, and I shall be pointed to the intricate explanations which make it intelligible and innocent, reducing it, after all, to a sort of Justification by Works. But why adopt and persist in a phraseology, which is liable to be misinterpreted and misunderstood? The substance of your religion, I should hope, will not evaporate with the language which clothes it.

What does the long extract from Hooker prove? If any one can follow the thread of it, and analyse its meaning through a cloud of misty figures and vain distinctions, he will

see that there is no explanation at all, but a confused repetition of the very doctrine to be explained, and strangely mingled up at the same time with a metaphorical resolution of it into simple morality. "Faith is the only hand which putteth on Christ unto Justification, and Christ the only garment, which, being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God," &c. &c. Now to infuse any meaning into this passage, and not to rest satisfied, dazzled and delighted with its mere mysticalness, how is *Christ a garment*? And is there any other true way of covering our shame, hiding our imperfection, &c., than the love and practice of that personal holiness and universal virtue which Christ *prescribed*? Is it not a dangerous matter to hold out to men's imaginations the idea that there is such a kind of a thing as a *garment*, somewhere or other, they know not where, but separate from their personal holiness and exertions, which shall huddle up and muffle over their sins? Surely, it is not for such writings that Hooker has been immortalized by the epithet *judicious*.* By the way, Mr. Smith can revere and quote the authority of the Anglican Church, when it suits his purpose. I supposed him not to be so flexible a Dissenter.

Mr. Bakewell's concluding Remarks. Mr. Bakewell, on several accounts, deserves the fervent gratitude and lasting respect of the Unitarian public, for conducting, as he has done, the present controversy. Our first matter of gratification is, that we have found so able a defender of so good a cause. Mr. Bakewell has turned to admirable account the opportunities which he had enjoyed for information on the topics in dispute. Nor is this all. He has proved himself a match for his opponent, who must be acknowledged on all hands as a controversialist of no ordinary lubricity.—Even on theological ground, where we might have had most reason to expect that our hero would be foiled,

* Was it for his doctrinal, or for his ecclesiastico-political writings, that the Anglican Church have generally crowned him with this laurel?

he has encountered his adversary with sufficient knowledge, adroitness and sagacity. Nor, on the whole, would Unitarians in general, and the injured Genevèse in particular, have wished to see their cause consigned on this occasion into better hands.—Another subject of congratulation is, that a salutary, though partial, check has probably been given to the wanton torrent of attack and misrepresentation, which so many writers think it their sacred duty to pour out upon Unitarians. Nothing would be much more superfluous or uncalled for than the greater portion of Mr. Smith's strictures on the theologians of Geneva. The faults of M. Chenevière's publication, and the defects in his cause, lay so much on the surface, that even Unitarians, nursed in English freedom, could perceive them without much illustration or comment. Had Dr. Smith contented himself with briefly pointing them out, though the task would have been unnecessary, yet we could have easily indulged him in such an exhibition of fond sectarianism. But to seize upon the occasion with all the ardour of an interested and personal enemy, to write confessedly with the scantiest stores of information, to stigmatize indiscriminately the religious and moral character of a whole ecclesiastical community, and to breathe the odium of a local dispute upon the general principles of Unitarianism—all this evinced the character of the bigoted partizan, rather than of the philanthropist or the Christian. He has been instructed, however, in the course of this controversy, that there is some glass to be broken in his own house as well as in his neighbour's. And such a lesson is often not without its valuable uses. If Mr. Bakewell, simply by the present example, shall have taught our adversaries to become wary and discriminating in their attacks, he will not have written, either for them or us, in vain.—A third obligation, under which we lie to Mr. Bakewell, is, that in a professional view, his defence has been perfectly gratuitous and disinterested. It is consoling, that Unitarianism has nourished and brought up secular sons in her own lap, who perceive her worth sufficiently to step forth and protect her with a generous heroism when assailed, in spite of the

unpopularity to which they may in consequence be exposed. Our controversy, for some pretty obvious reasons, may be expected to result in more speedy success for us, when not left entirely to the conduct of mere divines. Although truth is truth, from whatever quarter it comes, and Unitarian ministers pursue it with a singleness of motive which enmity itself cannot impeach, yet still, the pardonable little prejudices of the world invest a theological argument from a layman with more power than if it came from the pen of a professional advocate.

I observe that Dr. Smith has published his strictures in a collected form. I hope that Mr. Bakewell will, in this instance, follow his example.

Philalethes on Mr. Brown. If one could tell how much is sly, and how much is grave, in this little paper, one might venture a remark or two.

Remarks on Rom. viii. 9. With the exception of what appears to me a loose and unfounded interpretation of the expressions "flesh" and "spirit" in the beginning of the chapter, these strictures tell very well. The conclusion at the end of third paragraph is good. Paragraph four is strong. Paragraph five is strong too.

Mr. Wright in Answer to Mr. Worsley. This controversy is much to be regretted. I suppose we all think Mr. Wright is on the best side. But it appears to me that he uses too vehement a term when he interprets Mr. Worsley's expressions as necessarily implying *censure*.

Is it good English to say, that one thing is different to another? It is rather common in America. I never saw it in English print till now.

Devon and Cornwall Committee on the Same. I trust that these slight ruffles in the tide of Unitarianism are only indicative of the force with which the main current is sweeping along.

Sonnet on the Death of S. H. Pure and gentle as the being it weeps over.

Obituary. Mr. James Torrance. To the lover of general humanity this notice is gratifying, as it exhibits the increasing dignity and importance of those who have been called the lower orders.

Appointments and Removals of Ministers. With English Unitarians,

who have been educated in sight of the practices of their national church, the custom of ministerial removals seems to be frequent. There is a strong prejudice against the practice in this country, not only among Dissenters, (to use a term somewhat improper with us,) but also among Church - of - England Episcopalians. The settlement of a minister is generally regarded here in the light of a matrimonial tie—better for better, worse for worse, and till death the parties do sever. Under such a system, there is not probably among preachers quite the same degree of competition and stimulated excellence as where the best churches are in the market; but, on the other hand, some heavy evils incident to the latter state of things are avoided, and peace reigns more securely within our Zion's palaces.

Intelligence. Is it possible that the Protestant Society for defending Religious Liberty is inimical to the Catholic Claims? How have they been able to stir or speak under such a load of inconsistency?

Correspondence. On *Obituary Notices of Humble Personages*. I cordially join with Hylas. No department of the Repository furnishes more interest and variety than the Obituary. Though a far distant stranger, yet I read it constantly with instruction and gratification. I have a melancholy pleasure in becoming acquainted for a moment with so many worthy people just over their fresh graves. Where is the individual who has not some specific difference in his character, that furnishes an interesting object of contemplation? A collective biography of every son of Adam, written after the manner prescribed by John Foster, would be one of the best books in the world. A history of the development of each man's mind, of his struggles, his temptations, the causes of his falls, his sources of happiness, his incitements to action, his hopes and his fears, his loves and his hatreds, his aspiring but indefinite wishes, his swelling, but unspeakable imaginations,—would be the only true picture of human life. Not that each man should write his own biography. Every Savage should have his Johnson; every idiot should be described by his

Wordsworth. But such a book, of course, is not to be looked for in this world. I apprehend there will be something like it in one of those volumes of knowledge that are to be opened on the growing soul in another state of being.

There is one particularly strong reason why we could wish the Repository to continue its present style of Obituary Notices, viz. the running testimonials thereby furnished to the worth and efficacy of Unitarian principles. After making all allowances for the fond exaggerations of surviving friendship, enough of unquestionable truth yet remains to convince the most prejudiced, that a race of as high-minded, virtuous, sagacious and religious Christians as belong to the human family, find something in our vilified system to attach them to it with chains of adamant through life, and to inspire them with all joy and peace in believing, when their hour of death is inevitable.

City Road,

December 19, 1825.

SIR,
HAVING been a great reader of biography in my day, the practice has occasioned me to collect a considerable number of *engraved portraits*, chiefly of persons who have most distinguished themselves in aiding and promoting the progress of human improvement. No occupation has proved more gratifying and instructive in a moral point of view; and as I advance in years, when I have a few friends around me, I find the exhibition of these physiognomies often gives rise to very agreeable and instructive conversation, and proves a source of no ordinary pleasure. Indeed, it has frequently afforded opportunities of giving an impulse to thought, and of creating reflection; and, moreover, has enabled me to point out an useful as well as interesting course of reading to some of my female acquaintance, who had been led, from education or other circumstances, to waste their time in the perusal of those jejune and frivolous productions which unfortunately constitute the too greater part of every circulating library. By this remark I would not have it inferred that I undervalue those works that are the off-

spring of a cultivated imagination; for many of these are not only productive of delightful recreation to the mind, but must ever rank among the finest efforts of human genius. However, *well-arranged details of authentic facts* are better calculated to improve the understanding, and, in a high degree, to interest the best feelings of the heart; to use the words of Bacon, they "come home to men's business and bosoms," and often leave impressions as indelible as they are important. The anecdote related of Mr. Hume lending Plutarch's Lives to a lady who was fond of novel-reading, and who, when she returned them, told him "that it was the most interesting *novel* she had ever read;" and the effect which Madame Roland states the same work to have made upon her mind, strikingly illustrate the great advantages of truth over fiction.

The circumstance that has led me to make these few remarks has been the inspection of some portraits of Dr. Priestley, George Walker and Gilbert Wakefield, recently published.* The images of these truly excellent men forcibly recalled to my mind the many noble traits in their conduct; and induced me again to peruse the interesting "Memoirs" of "the amiable, the intrepid, and the virtuous" Gilbert Wakefield, as he was so justly and felicitously designated by his friend the late Dr. Aikin. Whilst enumerating in that work the characters of those excellent men who were his associates at Warrington Academy—he has portrayed, with a superior and masterly hand, the truly admirable one of *George Walker*; and as Mr. Wakefield's book is now but rarely to be met with, I have transcribed this fine piece of composition, thinking you may not deem it unworthy of a place in your columns. Such an impressive and instructive lesson to the rising generation, who may have to pursue the same career, may induce them to emulate his truly eminent example; and to cherish the same love of truth, freedom, virtue and science.

* Portraits of Dr. Priestley, George Walker, Gilbert Wakefield and Mary Wollstonecraft Godwin, published by D. Eaton, High Holborn.

"The *last* whom I shall mention of this laudable fraternity, but not the *least* in *love*, is the Rev. George Walker, Dissenting Minister at Nottingham, and F. R. S. This gentleman, take him all in all, possesses the greatest variety of knowledge with the most masculine understanding I ever knew. He is in particular a *mathematician* of singular accomplishment. His treatise on the Sphere, long since published, and one upon the *Conic Sections*, preparing for the press, are the vouchers of my assertion. His two volumes of Sermons are pregnant with the *celestial fire* of genius, and the vigour of noble sentiments. His *Appeal to the People of England upon the Subject of the Test Laws*, would not be much honoured by my testimony in its favour, as the best pamphlet published on that occasion, were not this judgment coincident with the decision of Charles James Fox, who has declared to a friend of mine the same opinion of its excellence.

"But these qualifications, great and estimable as they are, constitute but a mean portion of his praise. Art thou looking, reader! like *Æsop* in the fable, for a MAN? Dost thou want an intrepid spirit in the cause of truth, liberty and virtue; an undeviating rectitude of action; a boundless hospitality; a mind infinitely superior to every sensation of malice and resentment; a breast susceptible of the truest friendship, and overflowing with the milk of human kindness; an ardour, an enthusiasm in laudable pursuits, characteristic of magnanimity; an unwearied assiduity, even to his own hindrance, in public services? My experience can assure thee that thy pursuit may cease, thy doubts be banished, and thy hope be realized: for this is the man."

In the above are omitted a few phrases which appeared to me irrelevant, but in other respects the transcript is faithful to the very letter.

W. MATTHEWS.

SIR,
 I N looking over my last communication, (XX. 729,) I find that I have committed an error in transcribing the Latin version of the passage quoted from Philostratus. Instead of writing *serpentibus concreti*, I have

written *serpentibus cincti*. I can account for this mistake only by supposing that Virgil's *cinctam serpentibus Hydram* was indistinctly present to my mind. Had I thought of the Greek at the time, or recollected that the Giants (to speak with Apollodorus) *εἶχον τὰς βάσεις φολεῖδας δράκοντων*, association would not have got the better of my eye sight. A curious instance of the power of association is produced by a late eminent critic in the *Classical Journal*, No. XVII. p. 49. "A letter," says he, "is inserted in the *Gentleman's Magazine* for 1798, (p. 839,) with the following title: *An Original Letter from Dr. Thomas Moore, of Norwich*. This letter is signed *Tho. Browne*, and appears to have been written by the celebrated Sir Thomas Browne. There is no resemblance between Browne and Moore, but the transition from *Sir Thomas Browne* to *Sir Thomas More* is extremely easy."

On the Homeric γῶτο spoken of by Dr. Jones, p. 727, see Heyne's *Hom.*, Vol. V. p. 421.

E. COGAN.

SIR,
THE Three Letters addressed by me to the Editor of the *Quarterly Review* are noticed in the last Number. In this notice the Reviewer declines entering on the argument for the genuineness of the text. I regret this much, especially as no man living is better qualified to do justice to his side of the question or to refute my views, if not founded in truth. "The world," he says, "will conclude that he (Ben David) has ventured far into the region of paradox." I observed that by proving the genuineness of the verse, "the orthodox faith will receive a shock which shall shatter its very foundations, and bring it at no distant period completely to the ground." The Reviewer in reply to this writes, "The orthodox faith does not rest on a spurious or disputed verse: it is built, and well built, upon the genuine word of God, and thus secured, it will endure for ever."

The discussion of the controverted text being thus excluded from the *Quarterly Review*, a Journal the most ably conducted, the most widely circulated, and the most powerfully influential of any that has ever ap-

peared in the republic of letters, I purpose communicating to the *Monthly Repository* a brief statement of the arguments which shall put an end for ever to all doubts respecting the authenticity of 1 John v. 7. These arguments are comprehended in the following propositions:

1. The context supposes the genuineness of the disputed verse, and is even a dead letter without it.

2. The supposed spurious verse is a summary of the evidence of Christianity; and though John wrote it, Jesus Christ is virtually its author.

3. It is written by the Apostle in direct opposition to men who asserted the divinity of Christ, and could not therefore be the forgery of those in after ages who perverted it in support of the Trinity.

4. The circumstances under which John wrote his Epistle being known and retained in the memories of men during the first three centuries, the orthodox were unable to conceal the true meaning of the verse without concealing the verse itself. They therefore erased it from the manuscripts and copies in general use, omitted it in their versions, and carefully avoided to quote it in their writings. Their conduct in this respect is the cause of its absence from the Greek manuscripts and versions which have descended to our days.

5. As the controverted passage, containing, as it does, the sum and substance of Christianity, presents a triangular figure corresponding in shape to the base of the orthodox faith, it was diverted from its original object and made the foundation of the Trinity. The Greek and Latin Fathers with this view mutilated the verse, mystified it, transposed it, and always accompanied it with their own interpretation, and thus left to future ages unequivocal proofs of its being in the manuscripts which they possessed.

6. Though the verse is not found in the Greek manuscripts now known, there is evidence to conclude that it existed in all those which descended from the Apostolic age to the fifth century.

7. In the fifth century Unitarianism was extinguished, and Orthodoxy triumphed over Arianism, and the supporters of the Trinity thought they

might restore the text to the copies of the New Testament in general, and quote it without fear of detection in favour of orthodoxy. This was the opinion of at least one, by far the most eminent among them. A violent dispute thence ensued, in which the contending parties abused each other. The individual I allude to, however, prevailed, and triumphantly restored the verse on the authority of the Greek manuscripts, laying against his adversaries the very charge which I point out from their own writings, namely, their excluding the text from their editions and supplying its place by a mystification of the eighth verse.

These propositions are so involved in one another, that they cannot be supported by independent evidence in the order here stated, but I hope the arguments which I shall briefly adduce, will be sufficient to satisfy every competent judge of their truth.

8. The verse with its context is the following: "And the spirit is that which beareth testimony, because the spirit is the truth: for there are three in heaven which bear testimony, the Father, the Word, and the Holy Spirit, and these three are one. And there are three on the earth who bear testimony, the Spirit, the Water, and the Blood: and these three agree in one."

According to the law of Moses two or three witnesses were sufficient to verify the thing attested by them. In allusion to this maxim, it is here said, that three witnesses in heaven bear testimony, the Father, the Word and the Holy Spirit, and that these three are one, that is, one in testimony or consent. The subject of this testimony is, that Jesus is the Christ or the Son of God. This indeed is not mentioned, but it is obvious, from the whole Epistle, where it is repeatedly stated, and stated even in the verses preceding the disputed text. Besides, the subject alluded to must have been frequently discussed by the people to whom John addressed his Epistle, and therefore well known to and understood by them, even in circumstances where it is not distinctly expressed. Farther, the proposition that Jesus is the Christ, the Apostle grounds on these three testimonies in opposition to the Gnostics, who maintained that *Jesus was not* the Christ; but that

the Christ was a God, dwelling for a season in the man Jesus, or an empty phantom assuming the form of the man Jesus. That men existed in the days of the Apostles and afterwards, who pretended to believe these absurd notions, is a fact beyond all controversy; as the English reader may satisfy himself by consulting the accounts which Mosheim, Lardner and Priestley have given of the Gnostics.

If it be true that the Father, the Word and the Holy Spirit bear their joint testimony, that Jesus is the Christ, or the Son of God, it must be found in the records of his ministry; and the truth thus ascertained will go to prove the genuineness of the disputed verse, in which the same truth is asserted. While his forerunner was proclaiming the approach of the kingdom of heaven, when surrounded by an immense concourse from Judea, Jerusalem and all the country round about, many of the Pharisees and Sadducees also being in the number, on this public occasion Jesus came to be baptized. A scene, solemn, sudden and surprising, ensued. High in the heaven, beyond the reach of all human power or imposture, the clouds, which had hitherto darkened the sky, dispersed: a commission from the Sovereign of the universe, assuming a visible appearance, descended on the man Jesus, at the same time accompanied with an audible voice, saying, "This is my beloved Son in whom I am well pleased." Thus it is proved true, that the Father bore testimony in heaven that the man Jesus is the Son of God.

Again, in the beginning of his Gospel, John relates that the Logos of God incorporated with the man Jesus. This Logos, whom God sent, as the Apostle Peter farther says, preached peace through Jesus Christ to the children of Israel, enabling him to go about doing good, and to heal all manner of diseases among the people, and thus proving him to be the Son of God. Accordingly, the Evangelist, after stating in the commencement that the Logos became flesh, states also at the close, that his object in writing was to prove Jesus to be the Christ or the Son of God. Finally, Jesus, according to his promise before he yet had suffered, sent the Holy Spirit on his apostles, enabling them

to speak with unknown tongues, and to work miracles in attestation of the doctrine which they taught, the fundamental principle of which was, that Jesus is the Christ or the Son of God.

Thus it appears, from the Evangelical records, that the Father, the Word and the Holy Spirit, bear one and the same testimony, namely, that Jesus is the Son of God. All the evidences which attest his divine mission are resolvable into one or other of these three testimonies. These testimonies, indeed, form the sum and substance of the gospel, and are so interwoven with its foundations, as the roots with the tree which grows out of them. The disputed verse then, as it alleges these testimonies, and these testimonies alone, is as genuine and solid as that rock on which Christianity itself is founded, and against which the gates of hell shall not prevail.

That the Apostle wrote the disputed verse, in opposition to certain impostors who denied the simple humanity of the Saviour, and maintained his divinity, appears from the Epistle in which it stands. One or two passages will decide the question: "Who is the liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father and the Son. Every one who denieth the Son, hath not even the Father. Let that then remain in you, which you have heard from the beginning. If that remain in you, which ye have heard at the beginning, you, too, will remain in the Father and the Son. These things I write, concern those who deceive you. The effusion of the Spirit, which ye have received from him, remains in you, and ye have no need that any one should teach you. And as that very effusion which teacheth you concerning all things, is true, and there is no falsehood in it—as, *I say*, it hath taught you, so do you remain in it."

Had the Apostle not informed us that he has here in view certain impostors who opposed Christianity under the pretext of teaching it, we might fairly infer it. But his own words exclude all conjecture, all doubt on the subject: "The things I write, concern those who deceive you." But how did they attempt to deceive those whom the Apostle addresses? *By denying the Father and the Son.* They

denied the Father, because they stripped him of his Logos—of his perfections, as the Creator of the universe, as the benevolent Parent of mankind,—representing him an imperfect, malignant being, and pretending to reveal a supreme God of their own. The Apostle endeavours to set aside this malignant artifice by calling on the converts to adhere to that which they heard *at the beginning*; manifestly alluding to the testimony which God himself bore to Jesus as his beloved Son, when baptized, at the commencement of his ministry. The testimony which the Almighty bore to him on that occasion was most important, as demonstrative of the source whence our Lord derived his authority. John was sensible of this; and he places it in the disputed verse in direct opposition to the deceivers who denied it.

The Antichristian teachers denied the Son as well as the Father, that is, they denied that Christ derived his authority from the Creator of the world—he, as being a God, having wrought his miracles by virtue of his own power, and appeared after death by virtue of his own nature. What argument did the Apostle use to set aside this doctrine? In the beginning of his Gospel he represents Jesus as endued with the Logos of God, as having derived his power from that Supreme Intelligence and Goodness which first created, and still governs, the universe. The Logos of God thus proved him to be the Messiah or the Son of God; which, stripped of its figure, means that Jesus, in his official capacity, exhibited full proof of his divine delegation. This is the substance of the whole Gospel: and the Apostle has embodied it in the controverted text.

The impostors prided in their superior wisdom, and stigmatized the faithful disciples of Jesus as illiterate men. When they entered the Christian church, they, therefore, pretended to unfold sublime mysteries unknown to the apostles. Their pretensions, in this respect, were very specious, as coming from men of rank and education, such as the Gnostics for the most part were. To their pretensions as superior teachers of the gospel, John thus pointedly alludes: "These things I write, concern those who deceive you. The effusion of the Spirit which

might restore the text to the copies of the New Testament in general, and quote it without fear of detection in favour of orthodoxy. This was the opinion of at least one, by far the most eminent among them. A violent dispute thence ensued, in which the contending parties abused each other. The individual I allude to, however, prevailed, and triumphantly restored the verse on the authority of the Greek manuscripts, laying against his adversaries the very charge which I point out from their own writings, namely, their excluding the text from their editions and supplying its place by a mystification of the eighth verse.

These propositions are so involved in one another, that they cannot be supported by independent evidence in the order here stated, but I hope the arguments which I shall briefly adduce, will be sufficient to satisfy every competent judge of their truth.

8. The verse with its context is the following: "And the spirit is that which beareth testimony, because the spirit is the truth: for there are three in heaven which bear testimony, the Father, the Word, and the Holy Spirit, and these three are one. And there are three on the earth who bear testimony, the Spirit, the Water, and the Blood: and these three agree in one."

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The belief that the gods or demons occasionally assumed a human form, and so appeared unto men, prevailed not only in heathen countries, but also in Judea: and when our Lord, newly risen, shewed himself to his disciples, they were forced upon the supposition, that it was some demon in his well-known shape. This superstition was general: and the current of public opinion ran so strong in its favour, that the enemies of Christ laid hold of it as a happy expedient to overturn the gospel. They said that Jesus who had suffered did not appear, but the Christ within him, who being a God in an empty form, without flesh and blood, was, in consequence of his divine nature, incapable of suffering. By thus superseding the resurrection of the man Jesus, they superseded the resurrection of mankind, and thereby precluded all hope of a future state. It is this subterfuge that he meets, when in the

following emphatical manner he asserts the resurrection of Christ, as a proof and a pledge of eternal life to the human race: “What was in the beginning, what we have heard, what we have seen with our eyes, what we explored, and our hands have handled, concerning the logos of life—and *this principle* of life shewed itself to us; and we saw it, and we are witnesses of it; and we declare it to you as that eternal life which was with the Father, and which shewed itself to us—what, *I say*, we have seen and heard, declare we unto you, that you may have communion with us: and our communion is with the Father and with his Son Jesus Christ. These things write we unto you, that our joy—our joyful hope of a future state—might be complete.”

In an age when a belief in many gods was almost universal, and the knowledge of God and of the laws of nature was very imperfect, it must appear difficult to defeat the artifices of the Gnostics: and the wisdom of Heaven alone could suggest to our Lord the only effectual way to accomplish this end. His last address to his disciples contains matter to this effect: “My enemies, like wolves in sheep’s clothing, will come in among you, under pretence of teaching my gospel, but in reality to destroy it. For they will endeavour, by a false philosophy, to set aside my resurrection, by saying that it was not the man Jesus, but a God within him, or a God in his shape, that appeared to his followers after death. I will frustrate this doctrine by not delegating to you *now*, before I leave you, the miraculous power necessary to ensure your success in the propagation of my gospel; but will defer it for some time, till I rise from the grave and ascend to my heavenly Father. I will then cause it to descend upon you: and you must consider its descent as a pledge of three things—that, like a letter received from a friend departed to a distant land, I, agreeably to my promise, have actually reached my destination in safety—that the person who will send the Holy Spirit to you is identically the same with him that now promises to send it—that at some distant period I shall again return to raise the dead and reward my faithful followers.” We are, then, to regard

the descent of the Holy Spirit on the Apostles as the last seal which the hand of God put not only to the divine mission of Jesus, but to the simple humanity of Jesus, and that in direct opposition to certain impostors who sought to undermine his religion by teaching his divinity. This is the reason why every miracle which the apostles ever wrought, was wrought in *the* name of the man Jesus. Hence the propriety of such language as the following: "By this ye know the Spirit of God: every spirit that confesseth Jesus *to be* the Christ, *and* to have come in the flesh, is of God: and every spirit which confesseth not Jesus to be the Christ, and to have come in the flesh, is not of God. And this is that spirit of Antichrist," &c. It was allowed on all hands that Jesus was a man, and simply a man. The Apostle, therefore, in maintaining the Christ to be Jesus, and to have come in the flesh, maintains that the Christ was a real man, and simply a man. To this the Spirit of God bears testimony, and he who believes it, is born of God. The Antichristian teachers, on the contrary, in maintaining the Christ to be God, maintained that he was not Jesus; him, as being really and simply a man, they rejected with execration.

The divinity of Christ was one of those mysteries which the impostors pretended to have discovered by their superior wisdom, but which the Spirit of God withheld from the apostles as men of no education. Accordingly they pretended to be more competent teachers than those simple, illiterate men. To this John alludes, when he tells the believers "they had no need that any should teach them, because they had been taught by the Holy Spirit shed upon them." The language of John here is that of Jesus, John xvi. 13, where he assured his disciples, that the Comforter, the Holy Spirit, the spirit of truth, would lead them to the whole truth, would leave nothing unrevealed, which might be necessary for them to know or to teach, and that consequently the men who affected to reveal certain mysteries, hitherto unknown to the apostles, were liars and impostors.

To conclude: the proposition that Jesus is the Christ, or that Jesus is the Son of God, implies that the

Christ is a real man, and simply a man, endued with extraordinary power and wisdom from God. Throughout the whole of his Epistle, and even his Gospel, the object of John is to establish the truth of this proposition, against men who denied it, under the specious plea of maintaining his divinity. He grounds the evidence of it on three testimonies—the testimony of the Father, the testimony of the Word, the testimony of the Holy Spirit. These three are one testimony, or are testimonies to one and the same object. They announce the divine mission of Jesus, appear in his ministry, lie dispersed in the Gospel, and concentrated on the disputed text. They are the sole pillars on which Christianity rests. Remove them as spurious, and the whole edifice falls to the ground.

This sense of the verse shews that, though John wrote it, Christ is virtually the author of it. The materials of it are scattered throughout his Gospel and the larger Epistle, and the Apostle has collected them, and placed them together here in one concise view. The last words of Jesus to his apostles, of themselves prove this to be a fact: "Go ye and make disciples of all nations, baptizing them in the name of the Father, of the Son and the Holy Spirit;" which is to this effect: "Go and convert the nations, initiating them in the knowledge of a new religion, and alleging for its truth the authority and testimony of the Father, the testimony of the Son, and the testimony of the Holy Spirit." Now, it might be expected that, if the three heavenly Witnesses, in the supposed spurious verse, be, as I have proved, a formula against the Gnostics, the original formula formed and used by our Lord must have been drawn up for the same purpose. And this is a fact demonstrable from the words of Irenæus on this very subject. That father, p. 91, says, "They (the Gnostics) lead the disciple to the water, and, on baptizing him, they thus say,—Unto the name of the Unknown Father of all; unto Truth, the mother of all; unto him which came down on Jesus." Here the formula of Christ and that of the Gnostics stand in direct opposition to each other, the object of the one being to establish the truth of the Gospel against its ene

mies, the object of the other being to subvert it by similar views. For the universal Father, the impostors substituted the Supreme Unknown God, which they pretended to have revealed; for the man Jesus or the Son of God, they held forth as an object of faith the God that had descended upon him; and in the room of the Holy Spirit, which attested his simple humanity, they placed a fictitious being, which in mockery they called *Truth* or mother of all.

I have said that the context without the seventh verse, is a dead letter. The next verse, which is allowed to be genuine, is a demonstration of this: "There are three which bear testimony on the earth, the Spirit, the Water and the Blood." The water and the blood bear testimony; as having proceeded from the region of the heart pierced by the spear, they prove that the sufferer, being really a man possessing flesh and blood, actually died: and the Spirit bears testimony, because, being communicated to Jesus at his baptism, it enabled him to foresee and to foretell his death. But what does this testimony prove? Taken in itself, nothing to the purpose. Every man has flesh and blood; every man dies. But take Jesus in the character of the Logos, alive, and in heaven at the time the Apostle was writing, as it is asserted in the preceding, disputed verse, the circumstance of his having died proves every thing. It places on a solid foundation the grand principles of Christianity, the actual death, resurrection and exaltation to the right hand of God, of the man Jesus Christ; whence, according to his own solemn promise, he will one day return in the power of his Father to raise the dead and judge the world in righteousness. The Gnostics allowed that the Christ, after the crucifixion of Jesus, was still alive, as having neither died nor suffered. In order to set aside this, it was necessary for the apostles to assert *his death*, whenever they had occasion to speak of him as being alive. See Rev. i. 18; also, ch. ii. 8.

The conclusion, then, infallibly is, that the text of the Three Heavenly Witnesses, 1 John v. 7, is genuine: for is it morally impossible that a verse which attests the simple humanity of Christ, and sets aside his divi-

nity, should be the forgery of men who, in after ages, perverted it to prove the Trinity.

BEN DAVID.

SIR,

I AM happy to see that the question regarding the interpretation of the proem of John's Gospel has engaged the attention of several of your ablest correspondents. From the opinions that they have expressed, I am led to hope that this good at least will arise, that when another edition of the Improved Version shall be given to the public, the Socinian interpretation will no longer be allowed to maintain its place exclusively of the other—I mean that of Lardner and Priestley; but that, at least, both will be so introduced as to afford a fair alternative to the reader's judgment. I see with satisfaction that the mode of interpretation for which I contend is adopted in the continental versions, which are therein at variance with the received English text. The Geneva version of 1802 renders the passage thus: "Au commencement étoit la parole, la parole étoit avec Dieu et la parole étoit Dieu. *Elle* étoit au commencement avec Dieu. Toutes choses ont été faites par *elle*," &c. Harmonizing with this we find the Italian version: "Nel principio la parola era, e la parola era appo Iddio, et la parola era Dio. *Essa* era nel principio appo Dio. Ogni cosa è stata fatta per *essa*," &c. And to do justice to all opinions and to the original itself, the English rendering ought to be similar to these; and I trust in the next edition of the Improved Version we shall see it so. It would run thus: "In the beginning was the word, and the word was with God, and the word was God. This was in the beginning with God. All things were made (*or done*) by it, and without it no one thing was made (*or done*) which has been made (*or done*)." Such a translation is in itself neutral; it favours no opinion particularly, and is therefore such as all parties may use with satisfaction: whereas the present text of the Improved Version has such a peculiarity as to be altogether intolerable to those who view the subject in any degree differently from its authors. Surely it is a matter of the greatest

importance, for those with whom the decision of this and other similar points will rest, that they endeavour to provide us with an edition of the New Testament of a truly valuable and *unobjectionable* character. But such an edition must not be a party book; the Scriptures are the common ground of all parties; we ought to use a version which, while it does us justice, does our opponents justice also. Such a version ought to preserve, as far as possible, even the ambiguities of the original; it ought in short to know nothing about contending dogmas, and to aim at nothing more than to place the English reader, as nearly as possible, in the same position for forming his judgment which would be enjoyed by one who was reading the original. Another very important principle I conceive to be, that of not departing, without some *considerable* reason, from the text commonly received, the reasons of which principle are too obvious to need enforcement.

I must now say something in reply to my candid and scholar-like opponent Mr. Cogan. After considering carefully all the quotations which he has transcribed in order to illustrate the use of the word *γενεσθαι*, I cannot concede to him that any one of them is such as to justify us in translating *ὁ λόγος σὰρξ ἐγένετο* — "the word *was* flesh." It is a very just remark, assuredly, that *γενεσθαι* is frequently used as an aorist to *εἶναι*. If proof were wanting of this, the passages quoted by Mr. C. would afford that proof. But the aorist is very different from the *imperfect*, and if the *imperfect* is the tense which the proposed rendering expresses, as I conceive it is, to prove that *γενεσθαι* is used for the aorist is very little to the purpose. *Γινεσθαι*, as Mr. C. observes, expresses properly the *commencement* of a state of being; it signifies to come into some state or mode of existence, to become, or to *come to be*, if I may use such an expression. And the aorist of this verb, *ἐγένετο*, asserts simply, that a thing has come into such and such a state of being, that it *has come to be* this or that. An aorist of *εἶναι*, had there been such a tense to that verb, would assert the naked fact of past existence, without implying its commencement; but as in all cases of which we

have commonly to speak, such existence must needs have had a commencement; and as, on the other hand, the sense of *γενεσθαι*, viz. to commence or come into some mode of existence, necessarily implies the fact of such existence, it follows that the signification of *γενεσθαι* is so very nearly equivalent to that of an aorist of *εἶναι*, that it may with great propriety be used to supply the place of such a tense, and in any case in which such an aorist would have been proper, we have no reason to question the propriety of using the word *γενεσθαι*.

But, I repeat it, the present does not appear to me to be such a case. An aorist of *εἶναι*, had such a tense been used in this place, would have expressed rather the sense of, *the word has been flesh*. The word's being flesh, not being, according to the Socinian interpretation, a contingent or accidental circumstance befalling the *λόγος*, but a description of its permanent nature, the mode of expression should be couched in the imperfect tense, *ὁ λόγος ἦν σὰρξ*, just as it was said before *ὁ λόγος ἦν Θεός*. Mr. C. will observe, that the quotations he has made refer to *the contingent circumstances* which happen to persons or things in the course of their existence, and, consequently, it can always with equal propriety be said, that such persons or things *became*, or *came to be* such, as that they *were* such. A commencing, or entering into, such circumstances is implied. *Ψίλοι οὐκ ἐγένοντο ἐν τῇ πόλει* — "Such sort of soldiers had not *come to be*, had not come into existence, or been introduced into the city." The aorist, moreover, is continually used in the sense of what we call in English the preter-pluperfect; there is commonly no other way of expressing this tense of ours in Greek, as what is called in Greek Grammar the plusquam perfectum has a very different and much more limited sense. *Ἐγένετο ἡ ἀρχὴ ἡ Οὐδρυσῶν*, &c. — "The government of the Oudrysians *had become*, in extent, such as to reach the sea," &c. So *Ἀίσωπος Ἰαδμονος ἐγένετο* — "*Æsop came to be*, or *had come to be*, the slave of Iadmon." The passage from the Septuagint, *δῖος γὰρ ἐγενόμην κἀγαθὸν πατρὶ ὑπηκούος*, &c., differs from *ὁ λόγος σὰρξ ἐγένετο*, because *ὑπηκούος* and *ἀγαπώμενος* express circumstances into which the

writer came, not the constitution of his nature: but the phrase, the "word *was* flesh," describes the *nature* of the *λογος*.

However, after all that may be said on either side, there is a better judge, at least as far as regards every man's own satisfaction, than all the citations and reasons that can possibly be produced. After we have obtained a little familiarity with a language, we judge of the meaning of its expressions *at once* by that sense of their import which experience has given us. According to this criterion, I, for my own part, feel it impossible to think that the words *ὁ λογος σαρξ ἐγένετο*, can properly be rendered "the word *was* flesh," nearly as impossible as I do think that a former passage can properly be rendered "the word *was* a God."—I conclude where I began, that I am happy to see discussion of this subject excited, and solicit from Mr. Cogan's candour that fair appreciation of my arguments which his critical acuteness is so able to bestow.

T. F. B.

SIR,
THE preface to John's Gospel presents difficulties to our Unitarian and many of our Unitarian brethren. To the former, from their preconceived opinion, that Christ is one of the three persons of their Trinity; to the latter, from the low and inadequate ideas they entertain of our Saviour's character. I cannot agree with Dr. Jones, that we are to enter into the labyrinth of the Gnostic controversy for the solution of these difficulties. A due attention to the language of Scripture, and some important facts related in it, will, I am convinced, be sufficient to render the whole satisfactory to the commonest reader. John, indeed, has given us a clue to the explanation; for at the close of his memoir he explicitly informs us of his intention in writing it, namely, to convince us that Jesus is the Son of God; and it would be very extraordinary that a writer, with such an end in view, should commence his history with a preface declaratory, not of his being the Son of God, but of his being God himself. It must be shewn, that the beginning and the end are in conformity with each other; and this I think will appear, when the

discussion on this subject, which has been so well begun in your Repository, is brought to a conclusion.

There is a remarkable event in our Saviour's life, which appears to me to deserve particular attention. John was one of the apostles present on the Mount when the three greatest characters that have ever met in this world were surrounded with the effulgence of the Divine glory—Moses, Elijah and our Saviour. A voice at the same time proclaimed, This is my beloved Son; hear ye him. In these words the superiority of our Saviour to either of the other two great characters is evident. But in what does this superiority consist? To me it appears traceable in the beginning of John's Gospel, and in the difference of the manifestation of the word, with respect to the head of the law, the head of the prophets, and the head of the gospel dispensation.

The difference in the style of John's Gospel, from that of the three other historians, cannot have escaped the notice of any attentive reader. The latter have given us a detail of events, written in a clear, plain and impartial manner. John was the beloved disciple of Jesus, and the affection was, I doubt not, reciprocal. John had witnessed the glory of his beloved Master on the Mount; he was present with him in public and in private; he had treasured up in his mind, more than any other, the discourses of his Lord. It was impossible, with such impressions on his mind, that John could write like the other Evangelists. They detail events; he enters fully into the sentiments of his Master, introduces us to all the excellencies of his character; he felt more, and therefore he makes us feel the more. The beginning of his Gospel corresponds with the conceptions I have of his character, and he appears to me to have acted strictly under the Horatian precept,

Servetur ad imum,
Qualis ab incepto processerit, et sibi consistet.

There are three epochs of time in the preface to John's Gospel. The first denoted by the words, "In the beginning." The second, when it came to pass, that "there was a man sent from God whose name was John." The third, when "the word became

“*Heath.*” On the second epoch there is no difference of opinion among Christians; on the first and last they are by no means agreed. To me it appears that the third epoch is more clearly and decisively laid down in Scripture than the second, and that the events which immediately followed this epoch, lead us naturally to a plain interpretation of some parts which have been considered so very intricate in the preface; but I should be glad to hear the opinions of others on this subject, being well persuaded, that, if we are agreed in the two last epochs, we shall find little or no difficulty in ascertaining the first.

About two years ago I drew up a paper stating the different ways in which *eyes* was translated in the authorized version. I have it not at hand, nor would it be easy for me to find it, if it exists. Would it be too much to request the favour of the young gentlemen of York College to do the same thing for us? Schmidt's Concordance will make it very easy for them, and if they would take a book or two of Herodotus, and compare it with any English translation, and write down the translation of *eyes* in as many passages as occur in the Greek Testament, the result may lead us to some useful remarks.

W. FRENCH.

King William and Queen Mary, as connected with the Revolution of 1688.

O! ne'er may the fruit of that *landing*
be lost,
And long may BRITANNIA with gratitude
own,
The views of her enemies ne'er were so
cross
As when WILLIAM and MARY ascended
the throne.
May the *throne* long endure,
And its virtues ensure
That union which only these realms
can secure;
While the Shamrock, the Rose and the
Thistle entwine
Peace, Commerce and Plenty round LI-
BERTY'S shrine!

*Islington,
Nov. 4, 1825.*

SIR,
THE Revolution of 1688, which
always impresses my mind at
this season of the year, must be pro-
nounced one of the most distinguished
events in the annals of Great Britain.

Immediately preceding it was a period of oppression and of tyranny. The Protestant Dissenters were almost crushed by the strong arm of power, suffering for their religious principles every species of persecution and obloquy. The ejection of *two thousand* clergymen from their livings, reducing them and their families to beggary, was followed by other acts of cruelty which will ever mark the reign of the Stuarts with indelible infamy. The Revolution of 1688 (imperfect as it was in many respects) rose upon this benighted realm with all the splendour of a heavenly luminary, which has been *growing brighter and brighter unto the perfect day!*

The commencement, progress and completion of this wonderful Revolution are detailed in every History of England. The object of the present paper is to draw the attention of the reader to the instruments by which, under Heaven, it was accomplished. These were King William and Queen Mary. Who they were, indeed, is generally known. But certain particulars may be enumerated which will illustrate the great event, and render us Britons more grateful for this memorable blessing. “The Revolution of 1688 was in the highest degree temperate and sober. It was imperfect, says a venerable Reformer, amongst us. Yet mark how effectual it has been; the *family* it gently let down from the throne has never returned. It is now extinct. The Revolution has not been changed in any one of its essential dispositions. It is, at this moment, *the living source* of our freedom and happiness, and every good Englishman has nothing to pray for—for the Government is established—than in the words of father Paul, when his dying, faltering lips adverted to his country, *Esto perpetua!*”

But we proceed to William and Mary. No biography is intended, but a few particulars illustrative of this grand national event.

In the History of the British Revolution, 1688, by George Moore, Esq., William and Mary are thus noticed: “Heaven in mercy to these favoured islands had raised up a man who, though by birth a foreigner and at the head of a foreign state, was by connexion and alliance an *English* Prince, and had many a national and

domestic title to interfere in the affairs of this nation. His circumstances were so nicely adjusted by a directing and superintending Providence, that he had the means of employing a large foreign force without breaking in on the system of national freedom and independence. This man was William of Orange and Nassau, hereditary stadtholder of Holland. To this quarter of the political horizon was every eye directed—on William was the eager gaze of men fixed and riveted. Never existed a man so qualified by nature and fortune for a great and beneficial enterprise. By birth he was a *liberatorum genus*, a family of deliverers. He received his first lessons in the school of adversity. He was born when his family had sunk beneath an adverse faction in his country, and instead of enjoying that situation of dignity and command to which his birth had designed him, he saw himself in a private state, in some measure depending on his enemies. But his public enemies were his private friends. The head of it, Pensionary de Witt, was a virtuous man, and he was educated under his personal inspection. From him, his calm, sober, reflecting understanding derived those comprehensive views of the state of Europe and the interests of its component parts which guided his conduct in a maturer age. Called upon to defend and save the commonwealth which the valour of his ancestors had founded against the unprincipled invasion of the French, 1672, he displayed courage and firmness, not inadequate to the arduous duty which had devolved upon him. A saying of his amidst the difficulties which encompassed him on every side is one of the noblest and most heroic recorded in history. Being asked whether he did not see that his country was ruined, 'There is one certain way,' he replied, 'of never seeing the ruin of my country—I will die in its last dyke!' His title of an English Prince, which could alone enable him to interpose effectually and with perfect safety to England, arose from circumstances so extraordinary that the historian is not afraid of the imputation of superstition in representing them as combined by the special interposition of Providence for the purposes of mercy!"

On the 23rd of October, 1677,

William was married to the Princess Mary, eldest daughter of James, Duke of York, afterwards James II. Her joining with her husband to dethrone her father at the Revolution appears to have been the effect of religious duty. It was a costly sacrifice to Protestantism, which was at that period in England on the eve of extinction.

On Nov. 4, 1668, William landed at Torbay; after having once been driven back by a storm to Holland. This was a period of intense anxiety, and especially to his Royal Consort Mary. She had remained at the Hague. "Her Behaviour," says a modern historian, "is finely drawn by Burnet. The usual coarseness and meanness of his style assumes a character of pleasing simplicity." His words are these: "Mary behaved herself suitably to what was expected from her. She ordered prayers *four* times a day, and assisted at them with great devotion. She spoke to nobody of affairs, but was calm and silent. The states ordered some of their body to give her an account of all their proceedings. She indeed answered little, but in that little she gave them cause often to admire her judgment." The modern historian then adds, "If there be any who regard the memory of the dethroned King with fondness of partiality, they will interrupt this narrative by maliciously observing, that amidst all this solemn and devout composure the Princess was meditating the downfall of an aged father, and they will call upon the sentiments of nature against the interest which Burnet would excite. The historian who traces these pages has not learnt his morality in a school which teaches any predilection for what are called public and severe virtues. He will certainly not expatiate upon them at the expense of the softer and more endearing duties and charities of private life. He does not regard with any fondness or complacency of attention those extraordinary exertions which extraordinary exigences demand; he would rather paint with the love of an artist the more subdued image of virtue as it displays itself in the common course of human conduct, where nothing glaring offers itself to the eye, where there is more of shade than light in the whole execution. Yet he will confess, he partici-

pates in some of Burnet's enthusiasm for the Princess. The Revolution of 1688 was one of those few occasions in which public good was the paramount consideration. The Princess had great public duties to perform. She had to rescue from evident destruction that religion which she had been accustomed to revere and cherish as the perfection of Christianity, and with which the religious and civil liberties of mankind were at that time interwoven. Yet I would not render this homage to her memory if I could allow myself to believe that any thing of a decisive, much less ferocious, spirit was predominant in her mind. I persuade myself there was much of a tender melancholy, of a soft dejection in her sentiments, that the feelings of a daughter maintained a struggle in her bosom, and abated whatever was harsh and rugged in the public character she had to assume. I am confirmed in this persuasion by the account the same Burnet gives of her when he went to take his leave: "She seemed," says he, "to have a great load on her spirits, but to have no scruple as to the lawfulness of the design: she was very solemn and serious, and prayed God earnestly to bless and direct us!"

But the reader must be informed, that the feelings of Mary were put to the test, not only previously, but after the Revolution. When William was called to Ireland, his beloved consort followed him with unremitting anxiety. Here he incurred imminent danger. The Irish Papists would have gladly assassinated him. At the battle of the Boyne, where success crowned his arms, and where he was wounded; the enemy, conceiving it to be fatal, raised the shout of joy! He was, however, preserved to enjoy the fruits of his valour, and to uphold the Protestant religion throughout the three kingdoms.

The nonjurors of that day were constantly traducing the character of Mary, as utterly devoid of feeling and affection towards her unfortunate father, *James the Second*, which had no foundation in fact. On the intelligence of the victorious battle of the Boyne, July 1, 1690, Queen Mary immediately thus writes to William in Ireland: "How to begin this letter I do not know—how ever to render

God thanks enough for his mercies. Indeed, they are too great if we look on our deserts, but, as you say, it is *his own cause*, and since it is for the glory of his great name, we have no reason to fear but he will perfect what he has begun. When I heard the joyful news from Mr. Butler, (the messenger,) I was in pain to know what was become of the late King, and durst not ask him. But when Lord Nottingham came I did venture to do it, and had the satisfaction to know he was safe. I know I need not beg you to let him be taken care of, for I am confident you will for your own sake; yet add that to all your kindness, and for *my sake* let people know you would have no hurt come to his person!" And, August 5th, she says, "We have received many mercies; God send us grace to value them as we ought! But nothing touches people's hearts here enough to make them *agree*—that would be too much for our much happiness." August 19th, she also thus expresses herself: "Holland has really spoiled me, in being so kind to me; that they are so kind to you is no wonder: would to God it were the same here!" Lastly, August 26th, longing for William's return from Ireland, the Queen writes, "I am in greater fears than can be imagined by any one who loves less than myself. I count the hours and moments, and have only reason enough left to think that as long as I have no letters *all is well!* Yet I must see company upon my set days; I must play twice a-week; nay, I must laugh and talk, though never so against my will. I believe I dissemble very ill, yet I must endure it. All my motions are so watched, and all I do so observed; that if I eat less, or speak less, or look more grave, all is lost in the opinion of the world." Indeed, it is said that King William told Lord Carmarthen before his departure for Ireland, that "he must be very cautious of saying any thing before the Queen that looked like disrespect to her father, which she never forgave, and that the Marquis of Halifax had lost all manner of credit with her, for his unseasonable jesting on the subject." Once more. It was this illustrious Queen Mary, asking the cause of her father's resentment against *M. Jurieu*, was told by Bishop Burnet, that it

was on account of some indecencies spoken of Mary Queen of Scots! On which she replied, "*Jurists* must support the cause he defends in the best way he can. If what he says of the Queen of Scots be true, he is not to be blamed for the use he makes of it. If princes will do ill things, they must expect the world will take revenge on their memories, since they cannot reach their persons." This shewed her knowledge of mankind.

But this great and good woman was soon to be taken away, an irreparable loss to the King and to the Nation. "In Dec., 1694, the Queen was attacked with what appeared a transient indisposition, from which she soon in a great degree recovered. But the disorder returning with more serious symptoms, the physicians of the household were called in, who pronounced it to be the measles, and very improper remedies were applied, for it was soon ascertained to be the *small-pox*, of the confluent and most malignant sort. She probably thought herself in danger from the first, as in an early stage of the illness she shut herself up in her closet for many hours, and, burning many papers, put the rest in order. The new Archbishop (Tillotson) attended her, and when no hope of recovery remained, he, with the King's approbation, communicated to her the true state of her condition. She received the intelligence with the most perfect composure, and said, 'She thanked God she had always carried this in her mind, that *nothing* was to be left till the *last hour*; she had nothing then to do but to look up to God, and submit to his will!' and continued to the last uniformly calm and resigned. She gave orders to look carefully for a *small sacrotoire* to be delivered to the King. The day before she died, she received the sacrament; all the Bishops who were attending being admitted to receive it with her; afterwards she had her last interview with the King, to whom she addressed a few broken sentences imperfectly understood. Cordials were administered, but in vain. She lay silent for some hours, and from a few words which then dropped from her lips, it was perceived that her thoughts were wandering. She died on the 28th December, 1694, about one in the morning,

in the 33d year of her age, and sixth of her reign! She was buried at Westminster, with unusual honours, both Houses of Parliament assisting at the solemnity, and her memory was consecrated by the tears of the nation. All distinctions of party seemed for a moment to be forgotten, and absorbed in one general sentiment of affectionate and grateful admiration. The King was justly inconsolable for her loss. During her illness he had given way to the most passionate bursts of grief, and after her death, he seemed for many weeks and months plunged into the deepest melancholy. The necessity of attending to the great affairs of government at length roused him in some measure from his lethargy, and he gradually recovered his composure of mind, but to the last moment of his life he retained the tenderest affection for her memory."

But we now proceed to *William*, by the delineation of whose character we need not be long detained. It is better known to the public than that of *Mary*, and has been fully ascertained. History tells us, that the *Bill of Rights* being duly prepared on Feb. 12, 1689, the very next day being Wednesday, the two Houses went in solemn procession to the Banqueting House at Whitehall, where, with no other pomp than what arose from the greatness of the occasion, and the names of the illustrious magistrates who assisted, they tendered the *crown of these realms* to the great national deliverer William, and joined to him in form and title his consort Mary, the eldest Protestant issue of the late Sovereign James. The Parliamentary declaration of the *Bill of Rights* was first read with a loud voice by the Clerk of the Crown. Then the Marquis of Halifax, who had acted as Speaker of the House of Lords throughout all the discussions, on his knees made a tender of the crown. William answered for himself and his consort. He made the rights of the nation, as declared in the *Bill*, the foundation of his acceptance. "This," says the Monarch, meaning the *Bill of Rights*, "is certainly the greatest proof of the trust you have in us that can be given, that is the thing which makes us value it the more, and we thankfully accept what you have offered to

ture and ends of government, and the beneficial effects of his noble and heroic actions will probably descend to the latest generations, rendering his name justly dear to the friends of civil and religious liberty, and his memory glorious and immortal!"

To this just and elaborate delineation of the character of William, shall be subjoined some *elegiac stanzas* by Dr. Isaac Watts, taken from his *Lyric Poems*. The poet's family had suffered grievously from the tyranny of the Stuarts. His father, a layman of great worth and piety, lay incarcerated in the common gaol at Southampton for his Nonconformity. His wife, with young Isaac at her breast, had sat on a stone many a cold morning during the wintry season close to the prison, awaiting the opening of its doors to visit her husband shut up within the dreary walls! The poet was fifteen years of age at the Revolution. Visions of bliss must have broken in upon his soul when he beheld his parents and suffering brethren brought forth into day-light and liberty! On the decease of the great Deliverer, the muse takes fire at his hallowed name, overwhelmed with admiration and gratitude.

Fair Liberty in sables drest,
Write his lov'd name upon his urn—
William, the scourge of tyrants past,
And awe of princes yet unborn.
Sweet Peace his sacred relics keep,
With olives blooming round his head,
And stretch her wings across the deep,
To bless the nations with the shade.
Stand on the pile, immortal Fame,
Broad stars adorn thy brightest robe,
Thy thousand voices sound his name
In silver accents round the globe.
Flattery shall faint beneath the sound,
While hoary TRUTH inspires the song,
Envy grow pale and bite the ground,
And Slander gnaw her forked tongue.
Night and the Grave, remove your gloom,
Darkness becomes the vulgar dead,
But glory bids the royal tomb,
Disdain the honours of a shade.
GLORY with all her lamps shall burn,
And watch the warrior's sleeping clay,
Till the last trumpet rouse his urn,
To aid the triumphs of the day!

William was born Nov. 4, 1650, married Nov. 4, 1677, landed in England Nov. 4, 1688, died March 8, 1702, having reigned 13 years and 23 days. His chief residence in this country was Hampton Court, now a

deserted palace, the present family having long ago exchanged it for Windsor Castle. I have lately visited it. Even to its present forlorn condition relics of greatness are attached. The ghost of royalty stalks throughout its domains. The continued presence of his Majesty George the Fourth, resembling the touch of Ithuriel's spear, would consecrate afresh the architectural grandeur of this *national edifice*, rearing its magnificent front on the banks of the Thames—

Strong without rage, without o'erflowing,
full.

Thus the splendour of Hampton Court, (the abode of the *Belgic Hero*,) though enveloped in gloom and seeming to lie more heavily on its foundations, would emerge with renovated lustre to set at a more distant period and with an accumulated glory.

J. EVANS.

Birmingham,
Jan. 9, 1826.

SIR,

IN writing about a year ago to Mr. Adam, of Calcutta, I mentioned to him some of the reasons which I thought rendered the Unitarians in this country tardy in furnishing the aid which he has looked for towards the support of his and their cause at Calcutta. I have recently received from him the inclosed letter, which contains his answers to my remarks, or rather what I believed were the remarks of others. He also wishes me to make the contents of it known among my friends, which is sufficient to authorize me to publish it. I therefore submit it to you for insertion in the Repository, if you think that step advisable.

JAMES YATES.

Rev. James Yates, Birmingham.

Dear Sir,

The arrival of the Bengal, put me in possession of your letter of the 8th of January, which was delivered to me by Mr. Bakewell Cumberland, and I only regret that you did not furnish me with an earlier opportunity of offering you an explanation of the estimated expense of our Chapel and the objects contemplated in its erection.

With regard to the *expense* of the Chapel, the only place where I have

seen it estimated at 4000*l.* is on the cover of the Monthly Repository—an estimate which was, I suppose, calculated from one contained in the First Number of the Unitarian Repository, published in Calcutta in October 1823, in which it is stated that “the estimated expense is Sa. Rs. 30,000, but on account of the increased and increasing value of landed property it is probable that Sa. Rs. 40,000 may be ultimately required.” But the former of these sums, at the exchange of 1*l.* 10*d.* per Rupee, then and till very lately current, amounts only to 2750*l.*, and the latter to 3666*l.* 13*s.* 4*d.*, either of which forms a very considerable deduction from the amount stated in the Monthly Repository, and consequently removes, in some measure at least, the appearance of extravagance in our plans. The rate of exchange has very recently become more favourable for remittances to England than it was at the above-mentioned date, which it is not improbable may occasion a change less favourable for remittances to India. In this event the amount stated in the Monthly Repository will approach nearer the truth, as the same amount in pounds sterling will then produce a smaller amount in Sicca Rupees. From these remarks you will perceive that any given sum in English currency is not a fair criterion of the expense actually incurred, or estimated to be incurred, in Bengal currency, unless with express reference to the rates of exchange prevailing between the two countries. Confining my remarks, therefore, to the estimate contained in the Unitarian Repository, I think I can shew by actual experiment that it was formed upon a just consideration of the circumstances of the case. Within the last five years two Dissenting Chapels have been built in Calcutta, the one by the Baptists, the other by the Independents; the one capable of containing a congregation of about 200, the other of 400 persons; the one having a vestry, a baptistery, a range of offices for carriages and palankeens, but no school-room; the other having a vestry and a school-room, but no baptistery nor any accommodation for carriages and palankeens; the one without, the other with, punkahs; and both built in the

very plainest and least expensive style, and furnished with the same regard to economy. Now, according to printed reports lying before me, the Baptist Chapel cost altogether upwards of Sa. Rs. 24,000, and the Independent Chapel, exclusive of school-room and vestry, nearly Sa. Rs. 33,000, and, inclusive of school-room and vestry, upwards of Sa. Rs. 36,000; but in comparing the actual cost of these two chapels with the estimated cost of the Unitarian Chapel, I beg your attention to the three following particulars. First, we have allowed ourselves a considerable latitude by estimating the probable expense of the Unitarian Chapel at from 30 to 40,000 Rupees: if our funds enable us to build a vestry, a school-room, out-offices for carriages and palankeens, a printing-office, and a dwelling-house for the minister, all of which are contemplated as desirable, the ultimate cost cannot be less than the last-mentioned sum; if *only* a Chapel be built, the ultimate cost will not be more than the first-mentioned sum. Secondly, it seems desirable (to avoid a diminutive appearance on the one hand, and to prevent on the other a striking disproportion between the usual number of attendants and the number it is capable of accommodating) that the Unitarian Chapel should be larger than the Baptist and not so large as the Independent one; and also that the furniture, such as seats, railings, &c., should be executed in a somewhat superior manner to that belonging to the other two chapels: if, according to these views, it be furnished somewhat more tastefully than both of the other chapels, and be built larger than the smallest of them, the ultimate cost will be proportionately affected. Thirdly, one important item of the ultimate cost is the price of the ground, and in this particular we have laboured under great disadvantages in consequence of the unprecedented increase in the value of land during the last few years. At present, indeed, and for the last two months, money has become very scarce, purchasers fewer, and land less valuable, but we had purchased our Chapel ground several months before the change was even thought of by the best-informed in these matters, and were consequently

obliged to pay very high for it. The ground on which the Baptist Chapel stands measures 1 biggah 12 cottahs, and cost less than 2000 Rupees—that on which the Independent Chapel stands measures 1 biggah 8 cottahs, and cost 10,000 Rupees exactly—that which has been purchased for the Unitarian Chapel measures 1 biggah 4 cottahs, and cost upwards of 12,000 Rupees. It is true that the Independent Chapel is more eligibly situated than the Baptist one, and the Unitarian Chapel, when built, will be more eligibly situated than even the Independent one; but eligibility of situation, although it may in some measure account and compensate for the difference, does not enter into the present question, which is not one of *cui bono*. Viewing the question merely as a pecuniary one, you will at once perceive that the high price we have paid for the ground—which we were induced to give from the fear, occasioned by a long-continued and till then fruitless search, that we should not be able to get ground at all—gives an appearance of extravagance to our plans which they do not really possess. The fact is, that we will go as far as our funds will enable us in what we consider will serve any one purpose of practical utility, but as far as my influence extends we will not incur a single farthing of debt to serve even such a purpose, much less to spend it on what is either superfluous or useless. I hope I shall be found to have afforded you satisfaction on this point; if not, I shall willingly afford you whatever other explanation you may consider necessary or desirable.

The *objects* contemplated in the erection of a Unitarian Chapel in Calcutta are two-fold, consisting, *first*, in the diffusion of correct views of the gospel among professing Christians; and, *secondly*, in the diffusion of correct views of religion in general among Hindoos and Mussulmans. Now, although each of these objects, when both are combined, will prove greatly auxiliary to the other, yet each is also capable of being considered on its own independent merits. Waving, then, all reference to the natives, I would ask those who, considering the obstacles to *their* conversion and improvement, “object to distant schemes of

benevolence,” whether it is not a matter of vast importance to raise the standard of pure Christianity among the 900,000 professing Christians who have been calculated to reside on the Continent of India and its contiguous islands, and whether the word of God can be sounded forth with greater advantage from any other place than Calcutta, where it is now proposed to erect a Unitarian Chapel with that object especially in view? I hold that the single object of evangelizing the Christians residing in this quarter of the world, would fully justify the establishment of a Unitarian Mission on a much more extensive scale than is now contemplated, for that and another object at least equally important. Such a Mission may be considered an “experiment,” inasmuch as it has never been tried before, and, like every other first attempt, may fail from causes which no prudence could foresee and no wisdom avert. But in such matters, where human nature is the subject of experiment, an absolute certainty of success can never be held out; a probability of success, proportioned in degree to the nature of the work to be done, and the amount of means employed, is all that can reasonably be expected, and such a probability of success, I have no hesitation to affirm, exists in the present instance, even if we extend our views to the natives, and much more if we limit them to professing Christians. Among professing Christians it is those born in Europe that give a tone to society, whether as officers in the army, as civil servants of the Company, as lawyers, or as merchants and traders. Of these different classes there is a respectable proportion sincerely and zealously attached to the popular system of belief; there is also a respectable proportion firmly attached to that system merely because it is popular and established; there is a certain proportion smaller, but also respectable, conscientiously attached to the doctrines of Unitarianism; there is at least an equal proportion open and avowed unbelievers, i. e. persons who would ridicule Christianity, or profess their unbelief of it in conversation, but who would not perhaps permit themselves to be published as unbelievers to the world; and there is a greater proportion than

all these put together of persons who care for none of these things, who do not consider religion a subject worthy of their attention. Among all these different descriptions of persons is there not ample scope for exertion and usefulness? The *very* orthodox would be perhaps the last to be benefited, but the honest inquirer might be enlightened, the wandering Christian might be reclaimed, the unbeliever might be convinced, the indifferent might be awakened, and the profligate might be reformed. Would all this be nothing? Considering what pure gospel truth has wrought in similar circumstances, have you not committed a mistake in speaking of an attempt to accomplish these objects as a mere "experiment"? The human mind is operated on in the same way in India as in Europe. Let the means be furnished to exhibit truth—pure truth—to exhibit it clearly, fully, constantly—and he who doubts its success must doubt its existence—must doubt that there is such a thing as truth. I am a firm believer in the omnipotence of truth. Its progress in the world has been retarded by two causes—by its mixture with error, and by its not being permitted to shew itself. Let it be separated from error, and exhibited in all its native beauty and excellence, and it must make its way into the mind of man. Assuming that Unitarian Christianity is *the* truth, if we do not succeed in our present attempt to spread it, this will be not because truth is not adapted to the mind, or because the mind is not adapted to truth, but because *the means are not possessed* to bring the one fairly and fully into operation upon the other.

Accept my sincere thanks for your sympathy, and the interest which you take in our plans. I look to you and others to convey just ideas of them to the Unitarian public.

I have conveyed your good wishes to Rammohun Roy.

W. ADAM.

SIR,
I COPY the following sensible passage from a sermon, composed originally "for the use of a country parish," and "occasionally delivered in *York Cathedral*," entitled, "The

Necessary Knowledge of the Lord's Supper, and the necessary Preparation for it, shewn from the Words of its Institution, in a Sermon preached at the Cathedral of York, March 29, 1727. 4th edition. By Thomas Sharp, M. A., Archdeacon of Northumberland, and Prebendary of York." The copy from which I transcribe (ed. 1766) was given by Mr. Granville Sharp, a relative of the author, to the friend to whom I am indebted for the loan of it.

"Now, truly, whatever you may think of this matter, there is so little of nicety or curiosity in it, that a man of the meanest capacity, and dullest understanding, may comprehend the notion. It is not required that every ordinary communicant should be able to give an account of the several opinions and disputes which have been held about this Sacrament; it is not required that he should be able to determine the questions about the real presence of Christ, or give an account of the points about the Sacrament, which are maintained and defended, by the *Papists* on one side, and the *Lutherans* on another, and the *Soci-nians* on another, &c. God be thanked, neither Transubstantiation, *nor* Consubstantiation, nor any other of the controverted points, are made necessary to be known either by Christ or his apostles. The Sacrament which our Lord hath commanded *all* disciples to observe till his coming again, and which he has appointed as a means generally necessary to our salvation, must needs be such a thing, as *all men*, the meanest of men, may understand, if they will, and carry in their minds."

I have been much interested in examining, lately, a little work, by C. Baring, Esq., of Exmouth, entitled, "Thoughts on Final Universal Restoration," 2nd edition, 1823. The same gentleman, under the assumed name of John Smith, Gent., (which he has since replaced with his own name,) had published several interesting works, on Prophecies, the Person of Christ, &c., which clearly exhibit a manly love of religious truth, and no inconsiderable pains in the search after it. The present little book professes to be a compilation from the most judicious writers, on the subject

of Universal Restoration, viz. Petitpierre, J. Simpson, Dr. Estlin, Dr. Hartley, &c. The Compiler's preliminary attestation to the value of the doctrine, well deserves a place in the Repository.

"More than thirty years have passed since my attention was first attracted to the consideration of Final Universal Restoration. The firm belief, that this pleasing doctrine is *in perfect unison with every thing we find in the Sacred Scriptures*, has carried me with more than ordinary composure and resignation through some of the most trying events of life; and now in the *eighty-second year of my age*, has determined me to select and bring together passages from sundry publications, such as have appeared to me abundantly sufficient to establish it."

I observe that Dr. Carpenter in his third and much improved edition of "Unitarianism the Doctrine of the Gospel," while of opinion that the Christian revelation was not intended to disclose at first the final issue of all, expressed his conviction, that "it accords best with the nature of Christianity to suppose that it contains principles undeveloped when first preached, expanding as the minds of men are fitted to receive them."—"Christianity," says Dr. Channing, "has never shrunk as intellect has opened; but has always kept in advance of men's faculties, and unfolded nobler views, in proportion as they have ascended."

I think it will be found that the late Gilbert Wakefield, in one of his works, advocated the same reasonable opinion.

A CATHOLIC.

Yarmouth,

January 7, 1826.

SIR,

I DID not find the paper of which the inclosed is a copy before I had sent you Emlyn's Letter of Dec. 23d. [XX. 705.—709.] If I had, the inscription at the beginning would have rendered any remarks on the genuineness of that letter unnecessary.—I have now sent you all the letters of Emlyn which I can find. Those of April 8th, 1704, and of March 21st, 1705, form a regular series with the one already published. That of June 8th must, I suppose, have been written after his return to England in 1706.

H. R. BOWLES.

VOL. XXI.

Mr. Manning to Mr. Emlyn, headed "A Copy of the Sum of my Return to Mr. Emlyn, his Letter to me, Dec. 23. 1703."

SIR,

Yours I received; when also the Answer to your Enquiry* came to my hands, which I was willing to see. Some few remarks of mine upon either I would give you, as well as now I can. I count that it might have been for the better, if you had reserved to yourself your thoughts coincident with Arius, till drawn out in a defence of what you first only undertook when put to it. You have now cut out more work for yourself to attend. All your arguments, in the main, against the supream deity of Jesus Christ, are of force, but *ad homines*; they conclude nothing against a Nestorian (a great part of the Orient). You grant to them the *præexistence* and personality of the *Word*, the *Logos*, John i., his distinct, previous *filiation*, his agency of old, his style of *God*, his personal *omnipotence*, viz. his creation of all things, angels and archangels; yea, and of the H. Ghost, (according to you,) if a *person*, out of *nothing*, Col. i. 16. His being alone with the *Father* before all worlds, having made or produced no being in nature by his immediate efficiency, never, save him only his begotten Son. The hypostatical union of the *Logos* and Son of Mary you also own, and that begotten of her to be no person. Now those hold two *subsistent* natures, i. e. *persons* in a *relative* unity only, and conjunct energy one Christ so, in a *metonymical* communication of properties, (as the agreement now speaks too, as to that,) but refuse the hypostatical union, whence it remains to you distinctly to prove against them, that the *Logos* or Son of God, a person by himself, as owned with them by you, was not *very* God, the Son of the Supream Essence, (supream is

* By Mr. Boyse, with whom Mr. Emlyn had divided the pastoral care of the congregation in Wood Street, Dublin. The Answer was called a "Vindication of the Deity of Jesus Christ." It was published by Mr. Boyse, and presented to the Lord Chief Justice, while the prosecution was depending; and the trial expected to come on very soon.

H. R. B.

redundant if of the *essence*,) of God the Father. The idea of *substance*, the substrate to the *faculties* of the *form*, or formal essence of a spirit, none pretend to conception of, not of our own soul, whose powers we certainly knew. Of that will be the question touching your Logos pre-existent. And a king's son may be of the same supreme *essence* in specie with his father; and is so a *man*, tho' as originated from him, and in other respects he has not the same *supremacy*, but no argument from the man Christ Jesus reaches them. Your adversary, most inconsistently with himself, takes his hold of that handle, for having espoused the common doctrine of the hypostatic union and a *God-man*, and making the *term* *God*, Acts xx. 28, Son, Heb. i. 1, and man, 1 Tim. ii. 5, yea, and the Son of Man, John vi. 62, to be *concrete* terms, denoting the *person* of Christ by either name, *whole* Christ, tho' not *wholly* either of them alone the Christ; but when your allegations pen'd him, then the *Son* absolutely put, and Son of Man shall be *abstract* natures, Mark xiii. 32, John v. 29, 1 Cor. xv. 28, &c., no more concrete names, with him expressly two Sons, the one the Son of *God* himself, and the other the Son of Man. He, himself, (like as with him, God is but one of more, the *Father* only, 1 Tim. ii. 5, Heb. ix. 24; and the *Father* *only*, Matt. xxiv. 36, shall not be exclusive of the Son, Mark xiii. 32); but the distinction comes in too late for him an Athanasian.

Then, again, you have yet to refute both the Arian opinion mostly, and the Socinian, touching the person of Christ, however these accord with you as to the *unity* of God, and denial of the *deity* of the Son of Man, as having no God above him. Your hypothesis, I take it in its connection, proceeds on these principles—(1.) That the Logos or Son of God pre-existing before the world, was the Messiah (not yet incarnate), a person, not a derivative, dependent Being, finite and of a created capacity, but that *He*, God by him, or under God, could give being to all things out of *nothing*, lay the foundations of the earth, &c., Job xxxviii. 4. Such capacity no Socinian will grant communicable to any created being, no more than a Trini-

tarian. (2.) That the same Logos, Christ pre-existent, was of the same *species* of being with all human spirits, (if those be distinct from the angelic nature or not, Heb. xii. 22, 23,) who likely may, for all that appears to the contrary, *preexist* likewise. However, the *word* an human soul or spirit, you take for the soul of the man Christ Jesus, and that he has no other *nature* of which the Christ consists but the human, like to his brethren, Heb. ii. 17. (He is no *God-angel-man* with Mr. Sterry, to reconcile all texts and parties.) The Logos is his *soul* (and *passible*, John xii. 27. 'Tis not the flesh itself that feels or is grieved, Matt. xxvi. 38). The Arians, who make the *Logos* a *super angelic*, or *angelic spirit* at least, appearing to the *patriarchs* of old, will not agree to all that. (3.) That consequently the pre-existent *Logos* (the Son of God) *assumed* no *manhood*, but a corpse or *inanimate* flesh only, into a *vital* unity of person with him. All that was *begotten* of the Virgin Mary, Luke i. 35, that holy *thing*, was *flesh* only, but what was *born* of her was her *Mother*. (4.) That the union of these two natures, *flesh* and *spirit*, was truly *hypostatical*. Such as that a communication of properties belonging to either nature apart, are really and truly predicable of the *concrete* person, (not metonymically or verbally only; so as *omnipotence*, yea, and as well eternity and immensity may be also predicated of a *finite* being, interpreted not of that *being*, but of God specially in him, no, but) so as that things acted and *done* by either *nature*, as the immediate *subject* or principle *a quò* may be verified of the person, the *suppositum ut quod*: yea, tho' done of old by a part before, such union you say is peculiar to the *human* nature, supposing the soul's *pre-existence*; but of the latter you can give no parallel instance of any one, that a man should be said to do this or that before he was born, or was a man, or to have done it, in an after predication of him existent, at which the Socinian sticks,* denying as well the *preexistence* too of the Son of

* To *stick* at any thing seems to have been an usual method with Mr. Manning of expressing a difficulty. So in his notes on Emlyn's letter of Dec. 23, when

Man's soul, or of any nature of his at all.

I think that I do not mistake your notion, but the subject is too large for me in so little room to give you my further thoughts to every particular matter, or reasoning of yours, only to hint something that may possibly serve to forelay and facilitate your meditations, if you should be further engaged in that controversy. The preexistence of the man Christ Jesus, I told you, is the *radical stick* with me, all our divisions deriving from it. But to the matter; I urged you with the constant assertion in Scripture, of *whole* Christ being by descent of human race, seminally in the loins of David, Acts ii. 30; and of Abraham, as Levi was, Heb. vii. 5, 14, made of his seed, Rom. i. 3. To that you answer, that it speaks of his flesh only. Now, I know not but that possibly that interposition, (according to the flesh,) in this case, might be with provision against some that took him to have but an aerial body only, or to notify his *substance* to derive from the fathers, with precaution against the disbelief of his singular miraculous conception, having no *Father* as to that but God. But that distinction followed in your sense, (contrary to the common import of the word, speaking of man, Dent. v. 26, Matt. xxiv. 22, &c.,) will oblige you to make good the *preexistence*, as well of all *souls* as of Christ's. For, that the Apostle affirms the *alliance* of Christ to the patriarchs, of whom he was, Rom. ix. 5, to be the same with his own to the same stock, ver. 1, both *καὶ σάρκα* alike. I have not read *Glossæ*, but have others, particularly Mr. Baxter, treating of the traduction of original pravity, with whom I am satisfied that man begets his species, (as well as even every animal else,) according to the institution of nature, Gen. i. 22, 27, 28, &c., and that (with the Divine concurrence) he begets the *soul*, or nothing at all. *Anima generat animam, mens mentem*, with re-

spect to which 'tis; that any one is said to be in the loins of another, Acts xiii. 28; or such a *soul* to come out of them, Gen. xvi. 26. Subsistent *spirits* were created before the body of Adam, but not his *soul*, Gen. ii. 7. Eve was of God made of *animated* matter, and we read of no *soul* created for her, or breathed into her, ch. ii. 22. So was *Jesus* the Son of God (having no other father) *made* of a woman, Gal. iv. 4; all of him I take it, that is the Son. Whose *soul* grew in *wisdom* (no Platonic reminiscence) as his body did in stature, Luke ii. 52; the *Logos*, according to you, having lost all. You further grant to me that no proof can be made *à priori*, of the *preexistence* of the *soul* of Christ, (nothing of it is recorded in the history of his generation or conception,) but to that 'tis sufficient you say, that by consequence and implication *à posteriori*, it is provable, *viz.* from the acts and deeds of him the Son of Man ascribed to him to be done before *born* of a woman. For his coming down from *heaven*, (his very flesh too, John vi. 50, 51,) you know my sense of such texts. John xvi. 28, 30, seems to import no more than ch. xvii. 8, xviii. 37, where to be *sent* and to be *born* are exegetically put for same with coming out *from* God and into the *world*. So ch. viii. 23, from above, and how it may be true *literally* too; tho' such *metaphorical* speech was the common use of the Jews in all their teaching, and so of Christ's. But your main instance of fact predicated of Christ is that of his creation of all things. Your Answerer has prevented me in what I would say to that. If you can't refute him (which I can't do in that point), the Socinian notion only remaining, or what amounts to it, will, for all the difficulties attending it, remain firm; but a little more to that. That *Creator* and *creature* divide all *being*, is what not only the light of nature dictateth, but is grounded on that of the Apostle, Rom. i. 25; (whence your adversary might, by the way, have found his own hypothesis subverted of a *God-man*, one being subsistent, since that *unity* of *being* transcends that of *operation*;) but withall, a *creative* power is the *incommunicable* property of the Supreme God, and is made the demonstration of his eternal *Godhead*,

he says, "Here is nothing stuck at of the common doctrines but only the co-eternity," &c. &c., he means that these were the only points of the common doctrine with which he supposed Emlyn could not agree according to the line of argument he had taken. H. R. B.

knowable by the exertion of that his power, ver. 20; as characteristic of him, Isa. xlv. 24, xlviii. 12, 13, Job xxxviii. 4. The builder of all things is very *God*, Heb. iii. 4. Let him that challenges to himself a *Godhead* make another world, and it will be granted him, Jer. x. 11, 12; are there *Gods* one *supream*, another *ministering*, that made the heavens and the earth, allowed of in that context? Isa. xl. 28, Mal. ii. 10. So as that the *efficiency* thereof shall be attributable to God Almighty no otherwise than as the faculty or *power* thereof was *originally* from him, and *dependently* upon him still, (like as Judg. xvi. 28, 29, Acts xxviii. 8,) but *subjected* in the *soul* of Christ, the *immediate* efficient, having the power thereof in *sese*, as John v. 26, 28, tho' not *ex se*, ver. 19, in the exertion whereof he himself, (and so God by him,) out of nothing caused to pass into *being* and existence the whole system of the *universe*, *intelligible* and *sensible*, the throne and footstool of God, angels and man. How is that God alone? How the capacity of a *derivative* being? Surely 'tis the peculiar of *God* by himself alone, not of any Son of *Man*, Acts xiv. 15; no, not of Christ, who then could not need that supply neither of his creature, Luke xxii. 43; another to raise him from the dead, 1 Pet. i. 21; nor to have his *headship* over angels founded on his obedience, Phil. ii. 9, Eph. i. 21; while he had a title paramount to it in *nature*, if their *Creator*, as being the work of his hands, Heb. ii. 7; neither needed you to have laboured so much in proof of his capacity of *inspection*, &c., when after you can make good this, that one text alone, Psa. xciv. 8, 9, will perstringe your adversary: Isa. xxix. 16, wont more.

To make or *generate* a Creator and immediate Father of all things, is to me an inferior *God* (if that can be). It will drive to a God by *nature*, Gal. iv. 8, and issue in the *Nicene* belief for ought that you have said, at last. In which sentiment is Dr. *Fowler** (in nothing of yours, but of the *inferiority* of the Son, in which the fathers with one mouth centred with you). However, Dr. Cudworth* goes by him-

self, who with the former, owning the eternity and *consuetudinality*, will have the word the Son to be *infinite*, *omnipotent*, &c., but only *ad extra* from the Father's concurrence to all his operations without, as of creation, &c. A paradox, indeed! a God Almighty from without, to have the same *specific nature*, the like, (as Father and Son,) viz. the same *natural* faculties of life, understanding and will, but not in act exercising the like or the same at all. But still the matter sticks about John i. 1, 3. All the fathers after Justin, (the Second Epistle of Clements Rom. was never admitted for authentic,) you add, agree in attributing to the Logos the *old* creation (with Philo, contemporary with St. John). True! so doth St. Peter, 2 Pet. iii. 5, 7; there 'tis λόγος, no person the same with φύσις, Heb. xi. 3, and the very same with that Ps. xxxiii. 6, Job. xxvi. 13, and Prov. iii. 19, allegorically expatiated on chap. viii. 24, all relating to God's *fiat*, Gen. i. And Christ never taught his own creation of that world, Matt. xix. 4, 6, but whence John took up that term, (not by immediate inspiration,) in his *allusive* application thereof to the person of Christ, God's mouth to us, 1 Cor. i. 24, who never spake by him of old, Heb. i. 1, I shall not define. While yet all the *Platonic* theology of the next fathers after Justin I find bottomed on that term, used only by John, whence 'tis not unlike but that those might in the title of the Revelations give to him the style of John το Θεαγωγ, but you know my sense of that context. I don't believe that any Jew of old did believe the *preexistence* of the Messiah, (having no ground for it,) or his being an instrument in the *creation*, neither did Philo* nor any Christian of the *circumcision*, nor yet St. John. His words, "In the beginning," &c.,

letter which I sent. But the abridgement of the name Dr. Cudw. had an accidental stroke on the last part of the *w*, which gave it the appearance of *is*.

H. R. B.

* It appears by this that Mr. Manning entertained the opinion which has been so powerfully advocated by Dr. Jones, that Philo was a Christian.

H. R. B.

* Undoubtedly Cudworth and Fowler were the names intended in the last

are applicable to the *first* creation, "and God was the word," some read it. And our old translations render the following verses "et," *impersonally*. But John going on in the allegorical way of teaching common with the Jews, (such as Rom. v. 14, 1 Cor. iv. 6, x. 4, Gal. iv. 24, 1 Pet. iii. 21, &c.,) he *metaleptically* carrieth it all over to the person of Christ, Rev. xix. 13, and his renovation of all things and a new parallel *et dixit* or *beginning*, (ch. xvi. 14,) the very same that he refers to, 1 John i. 1, ii. 24, &c. In which the Son of Man was the *life* and the light too, John xii. 35, 46, not meaning to give us an history of the old creation, such as was never brought to light before; but of that Heb. ii. 5. The *ages* formed by him, ch. i. 2, opposed to the former of *old*, Tit. i. 2, the same word, so Heb. vi. 5. You have read Mr. N. of the *Logos*, and *Plato Unveiled*, (now Englished,) and I can say no more. (Is. lxxv. 17.)

Something noted by me in the reading of your Answerer, I might further hint, had I room for it. He wisely prefaces his confession of ignorance about the *distinction* in God, but should have said of the *unity* of him. For when he has told of the Father's *voluntary* parting with his right of rule, and devolving it on his Son, and his voluntary condescension to stoop down to undertake his incarnation (an operation *ad extra* too) and ministration in his offices, &c., surely no reader or hearer of his can be ignorant but that is two wills and two intelligent beings. But beyond all, in the matter touching the *mediation* and *object* of worship, he is perfectly lost. To the Heathen there were "*Gods many*," yea *suprem* to to the vulgar, so current that such as Plato and Seneca durst not teach against it (the former owns it) for the fear of Socrates his fate, and to the learned lords or demon mediators many, Acts xvii. 19, 1 Cor. viii. 5, but to us but one of each, ver. 6, to the latter (not ascribing neither the *creation*) they paid only *subordinate* homage. But will the author deny any religious worship at all to be due to the Son of Man, an object of *sense*? John ix. 37, 38, Luke xxiv. 50, 52. If so he is not of the Christian reli-

gion! But if he worships Creator and creature (God-man) in one conjunct idea of the *ultimate* object inclusively, he first *deifies* a creature, an hypostatical conjunction being (if possible) the ultimum quod sit of a *deification* beyond an *apotheosis*. What else can *humanify* the brute nature but such an *unity* with the *mental*? And then to pay to it *ultimate* worship was repudiated by all the wiser Heathen, as not due to any creature, but to God alone. Who then is it that his reflections will fall upon of blasphemy, &c., if Christ be not the Supream God? If the *manner* of the Scripture writings be not attended, (wherein in forty instances of the rendering of Christ's own words out of the Syriac language into the Greek the evangelists differ,) and some fundamental *rules* of *interpretation* be not forelaid to regulate the same, on all hands occasion may be taken to charge each other with subterfuges, harsh or forced construction, &c., possibly such as yet no man could avoid. But the truth itself will never be found out or be agreed on in difficult points. You and I are at our ne plus ultra. Your adversary bespeaks a *candid* answer, (and one is needful,) but will he obtain for you a *licence* to do it? He would have none to *read* you without an *antidote*, but does he think that your *suffering* for your essay might not have been antidote enough if he had wrote nothing? Your circumstances are grievous to me, but I don't despair of your release in time. I wish you had a few pages of mine on another subject to peruse, but it can't now be.

I remain yours cordially.

Thus far the letter. The remainder of the paper is filled with remarks, which appear by the writing to have been noted down afterwards, they are as follow:

* So thought Socinus when he concurred in the shameful treatment of Davides. Alas! that ever such disciples of a meek and humble Master should forget even for a moment the spirit that actuated their instructor.

H. R. B.

John i. 1; accords not with Gen. i. 1; no such instrument is *there* noted all along, ch. ii. 2, and the word only in John. But if we have two *Creators*, the one primary or supream, the other immediate, secondary and subordinate, by whom, &c. — how comes it to pass that our translators stuck at it, when in so many texts (according to the Hebrew idiom) we read in the original (tho' joyned with a verb singular mostly) of *Gods* creating the heaven and the earth, Gen. i. 1, 27, and *Gods* our *Makers*, Job xxxv. 10, Ps. cxlix. 2, and *Creators*, Eccles. xii. 1, &c., all *plural*; that they render such texts in the singular number, (as in the Apostle's Creed too,) if indeed we are to own more than one Creator or common parent, as being the immediate offspring of Christ? Acts xvii. 26, 28. Where by the way it appears, that the assertion of *Gods* more than *one* were more defensible from the phrase of Scripture-writing, than that of divine *persons* more than *one*, for that not only we find it no where so written as of the former, but for as much as the latter exegetically added serves to ascertain and compleat the notion or idea of distinct Gods being the same thing in plainer terms. Three all-knowing, all-mighty persons, are every such divine person, a *God*. If one such make a God, more such make *Gods*. A Father and a begotten Son, either of them God Almighty, is plain enough, but each of them a *person* by himself and to be God and Lord, speaks more out.

The Sabellians of old, adhering to the numerical unity of God, (as our nominal Trinitarians now,) denied the proper personality of the Son as a distinct intelligent being and agent. The Arian and Semi-arian party firmly asserted it, and became the most prevalent. Those again touching the substance and nature and essential propertys of the person of the Son, fell into three divisions, the Mono, the Homoi, and the Hetero-usion parties. The two former of the Nicene Council were at length forced to a verbal accord centering in the *Homousios*, an ambiguous term that might be construed to either of their senses, (one substance in number or one in *kind* only the *like*,) and so

their forces united, they together over-numbered the strict *Arian* party and there condemned them. Who soon after did as much for those in diverse greater following councils. But the Homousians afterward again getting up, and running down the Arians, quite divided between themselves, the greater part of them to this day are real Trinitarians, (as all the vulgar,) i. e. for three divine all-knowing persons, whereof the *Logos* or Son is one. But then again owning the consubstantiality, both of them; the greater number of them, in a subdivision, are for the coeternity and coequality of the Father and Son; the other, holding both to be very God Almighty, and each a person by himself, affirm the coeternity of Father and Son, to that end explaining the procession of the Son from the Father, by the way of necessary natural emanation, as light, &c., but denying the *equality* with the ancient fathers, neither did those of Nice at all assert it. This way goes Dr. Cudworth and of late Dr. Fowler, not asserting with the former the omnipotence of the Son to be *ab extra* only, or the Father's concurse at pleasure. My friend to whom this is directed, goes the Arian way in the main. He denies the consubstantiality, eternity, and coequality of the Son, as also the hypostatical unity with the Divine Being of the man Christ Jesus. But affirming the *preexistence* of the one nature of his person and his instrumentality therein, in the creation of all beings and things under God, efficiently causing them to spring out of nothing; he centers in a God of God, a begotten God, however produced, (tho' a creature too,) made *omnipotent* and *omniscient* potentially, (as Dr. Cudw.,) the former *de facto* exerted in the *creation*, the latter when God pleases to concur with him. In short, God can make an infinite secondary cause, i. e. that may or can know, effect and do, all that ever himself (without him) ever did or can do to make another world. Nothing of immediate efficiency being his peculiar, besides the causation of an instrument, (if the Holy Spirit be not such another as Christ too,) a God Almighty from without, as to his capacity ever potent to all things

possible to be. Now, however, I would not derogate from Christ, as yet I can't see thro' all that. What has followed on it?

SIR,
YOUR correspondent's remarks on the abolition of the sacramental test in our Inns of Court, [XX. 738,] contain a striking evidence of the growing liberality of the age, and I would hail this liberality as a proof of more correct views of the nature of this test than what have formerly prevailed. In the examination of the history of the Sacrament or Supper of our Lord at its commencement, we find in it no act of worship, no ceremonial of a religious nature otherwise than the gratitude and thankfulness of our Divine Master for his food, and according to his uniform custom upon other occasions. We will not now stay to inquire whether this repast was the Passover with a new designation imperative on the Jewish proselytes to Christianity only, or whether it was intended for universal adoption. Its history, its mystery, and its sacredness, (the last a term, in Dr. Johnson's opinion, that ought to be exclusively applied to the Supreme Being,) form altogether one of the most lamentable proofs of the imbecility of the human understanding, to which the Christian Church in all its periods has been too prone. Avoiding, therefore, the adoration of the host adopted by the Catholic Church, the creeds and confessions of faith attached unto the Supper of our Lord by many of the modern and reformed sects, and "the order of the holy communion," as by law established, I would briefly inquire into that view of the subject which seems now to limit its celebration to the professed members of a particular society, as an avowal of the tenets there propagated, or a test of church membership therewith connected.

The universal prevalence of this rite is by some adduced as a perpetual and standing evidence of the origin of Christianity. Does not the adoption of it, by all Christian communities, apart from "its shewing forth the Lord's death until he come," demonstrate the importance that has ever been attached unto it as a *badge of Christian fellowship*? But in the

latter sense, and perhaps the only feasible one, does it prove any doctrine, develope any opinion, illustrate any argument, or lessen the influence of any error connected with our common profession of Christianity? If it is of practical importance only, it derives its efficacy, as all other motives to virtuous conduct must do, from fitness, propriety, or the obligation of obedience enforced by a divine commandment. Allowing, therefore, the authority of the lawgiver of the church for its institution, and apart from its idolatrous perversion, may not all Christian communities adopt, with equal propriety, their own form of celebration? But still farther, may not any sincere Christian, if equally well-informed, join with equal satisfaction, or with equal propriety, any other denomination of the Christian community into which the great body of the Church is divided, in the accustomed form of the administration of this rite belonging to each? Does participating with a Calvinist make me a disciple of Calvin, or with the Church of England make me a Trinitarian? On the contrary, does not my participation prove that I am ready to acknowledge the members of one or the other church as my brethren? In this point of view, the Supper of our Lord amongst his real followers is analogous to the pipe of peace smoked in the wigwam of the North American savages. Far from requiring any uniformity of opinion or declaration of faith peculiar to a class, its requisites are brotherhood, benevolence and peace.

This mode of consideration, I am glad to learn, is not greatly at variance with that of Milton's, developed in his "Treatise of Christian Doctrine," respecting this ordinance. It may likewise be alleged as an apology for the test required by law for eligibility to offices of civil trust or emolument. Supposing such a test necessary, could the legislature in a Christian community have ordained one less objectionable? The homogeneity of the term Christian is claimed by all the various classes under which man has been arranged and identified as a follower of our Lord. In all these classes the ordinance of his Supper has been perpetuated. Could a badge of Christian fellowship be de-

vised equally common to the great family of the Church? And if common to all, where is the intolerable grievance of substituting it on admission to offices of trust? It is not my intention to vindicate, much less to support the measures of our governors in this case of arbitrary enactment; it is only to submit, that one of less encroachment to a liberally-informed mind could not well have been devised.

We have often had to witness and deplore the taunt and reviling manifested when gentlemen of true Dissenting principles and education have found it necessary, as a qualification for magisterial or other public duties, to submit to this test of Christianity. I so denominate it, because common to all the Christian world; instituted without any prescribed rule or form; and therefore, as discretion may point out, liable to the regulation and form best adapted to its usefulness and perpetuity. Did our Lord sit with the Pharisees at meat, and shall we refuse to sit down with any of his followers at his table? When will sectarianism manifest its strength without schism to support it? When will Christianity so far prevail that men shall only recognize them as a friend and a brother? If this rite has practical influence, does it consist in the brotherhood of participation, or in the form in which it is administered? If in the former, how subordinate and insignificant the form of its celebration; if in the latter, to what importance* is the rite itself diminished!

W. H.

Thoughts on some Difficulties in the Christian Ministry.

ALL real Christians must hail with satisfaction the increase among their ministers of a disposition to regard with great seriousness the difficulties which present themselves in connexion with the important office they have taken upon them. For their own sakes and for the sake of the congregations to which they minister, it may be wished that their individual responsibility should not

* Our correspondent means, we presume, *how little importance*. ED.

be over-rated; yet it is easy to see that they are little likely to do good in the world unless themselves deeply impressed by a sense of what they have to do and what they ought to be. We have no hope of the minister who is not in youth zealous, perhaps enthusiastic, in his notions of the important part he has to perform. Let him also have a quick, perhaps exaggerated notion of the difficulties before him. It is of some consequence, however, that he should neither be misled by other people nor blind, himself, to the real nature of the principal among those difficulties. If his vigilance be turned into a wrong channel; if he hears, for instance, chiefly of the enmity, bigotry and intolerance with which he will be regarded by other sects, where it is his business as a young man and a minister of the gospel of peace, to begin his career with kindness in his heart and conciliation on his tongue, he will not be likely to give himself the opportunity of forming correct notions respecting the characters of individuals with whom he will be brought too soon, perhaps, by the very nature of his office, into a state of polemical warfare. If he comes rather with the feelings of a soldier than a shepherd, an appointed leader destined to head his people in a contest with other sects, the principal difficulty will still be kept out of view. He may fight well—nay, may conquer—but he will not have advanced in that knowledge of human nature, in a variety of situations and under the influence of a variety of opinions, which is essential to his being an effective preacher for the people. It must ever be lamented that the general expediency of choosing a profession early in life, tends to multiply the number of young men who enter the ministry without having had any previous opportunity of acquiring that branch of knowledge of which we have just spoken. We know not how it should be otherwise; but so it is. Let not, however, so completely optional an evil as wilful prejudice and blindness be added to this original disadvantage. Let the world, by all means, be viewed in a *just* light by the young minister. We wish not to see him imbued with any poetical ideas of the victories he will achieve, the benevolence with

which he will be received, the power of truth to the overcoming of prejudice and error; but what we do wish him to feel is, that he has many things to learn *from* and *of* his fellow-Christians before he can be qualified to enter into their feelings; that the question is not simply one of truth and error, because early associations and habits take so fast a hold on the minds of men that many *cannot* discern or distinguish between them; and that, of course, the most hopeful way of proceeding is to make one's self intimately acquainted with *these*. To attack the majority of Calvinistic believers with no more knowledge of them than can be gained from their creeds and confessions and a few controversial books, savours but little of the spirit of sound philosophy. But, it may be asked, how, after all, can Unitarian ministers become intimately conversant with orthodox believers? And that it is difficult we have admitted;—difficult, but not impossible. One great impediment arises from the Calvinistic persuasion that Unitarians, while they remain such, cannot be saved: another, from the feelings of pride and resentment which this opinion arouses in our minds. Till this last impediment be removed, however, nothing can be done: that it *should* be expelled from our breasts is plain, not only from the general scope of that law which commands us to return good for evil, but from the consideration that we are resenting, not a feeling, but an opinion—not a movement of malice against ourselves, but, in a large proportion of cases, a deep-rooted dread of our opinions arising out of misconceptions as to our doctrines and their tendencies. With every allowance for original intolerance of spirit, fearing, as we see too much reason, that some doctrines abet and encourage this spirit—with *the opinion*, the simple opinion itself, we have nothing to do but to refute it, if we can. To suppose that because a man thinks he sees in the Bible that persons holding my sentiments cannot be saved, is therefore evilly and unkindly disposed towards me, would be monstrous injustice. “But it is galling to be placed by our fellow-creatures on a footing of inferiority to those whom we know to be beneath ourselves both in talent and

information!” It is so; but this and many other humiliating things will be supportable to him who has learned to love his fellow-creatures with a Christian's love, who has so read the book of God as to understand the nature of his obligations to his Maker, and so studied the hearts and minds of men as to feel the incalculable blessings which a knowledge of the truth “as it is in Jesus,” is calculated to convey. Such a man will not simply regard his differing brethren with a distant and philosophic candour; he will put his kind feelings in action; he will endeavour, by every possible means, to meet those with whom he cannot meet in the house of prayer, on common and undisputed ground, in works of mercy and love, in the offices of a neighbour and friend; and he will not be baffled by those failures of attention to him, those marks of favouritism shewn to the holders of the popular creed, which may and often do spring from a mistaken principle, not a bad state of the affections. A Unitarian should be willing to allow that a Calvinist cannot regard *him* as so fitting an agent in any good work as the person whom that Calvinist believes to be in a better state with regard to the prospect of final salvation. What is there in this that should offend the Unitarian or turn him from any clear duty? If a form of trial like this cannot be borne, if we are driven from the discharge of our duties because another man has an intolerant creed and is too much governed by it, it looks ill for our Christianity and our cause.

To him, however, who is not thus easily disconcerted, but strives to know other Christians in “a more excellent way,” there will be difficulties of another kind, perhaps, and not less trying. There will be conflicts with his own spirit and the spirits of other men; there will probably be times when he will feel it difficult to resist the *kindness* of those whose bigotry and cruelty he once dreaded. The desire to advance his spiritual interests may sometimes subject him to importunity, while in some cases, perhaps, silence may be sufficiently trying. The admiration he cannot fail to feel, if he puts aside prejudice, for self-denying and patient workers

in what they believe to be the cause of God, will be seducing too. But, if strong in the love of truth, these temptations will not overpower him. And what will be the result of his trial? A heart imbued with feelings of Christian tenderness towards other men, a knowledge, an intimate knowledge of their feelings, their prejudices, their habits of judging; no cold abstraction, but a genuine living picture of what his fellow-creatures are. Instead of a vague, general desire to spread the truth, he will have attained a personal insight into its value; a sense of its adaptation to the purposes for which it was originally promulgated; a facility in communicating his ideas in such language as experience has taught him will most effectually accomplish the end he has in view; in fine, a determination to become "all things to all men," if by any means he may save some.

There is nothing visionary or romantic in all this: imagination is exercised about what is *partially*, rather than what is *wholly*, known. When we accustom ourselves to speak of or preach to differing Christians without accurate knowledge of their peculiarities, we are very liable to exercise our fancy rather than a sound judgment. Experience and "integrity of attention" to the various forms under which human nature presents itself, correct this propensity, and give a character of solidity to our reasonings, which procures them a degree of respect from those who differ from us, never yielded to the individuals by whom they feel they are not understood.

There is another difficulty connected with the ministerial office which it is worth mentioning. The knowledge of human nature derived from metaphysical studies is very valuable, but is apt to stand in the way of a young minister's success with the people for a considerable time after he commences his active ministry. Few proceed to that perfection of philosophical attainment at which all the previous steps of the process are scarcely to be perceived or detected, to that point at which, a certain *result* being obtained, there exists no longer in the mind a perpetual reference to parts of the long process by which

it was led into its present state. While the studies themselves are going on, the student is apt to forget that the multitude must have a shorter road to truth. He loses time in proving to them by the light of philosophy what they believed before by the light of revelation; they want to be impressed, and he labours chiefly to inform. It is not easy, besides, for one accustomed to close argument and reading to descend to the easy and popular style. Neither can a mind which has for some time had its best powers turned into this channel, readily allow the subordinate importance of what, if a pursuit at all, is generally a favourite, and, therefore, seducing pursuit. It seems ungrateful to say to philosophy, "We will borrow all your lights, make use of all the aids you bring us, but you yourself shall be unseen, unfelt—your aid unacknowledged: we must use you as if we used you not, and have you as if we had you not;" and yet how can a Christian minister hope for great or general success but by this entire subordination of mental attainment to the purposes of his ministry?

His is indeed a difficult office. We expect from him much, too much. We call him from his retired studies to fill the station of a leader, a teacher, a guide to our young men and old men, and we blame him for failures in things which have formed no part of his education, which he has therefore to acquire after the period of his settling with a congregation. Still the acquisition is very attainable, "if there be first a willing mind," and if the various ways and means of spoiling or discouraging him be not put into action in too unsparing a manner. If there be any truth in the old maxim, "Defend a man from his friends," &c., it is a truth that particularly applies here. The lessons he may learn from those he too easily calls "adversaries" and "opponents," are to the full as useful, and are less dangerous, than those he may gain among friends and partizans. There is a species of injustice also, to which Unitarians are but too prone. They talk of their ministers as if they were not liable to the same influences as themselves. They blame them for not rising very

much beyond the spirit of their age or people. Here truth ought to be spoken. If a high tone of piety, if particular strictness in manners, if a certain quantity of attention to the private interests of members of their congregations were absolutely *required*, were made a *point of* by those congregations, who can doubt that the demand would be answered? Not, perhaps, immediately, but surely eventually. If, on the contrary, talent and eloquence are more in demand than Christian zeal and religious usefulness, then Unitarians themselves are settling the character of their ministry, and, far as we may be from wishing to shelter indolence, we must admit that censures which often fall so heavily upon ministers, should at least be shared by the people, to whom, in a great measure, are attributable their prevailing deficiencies.

Clapton,

SIR, Dec. 22, 1825.

YOUR transatlantic critic (XX. 549, col. 1) is, I dare say, unacquainted with Wakefield's "Observations on Pope," published in 1796, or he had not failed to remark that the author has there exposed his own attempts "to comment" on the "Song by a Person of Quality," (which, however, extended no further than to two notes on the first stanza,) as freely as any foe might desire, or at least any foe less "gross and ill-natured" than a "Blackwood's Magazine."

Wakefield had published in 1794 a first volume of "the Works of Alexander Pope, Esq., with Remarks and Illustrations," then expecting such encouragement as would have allowed him to proceed. Disappointed in these expectations, he formed his further collections on Pope into the *Observations*, and thus concluded his address to the reader: "Some verses of my friend Mr. W. Toulmin, bantering a mistake committed by me, at p. 326 of my former volume, will form an agreeable termination of this preface." The verses are thus entitled: "By a Person of no Quality, on reading Mr. Wakefield's Criticisms on Pope's Song, *Flutt'ring spread thy purple pinions.*" The following is the first of the seven stanzas:

Watchful Wakefield, late and early,
Slumb'ring o'er the page of Pope!
Wit has catch'd her Critic fairly,
Twisting sand into a rope.

Your correspondent T. F. B. (XX. 678) appears not to have seen, or he could have scarcely omitted to notice, the Review of Dr. Chalmers's *Astronomical Discourses* in your XIIth Volume (pp. 418—426).

I wish it were in my power fully to satisfy H. W. (XX. 681) as to an inquiry which a subscriber to Priestley's Works might, perhaps, with more propriety have addressed immediately to the Editor. The XXIVth Volume, containing the Lectures on History, from the enlarged American edition, will, I have no doubt, be through the press before the end of February. In the mean time, I must request every subscriber, with whom I am not already in correspondence, to forward a letter to my friend Mr. Eaton, 187, High Holborn, containing his full address, what volumes he has received, and where, in London, the rest which are printed may be sent, with an order for payment on delivery. Circumstances which I have been under the unpleasant necessity of detailing in your work on a former occasion, constrain me to add, that without such communication no volume will be delivered.

H. W. must excuse me, if I cannot inform him how soon the labour which I, perhaps unadvisedly, encountered when ten years younger than at present, will be at an end. I can assure him that the delay of "more than twelve months" is not more than prudence fully justified; and that strict prudence would rather have further detained me amidst literary engagements which, except as to one of them soon to appear before the public, were less inviting, though not so unproductive. I trust, notwithstanding the unfavourable appearance of a plan left incomplete, that no subscriber will be materially injured by possessing, on the terms of the subscription, nearly the whole of Dr. Priestley's Theological and Miscellaneous Works, (several of which cannot now be procured on any terms,) in a correct and connected form, and with additions intended to illustrate them, and thus to subserve the author's favourite and truly honourable designs.

I am, however, happy to inform H. W. and the rest of the Subscribers, that the 25th Volume will contain every remaining article of the works included in my edition; and that I have now reason to promise myself, should life and health be granted me, that the present year will not pass without my having made considerable advances in preparation for the First Volume. I beg leave, on this occasion, to repeat my request to those among your readers who can thus favour me, for the prompt communication of letters or any information calculated to assist in the execution of my design. The trite *his dat, qui citò dat*, they will give me leave to say, is peculiarly suited to the present application. J. T. RUTT.

January 3, 1826.

P. S. My excellent friend Dr. Carpenter, (XX. 740,) whose early patronage of my design, and his uniformly punctual attention to the Editor's convenience, have been most exemplary, will, I trust, accept the above explanation, which was designed to appear in your last Volume. I wish I could feel what his kind partiality prompts him to express, on the subject of *labour*. I must, rather, confess a serious truth, that the delay, and my frequent occupation among the writings of Dr. Priestley, have served greatly to enhance my apprehension as to the satisfactory performance of the arduous duty I have ventured to undertake.

Collections at Boston, United States, for the Sufferers at Miramichi.

[Extract of a letter from Mr. Goodacre, Astronomical Lecturer, to Rev. Dr. J. Evans, dated Philadelphia, Nov. 19, 1825.]

OF all the letters of introduction which you did me the kindness to supply, that to the Rev. Mr. Parkman, of Boston, produced me the greatest source of pleasure. He is an excellent man. The Unitarians of Boston are a noble race. I never thought before that the world contained such men. They are after my own heart. At no very distant day I may enjoy, I hope, the pleasure of reading you some notes of sermons, taken by me, that I heard preached by some of their

leaders when I was at Boston. Boston is indeed a spiritual place, not according to Calvinistic cant, but according to the true evangelical sense of the word. To spend a Sunday in Boston, if a man has any religious feeling, must warm his heart. But it is not in words that they excel merely. Take an example: you will, before you receive this, hear of the dreadful fires in and about Miramichi in the British province of New Brunswick. But you will not hear of Boston "doings" (as the Americans call it) perhaps. The news reached Boston late in the week, ending Nov. 6th, and on Sunday last, Nov. 13, sermons in behalf of the sufferers were made at the following churches:

	Dol.	Cents.	
Rev. Dr. Channing's.....	529	64	
Rev. Mr. Palfray's	352	0	
Rev. Mr. Young's.....	320	0	
Rev. Dr. Powell's.....	260	0	
Rev. Mr. Pierpont's.....	212	20	
Rev. Mr. Frothingham's....	207	0	
Rev. Mr. Barrett's	201	57	
Rev. Mr. Ware's	179	45	
Rev. Mr. Green's.....	150	0	
<hr/>			
All Congregational Unitarian	2411	96	
Unitarian Episcopal.....	182	0	
<hr/>			
	2593	96	
Rev. Mr. Wisner's 301 73	} Con. Trin.	Episcopalian.	
Rev. Mr. Dwight's 262 64			
St. Paul's Church 205 67			
Rev. Mr. Wayland's 121 0	} Cal. Bapt.	} Universal.	
Rev. Mr. Sharp's 131 50			
Rev. Mr. Ballou's 80 0	} Universal.		
Rev. Mr. Streeter's 92 0			
Methodist Churches 136 0			
Roman Catholic 120 0			
<hr/>			
	1450 54	Trinitarian.	
	2593 96	Unitarian.	
<hr/>			
Total	4044	50	

Several churches not heard from. Upwards of 3000 dollars have been subscribed at Merchants' Hall. And this is a town of 45,000 inhabitants, and the sufferers are neither in their own state nor in their own government, but the colonial subjects of that kingdom which was so recently their enemy! Can this be matched in the civilized world? Can the piety, talent, public spirit and wealth of Boston be matched, by any city of 45,000 inhabitants, in the civilized world? I think not.

POETRY.

HYMN TO LIBERTY.

SWEET Liberty, wake thee ! too long hast thou slumbered—
 Can thy dreams be so dear, that they tempt to sleep on ?
 Cast away thy gilt chains, and the voices unnumbered
 Of a glad world shall tell that thy thralldom is done !
 Oh shall not, ere long, that soiled mirror be shivered,
 Which is dim with the sighs of pale glory for thee—
 And the bright Sabbath dawn, in which millions delivered
 Shall lift their first hymn to the God of the Free ?
 Take the wings of the morning, fly over the world—
 There is many a land, where the tyrant is lord ;—
 Yet, oh shall not in *all* thy proud flag be unfurled,
 And the tree of life girt by thy cherubim-sword ?
 The Persian, who dared with the scourge and the fetter
 Insult the free waves of the Hellespont-sea,
 Did he do, sacred Freedom ! aught wiser or better
 Than those who lay scourges and fetters on *thee* ?
 No, thy tides will yet rise in their strength and their scorn,
 To wash every vestige of slavery away ;
 And the thrones will grow pale in the light of thy morn,
 As the night-stars are drowned in the gold waves of day !
 One flood of redemption will sweep o'er the earth,
 That thy own victor-ark on the deluge may ride ;
 And the peace-hallowed olive will be the first birth
 Of the world, when at length the proud waters subside.
 Then, oh then, shall arise, in its splendour millennial,
 The sun of free Truth o'er the mountains of time ;
 And Earth shall again wear the verdure perennial,
 And the amaranth * she wore in her paradise-prime.
 Then at length in the wilderness fresh springs shall murmur,
 Then at length in the desert strange roses shall bloom,
 While each year, as it passes, will rivet yet firmer
 Every bond of the rights which the nations resume.
 Say not, think not, the Age, which the poets call Golden,
 Has passed from this bleak world for ever away—
 That no sunburst of promise will ever embolden
 The eagle to mount to the throne of the day !
 Already—already—the irons are starting
 From the hands of the myriads they pinioned so long ;
 Already the beams of young Freedom are darting
 On the statue † they warm till it hails them in song !
 In the World of the West the bright ensign of Union
 Is floating o'er nations enlightened and free ;
 And soon will all join in the splendid communion
 From the heart of the land to the isle of the sea !

* Immortal amaranth, a flower which once
 In paradise, fast by the tree of life,
 Began to bloom, &c.

Milton, P. L. III.

† An allusion to the celebrated statue of Memnon, which was said to yield music
 when it felt the first rays of the morning sun.—C. Tac. Ann. III. 61.

The pure laurels of Washington yet will be green
 In the realms where the Inca and Spaniard have reigned ;
 And the Andes will look down on one happy scene
 Of glory redeemed, and of freedom regained.
 And Hellas—dear Hellas !—the same brilliant standard
 From Eurotas to Dirce ere long will be thrown
 Abroad in those winds, which for ages have squandered
 Their sweet breath on the flag of the despot alone.
 No more shall the Greek, in degenerate terror,
 Brook the scourge and the chain from the fear of the sword ;
 No more shall the free wave of Salamis mirror
 The colours that tell of an Ottoman lord !
 In vain may the bands of the Orient environ
 The hosts of a nation with glory on fire ;—
 No slave will unhallow the death-land of Byron,
 No freeman forget the last notes of his lyre !
 And thou too, Riego ! how fond was the dream,
 That thy blood would cement up a half-fallen throne—
 That the hearts of the race thou didst rise to redeem
 Only caught the proud pulses of hope from thy own !
 Thy patriot-sword may be sheathed for a while,
 But it yet will be drawn by a patriot's hand,
 And the spirit of Freedom will look down and smile,
 As she waves her bright wing o'er a tyrantless land !
 Over Spain's hundred hills, and her beautiful valleys,
 The cry of Deliverance yet will be heard ;
 And the serf in her huts, and the slave in her galleys,
 Will feel their hearts leap at the paradise-word.
 Forbid it, that any unhallowed Alliance
 Should hold the crushed nations for ever in thrall—
 That *the few* should long bid their imperial defiance
 To the reason, the faith, and the glory of *all* !
 No, Mankind will yet wake to a loftier duty,
 Than that which enjoins them to sink into slaves ;
 And their eyes will be opened, though late, to the beauty
 Of Truth that ennobles, of Freedom that saves !
 Thy first steps, lovely Liberty ! sometimes may falter—
 But thy march will not cease, nor thy banner be furled,
 Till thy conquering hand shall have reared a proud altar
 To the God of the Free, o'er the thrones of a world !
Crediton, 1826.

TO THE AUTHOR OF THE CRITICAL SYNOPSIS OF THE
 MONTHLY REPOSITORY FOR JULY, 1824.

SIR,

IN noticing my Sonnet, written in Burbage Wood,* you were pleased to make a kind of inquiry, whether I might not be a “ a direct descendant of” Dare, (my namesake,) “ the quick-witted patriot of olden time.” †

WHY not ? If a mind that all knowledge would know
 Of ages elapsed and of ages to come ;
 If thoughts that with freedom and liberty glow,
 That man may be one, and the wide earth a home :

* Vide Mon. Repos. XIX. 423.

† Vide Mon. Repos. XX. 393.

If hopes—that are bright as the glories that gild
The themes of the prophet—the songs of the bard ;
Those themes, that a view of eternity yield ;
Those songs that on earth give to virtue reward :
If pride—that self-thought and philosophy nurse,
Uplifting the mind above fashion's mad rules ;
That mocks at the power that is placed in the purse,
The pomp of the proud, and the custom of fools :
If feeling—that Nature still holds in her train,
That sighs with the weeper, that smiles with the gay ;
That curses the tyrant wherever he reign,
And quits superstition for Truth's heavenly ray :
If mind—hope—thought—feeling, like these are allied
To those who have flourished, the good and the brave,
Then he was my *sire* who crouched not to pride,
And he is of *kindred* who dwells o'er the wave.
O! long as that wave shall beat free on thy land,
So long may Columbia be chainless and free ;
My hope is in her,—for the world by her hand
Its freedom shall gain,—shall as fetterless be !

JOSEPH DARE.

Hinckley, December 24, 1825.

HYMN.

ALL nature sings the bounteous Power
From which its beauties flow ;
The rolling wave, the cooling show'r,
The lofty oak, the humble flow'r,
Alike their Author own, their mighty Maker show.
They tell of him whose pow'rful hand
From nothing all things made ;
He stretch'd the skies, he spread the land,
Obedient to his high command
That sun majestic rose, whose glories never fade.
Let the glad sound of song arise
To him who all has given—
Oh, Thou who reign'st above the skies,
Accept the praise, the sacrifice,
Of man, thy noblest work, the destin'd heir of heav'n.
To him alone thy goodness gave
To bear thine image here,
Oh let thy mercy from the grave
His reason, thy true image, save,
And love correct the faults which dimm'd that image here.

HYMN,

Sung after Sermon, in the Old Meeting-House, Birmingham, on New-Year's Day, 1826.

THE year has pass'd away,
Swift as the gliding stream ;
And all its scenes appear
Like relics of a dream !
Spent are its griefs,
Its joys are flown,
And mem'ry holds
Their trace alone !

Thee, God of endless days,
 Our grateful souls shall bless,
 Whose love prolongs our lives,
 And soothes each past distress ;
 An op'ning year
 Thy gifts renews ;
 Let not our hearts
 Their praise refuse !

Frail, fleeting life ! how soon
 May thy probation close ;
 And they who prize thee most,
 In the still grave repose !
 Thy joys are brief,
 Not made to last ;
 And change comes o'er
 Thy seasons fast.

Then, mortal ! pause, and trace
 Time's progress, and thine own !
 Shall earth thy cares engage,
 When better things are known ?
 Oh, fix thy love
 On heav'nly bliss ;
 All other good
 Shall fail, but this.

Time's measur'd term shall end !
 Then dawns th' eternal day,
 Whose sun shall never set,
 Nor shine with clouded ray :
 When virtue's sons
 To heav'n shall rise,
 With glory crown'd,
 That never dies.

Then, let thy zeal be strong,
 Life's purpose to fulfil ;
 And work, with all thy pow'rs,
 Thy righteous Father's will :
 So shall thy deeds
 Be truly bless'd,
 And death conduct
 To endless rest.

H. H.

STANZAS

Is life a dream ? Then let me slumber still,
 And let earth's visions float before mine eyes,
 Clad in the semblance of reality.
 If they suffice the yearning heart to fill,
 To exercise its joys, its hopes, its fears,
 Thro' all th' uncertain measure of our years,
 Why are not men content ? perverse of will !
 They change, they fade, and life itself exhales
 Like morning dew upon the tender flower,
 Or incense breath'd from rose-encircled bower.
 It passes like a song—like passionate tales
 Told into beauty's ever-listening ear ;
 Or, drawing the close circle yet more near,
 As spirit-stirring scenes stand forth in words of power.

Well! let life pass, and melt in air away!
 Let change come after change in rapid motion
 As wave succeedeth wave upon the ocean!
 Gaze we upon the visions of the day
 In such a mood, that they shall ever bring
 Peace: or, of sorrow's wild harp strike the string
 Calmly, with mingled notes of deep devotion.

E.

OBITUARY.

1825. November 21, at his son's residence in *Tooting*, Mr. WILLIAM BICKNELL, in the 77th year of his age. This venerable and excellent individual was formerly master of an academy at *Pouder's End*, and which was afterwards removed to *Tooting*. He was at no period of his life ambitious of public notice, and he passed the evening of his life in tranquil retirement with one of the elder branches of his own family. A firm believer in the truth of the Holy Scriptures, and a diligent and fearless inquirer into the meaning of the sacred text, he exemplified, as well in his domestic relations as in his converse with the world, the benign spirit of the Christian religion; and having endeavoured to do the will of his heavenly Father, and to submit to it with patience, he experienced the consolations of the gospel, and met death without the slightest manifestation of fear. Such a happy termination is fitly likened to "falling asleep." Mr. Bicknell was born August 12, 1749, in the borough of *Southwark*, where his father carried on business as a worsted-maker, but his family were originally from *Somersetshire*. When the subject of this memoir was only five years of age, his father died, leaving a young widow and five infant children. She was, however, a female of very superior powers of mind, and of industrious and active habits, which enabled her very successfully to carry on the business, and to bring up her family. When her son was eight years of age, she sent him to Mr. Wealey's school at *Kingswood*, near *Bristol*, which at that time was conducted as a general boarding-school, though it has since been appropriated to the sons of the Methodist preachers only. The school was then under the superintendence of a Mr. Parkinson, whose care and assiduity as a tutor made a strong impression on the mind of his young pupil, and of which he always retained a grateful remembrance. From a letter of this worthy man, it appears that he greatly distinguished himself by the progress which he made in the usual branches of an English education, together with the Latin and Greek lan-

guages. Although he continued for several years at this school, yet on the whole he does not appear to have been very comfortable. In a manuscript memoir of his life he remarks, that "the plan of the school as laid down by Mr. Wesley was well calculated for improvement; but in the practical part there was great defect. We rose at four in the morning, summer and winter, and were closely confined nearly the whole day. No fire was ever allowed in the school-room, nor any childish games of recreation permitted. I have experienced," he adds, "the ill effects of studying so much by candle-light whilst at *Kingswood*, through my whole life." He always, however, considered himself under great obligations to this school. Here the foundation of those active habits, which never left him, were laid, and his mind also became permanently impressed with the importance of religion. "But above all," he remarks, "I was instructed in the knowledge of God and the Christian religion. Here I first received my serious impressions, and these were then so deeply engraven on my mind, that they have never been erased, and I trust they never will. I have reason to be thankful that the kind providence of God ever cast my lot to be placed under the care of so good and valuable a man as Mr. Parkinson."

After leaving *Kingswood* in 1760, he prosecuted his studies under Mr. Lee, a clergyman of the Church of England, and at that time head Master of *Queen Elizabeth's Grammar School*, in *St. Olave's*, *Southwark*. Here also his progress was very considerable, and he secured the confidence and respect of his tutor. He was withdrawn from school at an early period, though very desirous of continuing for some time longer, and assisted his mother in her business. Of his mother he thus speaks: "She was a woman of a very benevolent, charitable and humane temper. She always rose early. All who knew her admired her uncommon activity, as well in her domestic concerns as in her shop and factory." The confinement to which he was now subject

was very great, and after a short time the whole weight of the business lay upon him. His active mind, notwithstanding, soared above every difficulty, and for several years he prosecuted a plan of study with diligence and success. Of this he writes as follows: "I rose at or before five in the morning, and applied myself first to my classical studies and to the Hebrew language, afterwards to the different branches of mathematics and natural philosophy. I also practised music, with which I have occasionally amused myself for forty-six years." His attention, however, was not confined to subjects of science. He devoted some portions of his time to the study of theology, both controversial and practical. He had attended the preaching of the Methodists with his mother, and Mr. Wesley being a frequent visitor in the family, he became decidedly attached to the doctrines of Christianity as taught by that extraordinary man and the liturgy of the Church of England. He closely studied the Calvinistic and Arminian writers, particularly Mr. Toplady and Mr. Fletcher, the amiable incumbent of Madely. The Checks to Antinomianism which were penned by the latter writer, so confirmed him in the doctrine of General Redemption that he never afterwards had the least doubt on the subject. At an early period he received the communion at the Established Church and at Mr. Wesley's Chapels. He, however, never became a member of the Methodist Society. About the time that Mr. Bicknell reached the age of puberty a most unhappy circumstance had nearly separated him from his mother. The remembrance of it gave him pain as long as he lived. He relates this as follows: "A neighbour was very desirous to obtain a lease from my mother of a large piece of ground behind our house, and which I greatly valued for the recreation it afforded in the summer as a garden. My mother consulted me—I objected, and the applicant was positively refused again and again. I supposed the matter was ended. He, however, applied to Mr. Wesley to interfere. He did so, and though I adhered to my former objection, my mother, unknown to me, granted a lease, at a small rent, for the whole term of the original lease." This imprudent step, it appears, was a serious injury to the family many years afterwards, and strongly points out the great impropriety of ministers of the gospel using any undue influence with those that they may visit. Mr. Bicknell, though he always venerated Mr. Wesley's character, yet in this affair justly thought him greatly to blame. "This," continues Mr. Bicknell, "had so powerful an effect on my

mind, that I at first determined to quit her house: it, however, so far separated us, that for a long time after, although living under the same roof, we had not that harmonious intercourse with each other which had hitherto subsisted. I separated myself from my mother in her religious exercises with the family, and continued to act this undutiful part for some time, though I often regretted that I had so done, being unhappy in my mind when I seriously reflected on the impropriety, I may say the sinfulness, of my conduct; but my proud heart was unwilling to acknowledge my fault." "This absence was at length removed by my mother earnestly inviting me to return to my duty, and which offer I gladly accepted, after a painful absence of more than a year. I have often reflected on this wilful act of disobedience to God and my dear parent, the best of mothers. I have always considered this as the greatest sin I ever committed in my life, and how many tears have I shed since that time, when I have considered the long suffering of my heavenly Father during the period of my sinful obstinacy, in not cutting me off from the face of the earth, thus making me a dreadful example of his displeasure for my rebellion!" This quotation may have appeared long, but it so well shews what Mr. Bicknell was as a son, and what he was likely to become as a father and master of a family, that I could not persuade myself to abridge it.

A confident dependence upon Divine Providence was always a strong feature in Mr. Bicknell's faith and practice. If ordinary events are as really brought about by Divine agency as the more striking and uncommon, it becomes our duty to be habitually grateful for ordinary blessings, and to be specially regardful of signal favours and extraordinary deliverances. He remarks in his memoirs, that in three memorable instances God's providence had protected him when his life was in the utmost jeopardy. The first instance was, when he was an infant he fell into the fire through the absence of his nurse; in the second, he was taken up by a bell-rope twisting about his neck; and in the third, he was dragged for a considerable distance on the ground, having been thrown by a spirited horse. "Oh that I may ever remember," he observes, "the goodness of God in thus preserving my life through these three dangerous calamities!" The death of his mother, which happened in 1775, greatly afflicted him. She was carried to the grave by a lingering and painful disorder, which she bore with that exemplary patience which distinguishes the Christian character.

Towards the end of the year 1777, Mr. Bicknell married Miss Elizabeth Randall, by whom he had a numerous family. The character of this excellent woman as a wife, a mother, and a mistress of a family, is beyond all praise. Those who best knew her will not think the following words a higher eulogy than she deserved: "Her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all."* Soon after this time, also, Mr. Bicknell appears to have entertained doubts of the truth of the doctrine of endless misery. He perceived some difficulties on this subject, and being naturally of an inquiring and speculative turn of mind, he became very solicitous for farther information. He formed an acquaintance with Mr. John Oue, and the late Mr. Leicester, a clergyman of the Established Church, who, I believe, were both, at this time, Universalists, and from whom he received some information on the doctrine of universal restitution. He also perused the writings of White and Stonehouse on this doctrine. Nothing very particular, however, transpired till the year 1787, when the late Mr. Elnathan Winchester landed in England from America. This gentleman was introduced to Mr. Bicknell soon after his arrival, and a friendship was formed which continued as long as he remained in England. His opinion of Mr. Winchester will be seen by the following extract from his memoirs: "Although not a literary character, his eloquence, amazing memory and natural genius, with his extensive knowledge in biblical learning, formed him one of the greatest orators that I ever heard in the pulpit, and the most animating and pleasing preacher I ever did or ever expect to hear. He wrote five Dialogues on the Universal Restoration, which I perused in manuscript; and with which I was so charmed that I offered to publish them at my own expense." It appears from private papers in the possession of Mr. Bicknell's family, that he not only published the dialogues at his own risk, but also gave Mr. Winchester the sum of twenty guineas for the copy-right. This work was first published in 1788, and in a very short time the whole edition of a thousand copies was sold. When Mr. Winchester published a second edition the copy-right had been returned to him by Mr. Bicknell; the letter which contained this surrender is prefixed to the dialogues. Nothing, indeed, could exceed the intimacy which subsisted between the subject of this memoir and

Mr. Winchester. He was always received as a member of the family; and whenever his finances ran low they were supplied by the purse of his friend, although he was himself by no means in affluent circumstances. I have heard a very near relation to Mr. Bicknell assert, that such was the confidence which Mr. Winchester had in his friendship, that he has been known, when he wanted change, to go into the shop of his friend and help himself to money from the till. I must, however, mention, to the honour of this American stranger, that when he afterwards became a popular preacher and a man of influence, that he used his utmost endeavours to serve his friend, and in many instances did it very successfully.

But an important change was now about to take place in the situation and employment of Mr. Bicknell. He thus affectingly mentions it: "I had now four children, my wife in a feeble state of health, and my business, from various causes, fast declining. This caused me many serious thoughts, and I was sometimes ready to despond. I remembered that the same kind Providence which had hitherto supported me under every difficulty would not forsake me, and which eventually I found to be the case. I acknowledge this with gratitude to my heavenly Father. After many painful struggles of mind, and by the advice and encouragement of a few friends, I agreed to take a boarding-school which had been offered me." This important step Mr. Winchester greatly promoted. He perceived that Mr. Bicknell was much better fitted for the important duties of a schoolmaster than those of a tradesman. At Michaelmas, 1789, he finally left London, and, under considerable discouragements, began his new career at Ponder's End, near Enfield. At first he was much annoyed by the noise and turbulence of a set of rude boys; but in a short time he succeeded in establishing good order, and in gaining the respect and affection of his pupils. It is by no means necessary to enter into a minute detail of his school plans. Suffice it, therefore, to say, that such was his activity and diligence, that he infused a vigour into all around him. The health, comfort, and even the amusements of his pupils, were alike the object of his attention. I have often seen him joining in the sports of the play-ground; but it was never done with the least diminution of his authority as a tutor. The moment the hour of business arrived he expected seriousness and attention. If he erred, it was rather as a rigid disciplinarian than the contrary; but he always considered that the great secret

* Prov. xxx. 28, 29.

in the management of children, whether with their parents or not, consisted in having their wills under proper restraint. The longer he remained a schoolmaster the more fully was he persuaded of this truth. Often has he been heard to say, that the great difficulty in education arose from the folly of parents in not properly directing the will of their children whilst at home. His punctual and serious manner in the performance of the religious duties of the family will be long remembered. From the earliest period of his being a schoolmaster, he had been accustomed to meet his pupils on a Sunday evening for the purpose of religious instruction. Many will recollect the paternal affection and importunate earnestness with which, from a family Bible, he was accustomed to address them. He laboured to direct them to moral and religious principles. These services, however, were never tedious. His lectures and prayers were always short. Mr. Winchester frequently visited Ponder's End; but his visits were not those of ceremony. I well remember the interest which he took in the school. Singing was always a part of the family devotion, accompanied by the organ. The hymns, however, in general, were but ill suited to young people. Mr. Winchester, at the desire of his friend, composed a number of hymns for young people, and which Mr. Bicknell afterwards printed for the use of the school. Mr. Winchester was also an occasional correspondent of Mr. Bicknell's. I transcribe part of a letter from him dated the 3d of September, 1793: "We (himself and Mrs. Winchester) returned home last Friday, after an absence of four weeks from London. Mr. Vidler, of Battle, in Sussex, supplied my place two Sundays during my absence, and gave universal satisfaction. He and his church have lately been cast out of their connexion for holding the doctrine of the universal restoration, of which he is a most able defender. I have just reprinted the *Outcasts Comforted*, chiefly on his account, and have dedicated this third edition to him, and to his people." In 1794 Mr. Winchester left England, and was succeeded by Mr. Vidler.

Soon after this, some alteration began to take place in the religious views of Mr. Bicknell. He had read Bishop Law's works, and entertained doubts as to the truth of a conscious state between death and the resurrection. He also sometimes attended the preaching of Mr. Vidler, whose sentiments, soon after he had settled in London, underwent a considerable change. Mr. Vidler, also, was an occasional visitor at Mr. Bicknell's house; and shortly after this time, he

made an engagement to preach at Ponder's End every other Thursday evening. Mr. Bicknell accordingly opened his house for preaching, the neighbourhood was invited to attend, and Mr. Vidler continued this for two or three years. The conversations which Mr. Bicknell now had with Mr. Vidler tended very much to unsettle his mind in what he had hitherto received as the orthodox faith. He was, however, at this time, unfriendly to the tenets of modern Unitarians. He still continued a diligent reader of the New Testament, as he considered that that alone was a sufficient guide in all matters of revealed religion. He was very desirous of knowing the truth, but was not very solicitous to read many books on controversial subjects. I should also mention, that during these visits of Mr. Vidler the publication of a Magazine was first projected. Mr. Bicknell readily promised his assistance. I well remember that a number of Mr. Vidler's friends met by appointment in the Strand, at the house of Mr. Nathaniel Scarlett, the Editor of a New Translation of the New Testament. Here the plan was matured, and the first number, under the title of the *Universalists' Miscellany*, was published in 1797. Of this work the *Monthly Repository* is a continuation. To both these, as well as to other periodical journals, Mr. Bicknell was an occasional contributor.

The serious and practical regard which Mr. Bicknell had for the doctrine of Divine Providence, joined with his unremitting attention to the health of his pupils, may be well learnt from the following extract from his memoirs: "The next year (1802) was remarkable for the prevalency of the typhus fever. The schools around London were in general infected, and in my neighbourhood not one escaped. Many died, and I believe there was not another school besides my own from which the pupils were not sent home. I had eight or ten slightly infected, who all recovered excepting one: he was not worse than the rest; but his friends removed him, and placed him under the care of a medical man, who immediately began by administering red port in plenty, and within a week he died. I do not, however, say that he died by improper treatment. My method was the same in this as at the commencement of any fever: a gentle emetic, followed by some opening draught, and, if thirsty, plenty of weak liquor, as toast and water, apple-water, or any weak 'acidulated liquor.' How little do they know about bringing up a family who cannot resort to means as safe and effectual as these! "My being thus preserved," adds Mr. Bicknell, "from so dangerous a disease, I impute

to the kind protection of that Almighty Being who in so many instances has manifested his goodness, and in this was pleased to bless the means made use of. I consider this the more remarkable as I was much exposed to the infection, from many of the diseased poor applying to me for relief, being at that time overseer of the poor."

"The year 1804," says Mr. Bicknell, "was another remarkable year. I had lived at Ponder's End fourteen years, and had no desire of making any change, my school being in a prosperous state, and my circumstances comfortable, when a cloud at once burst over me. A neighbour clandestinely purchased the premises which I occupied, and though I could have retained possession of them for some time longer, yet, fearing some litigation, I determined immediately to quit. I purchased suitable premises at Tooting, and removed hither at Christmas of this year. I am thankful to my heavenly Father for having provided me with so comfortable a habitation, without fear in future of an overbearing landlord or a covetous neighbour.—I continued," adds Mr. Bicknell, "in the same round of assiduous duty for several years, without any material interruption, and I trust not only to the improvement of my pupils in natural science, but also to their spiritual welfare, in their duty to God and man. May the Almighty be pleased to water the good seed which has thus been sown!" Under the year 1806, Mr. Bicknell remarks—"The evening shades were approaching and my strength abating. I found it necessary in some degree to lessen my former labours in the school. I found my son's assistance very useful, and I took him into partnership." This comparative leisure enabled him to pursue his favourite science of Theology more closely. Mr. Bicknell had indeed for some years been gradually receding from the paths of reputed Orthodoxy, but about this time he became, if not a decided *simple humanitarian*, something very nearly akin to it. With whatever reluctance the writer of this article may record this fact, yet he considers that he should injure the memory of the dead if he withheld it. "I profess myself," says he, "to be neither Calvinist, or Arminian, or Arian, or Socinian, or the disciple of any man whatever; yet I desire to be a disciple of the blessed Redeemer, to imitate him in all his heavenly virtues; and if in any respect I err in judgment, I humbly trust that my mind may be illuminated by the Divine Spirit, so as to know and understand the truth as it is in Jesus. May the Almighty pardon my every defect!" In 1811, continues Mr. Bicknell, "I removed with my wife and daughters to

Mitcham, leaving my son to conduct the school. I, however, though at a distance of two miles, continued to take some part in the school business almost daily. I experienced, indeed, occasional interruptions from increasing debility." In the course of this year, Mr. Drummond, an artist of the first rank, published a portrait of Mr. Bicknell, from an approved likeness by himself, and which he respectfully dedicated to Mr. Bicknell's late pupils. In 1818, Mr. Bicknell remarks—"I removed to Richmond, and relinquished my assistance in the school altogether. By the blessing of God, I am still in possession of my health and of a quiet habitation. I praise God for all his favours!" About this time he had an attack of dysentery, which continued at times to the end of his life. On his birth-day of the next year he makes the following remark—"I am this day seventy years of age, and though subject to those infirmities incident to old age, yet I still possess, to a considerable degree, all my corporeal faculties, and retain full possession of my intellectual powers, which I humbly pray my heavenly Father may be continued to me the residue of my days." His health and strength were now fast declining, yet his habitual activity and cheerfulness never forsook him: these seem to have been innate in his constitution. Though now exempted from all business, yet every day brought its employment. I never saw the least disposition in him to indolence during his whole life. Cheerfulness also formed a prominent feature in his character. He was much in the habit of calling upon some of his neighbours in the course of his daily walks, for the purpose of friendly conversation. These visits were always acceptable and interesting. Slanders or offensive inquiries never appeared. If he found his friends dull, he entered upon some cheerful detail calculated to cheer—some pleasing anecdote—some narrative from a modern voyage or travels—some exemplification of the kindness of Divine Providence—some useful advice to the young—some important or amusing hints to the aged. Young people loved his society, and the old admired it. Can it be wondered that when these visits were discontinued by death, the visitor should be deplored as a lost father and a friend?

In 1820, a lovely daughter, his youngest child, died, and was buried on the very day which had been appointed for her marriage. This greatly afflicted him; but in the beginning of the next year a still heavier wave came over him in the death of his beloved wife. "On Friday, Jan. 12th," he observes, "my beloved wife, and the affectionate mother of my children, took her flight to the land of rest,

leaving a disconsolate widower, six children, and twenty-five grandchildren, to lament the loss of so valuable a woman. We had lived happily together for forty-three years and eight weeks." This bereavement, however, did not affect him as might have been expected. He felt, but he felt as a man and as a Christian. Indeed, the strong feelings of humanity appear to sober by old age, and the death even of beloved relatives happens as a matter of course. Amongst Mr. Bicknell's private papers, an epitaph was found which he had written on the death of his wife, and which I am permitted to copy:

"Oh! lost and mourn'd, admir'd and lov'd through life,
Thou best of women, and thou faithful wife,
Farewell! 'Tis mine thy absence to deplore,
To linger here—and feel thy aid no more.
'Tis mine to wait, till my remains are laid
In the dark tomb, where rests thy tranquil head;
Then shall thy husband, from all sorrow free,
Lament no more, but rest in peace with thee."

Soon after this bereavement he gave up house-keeping, and returned to his favourite residence at Tooting.—"Yesterday," he remarks, "I was seventy-two years of age. My life is still prolonged, and a measure of health still continues; but infirmities are increasing, the pillars of my earthly tabernacle are trembling, and I am now left, as it were, alone." He continued, however, to enjoy a considerable share of health, and took his accustomed exercise till within a few days of his death. His mind never appeared to lose any of its vigour. One of the last things which he wrote was the solution of a problem in the more difficult parts of algebra. During the latter months of his life, also, he drew up, at the request of an esteemed relative, an epitome of Christian doctrine, which is most decidedly *Unitarian*. About three days before his death, he was seized with a kind of general paralysis. A professional friend, who had been accustomed to attend him, was promptly sent for; but though he watched over him with the skill of an able practitioner, and with the anxiety and affection of a son, yet the decree of Heaven was irrevocable, and without any pain, struggle, or other distressing symptom, he resigned his breath to Him who had given it. His death, like his life, was one of resignation, thankfulness and peace. He quitted the scenes of time without any desire for a protracted stay,

or any mistrust as to the future. "Mark the perfect man, and behold the upright, for the end of that man is peace!"

B. I. W.

HANNAH BARNARD.

This ancient and venerable female, who for many years past has justly supported the character of a *practical preacher of righteousness*, has now ceased from her labours of love, and quietly, without a sigh or a groan, closed her eventful life, on the morning of the 27th ultimo, at her residence in the City of Hudson, State of New York, she having been a sojourner on this earth for more than threescore and ten years, during which period she had travelled through England, Wales, Scotland, Ireland and the Scilly Isles. She followed the example and promulgated the peaceful precept of Jesus, by going about doing good, not only to the souls but bodies of the sons of tribulation and daughters of affliction. She visited the sick and administered to their medical aid. She poured the wine and oil of consolation into the wounded mind, and sympathised with them in the hour of affliction. She bore a pointed testimony against the popular delusions of the day, and strove boldly to tear asunder the veil of hypocrisy and to expose the sad effects of ecclesiastical tyranny, intolerance and superstition in all its deformities. Her noble mind was enriched with wisdom and stored with useful knowledge, which, operating upon the reasonable faculties of her soul, produced the united virtues of piety, benevolence, fortitude and integrity. Yet, notwithstanding all these Christian virtues and real marks of discipleship, she was calumniated and persecuted, (by formal professors,) as all the righteous who have gone before her have suffered. The person who traces these lines, from an intimate acquaintance with her, deems them but a humble and just tribute to her useful and memorable life. Her works of mercy and labours of love are at an end, her tranquil spirit, which long animated an enfeebled tenement, has returned to him who gave it, and, we are firm in the belief, sweetly reposes "where trouble ceaseth and the weary soul is at rest." Go, gentle reader, and emulate her virtues.—*From the United States' Gazette, printed in Philadelphia.*

12 Mo. 9th, 1825.

Dec. 8, at Fermoy, in the county of Cork, in the 84th year of his age, the Rev. THOMAS HALLIDAY. This gentleman was the son of a farmer in Yorkshire, who by industry and economy acquired a considerable property. Having made re-

spectable proficiency in classical literature, he was sent to the Academy at Daventry, then under the care of Dr. Ashworth; and having finished a course of four years, he was by Mr. Coward's Trustees appointed the Classical Tutor, an office for which he was eminently qualified. In this situation he continued four years, when, in consequence of some disagreement between him and the Principal, he found it necessary to remove. Soon afterwards, he became Domestic Chaplain to Hans Bask, Esq., of Bull-house, in Yorkshire, the father of the late celebrated Mrs. Milnes, of Piccadilly, and of the present Mrs. Milnes, of Fryston, in Yorkshire, the relict of the late Richard Milnes, Esq., M. P. for York—a lady of distinguished virtues and accomplishments. From Bull-house Mr. Halliday soon removed to Keighley, from whence he was shortly after invited to Norton Hall, as Chaplain to Samuel Shore, Esq., in whose house he preached every Lord's-day to a crowded congregation; for Mr. Halliday's compositions and delivery were both original and eloquent. Here he married an excellent woman, who lived not many years. His residence at Norton was the happiest period of Mr. Halliday's life, and had he consulted his own reputation and comfort, he never would have dissolved that truly respectable connexion. But Mr. Halliday was a man of a speculative and mechanical turn, and nothing would suit him but he must enter into business. He left off preaching and became a cotton-spinner, and was soon involved in troubles and losses, to the injury of his reputation. After Mr. Halliday had been thus reduced in his circumstances, many who had known him in his better days were disposed to subscribe to his subsistence. But he seems rather to have chosen to lead an unsettled life; sometimes appearing in public, as at Diss, at Bury St. Edmunds, Kidderminster and other places, for months together, in the character of a most able and eloquent preacher, to congregations who would have been happy by their utmost exertions to have secured his permanent services. At other times he disappeared, and nobody could tell what was become of him. At last, about thirty years ago, he was heard of in Cheshire and in Wales, and a rumour was current that he was gone over to Ireland, and though many inquiries were made after him, nothing certain could be learned, and the opinion generally prevailed that he was dead, till the notice which appeared in the Monthly Repository of a letter received from Mr. Dewdney, of Cork, which gave an account of his uncomfortable situation in the family of the O'Learys. Means were immediately used by Mr. Halliday's friends

to render his situation more comfortable. And the O'Learys having removed to Fermoy, took Mr. Halliday with them; and Mr. Jones, the minister of Fermoy, having been written to for that purpose by Mr. Halliday's friends, occasionally visited him, and was never obstructed in his visits by the O'Learys, who, to say the truth, appeared to treat Mr. Halliday very well; nor was he at all disposed to make any complaint. It is said that he had nothing to live upon but an annuity derived from his wife, which expired at his death, and that he has left nothing behind him but some manuscript sermons in short-hand.

B.

Dec. 17, at *Chichester*, Mr. THOMAS WILMSHURST, a member of the Unitarian Chapel in that city. Mr. W. was born at Brighton, of pious parents, holding the sentiments of the Calvinistic Baptists, in which religious principles he was brought up. When arrived at man's estate, he saw reason, from a careful examination of the Scriptures, to alter his theological opinions. His mind then settled in the conviction of the truth of the Unitarian creed, which faith solaced and supported him through successive periods of ill health, some of which were of no short duration. Under the influence of the sublime hopes inspired by the gospel, he was enabled, with a composure greatly to be envied, to contemplate his own dissolution, which event, his emaciated and weakened frame warned him, though in the meridian of his days, not to be far distant. To a friend, who not long before his death hinted a desire to discuss religious topics, with a view of reclaiming him to the path of what are called more orthodox opinions, he expressed his perfect satisfaction with his own views; and his medical attendant remarked, when his late patient had ceased to be conscious of the affairs of time, that in the course of an extensive practice, he had never witnessed a death-bed scene more tranquil and happy.

With joy the righteous man expects his end,
Angels around befriending virtue's friend:
While all his prospects bright'ning towards the last,
His heaven commences, ere this world be past.

Survivors may amidst their grief remember for their consolation, that "*Precious in the sight of the Lord is the death of his saints;*" and indulge the animating hope, through the Christian covenant, of renewing their intercourse with their removed husband, parent and friend, in scenes of bliss, far surpassing any they enjoyed on earth.

Dec. 28, at *Dr. Williams's Library, Red-Cross Street*, RICHARD HOLT, Esq., of *King's Road, Gray's Inn*, aged 74 years, son of the late Rev. Richard Holt, Presbyterian Minister of Dover, in Kent. As one of the 'Trustees of Dr. Williams's Fund, he was in attendance at their Quarterly Meeting, and, after having joined in the usual business of the day with even more than his accustomed animation, sat down to dinner, apparently in good health, and had just commenced his meal, when he suddenly fell back in his chair and expired without a groan or a sigh, almost on the very spot where his friend and fellow-trustee, the late excellent Dr. Lindsay breathed his last in a similar manner. Every expedient that esteem and friendship could devise was made use of by those around him to rekindle the spark of life, but in vain. Thus sudden was the death of this truly estimable man. To those to whom he was dear, the shock could not but be great. Now that it is over, however, they find more than comfort in the belief that what was to them the unexpected stroke of affliction and bereavement, was to him a change as blessed as it was instantaneous, a translation in a moment and without pain into that peaceful and happy country "where the wicked cease from troubling and the weary are at rest." The modest and retiring character of one who never wished to leave the sequestered vale of life, and who, it is believed, was always guided in his conduct by far higher principles than the love of human approbation, forbids a long and laboured eulogium. It may not, however, be unprofitable to survivors to learn in few words, what friendship cannot but rejoice to record, that sincere piety, strict integrity, punctual exactness in the discharge of duty, were combined in the deceased with a tenderness of heart which age had no power to chill, and a liberality as modest as it was generous, which found its full reward in the gratification of kind and benevolent feeling, and seemed reluctant to receive even the bare return of thanks for favours conferred without solicitation. With no small degree of natural shrewdness, sound common sense, and knowledge of the world, Mr. Holt possessed at the same time the greatest simplicity and purity of character, nor did his acquaintance with the errors and frailties of our species in the least degree abate his pity and compassion for the erring and the frail. The outward signs of feeling, though he almost always endeavoured to suppress them, would frequently appear in spite of himself to mark the deep interest which he took in every thing human. He was a just and

a good man; and the writer of this short tribute to his memory can form no better wish for himself or for any of the genuine mourners whom he has left behind him, than that they may resemble him in the virtues of their lives, and be united to him after death. To the readers of the *Monthly Repository* it may be pleasing to know that he who was thus a Christian in practice, was a Unitarian in creed, a warm friend and well-wisher to the sacred cause of civil and religious liberty in every quarter of the globe.

J. H.

Dec. 29, at *Newport, Isle of Wight*, aged 48, ELIZABETH, wife of Thomas, LININGTON. There are some who would confine the records of the departed to those only who were possessed of extraordinary endowments, and in this feeling we should participate if in order to render a memoir of persons less gifted interesting, it were necessary to deviate at all from the strictest regard to truth; but the principal object of an obituary is to awaken the virtuous and pious imitation of survivors, and if the record of those not so highly distinguished should produce this effect, its most valuable end will be answered. Of this latter description of persons was the individual whose loss it is now our painful duty to record. At an early age she appears to have been solemnly impressed with a deep sense of the value and importance of religion. During a considerable portion of her life, however, being strongly tinctured with a belief in the doctrines of Calvinism, she experienced little real enjoyment from her faith in the gospel. Unfortunately for her own peace, she imagined that she was not one of those individuals whom the Creator had singled out as an object of his favour; and for many years when she retired to rest she expected, if she were that night summoned to depart, to awake in a place of torment. When a beloved child was, during this period, snatched away from her by death, the anguish she endured at the apprehension that she should never again behold it, she described as almost insupportable. From the distressing state of gloom in which these sentiments involved her, and under which many a gentle and delicate spirit has sunk never to rise again, or to survive only in a state less enviable than death, her vigorous mind was enabled to emancipate itself and she ultimately, after mature deliberation, adopted more scriptural views of the dispensations of the Most High. The happiness she enjoyed when her mind was completely established in the distinguishing doctrines of Unitarianism, it was

most interesting and edifying to witness. The writer of this has heard her represent the alteration in the state of her feelings as (with respect to her) a change "from darkness to light." She described herself as enjoying almost a new existence—new in her conceptions of the character of God, new in her future expectations, new in her motives to exertion; for now she experienced the full power of the truths of the gospel unimpaired by those human additions which paralyse its force and destroy its beauty. She delighted much to dwell on the perfect benevolence of the Deity, and to picture forth the period when the pure "knowledge of the Lord shall cover the earth, as the waters the channels of the deep." Her complicated disorders, which for the last four years of her life scarcely allowed her any intervals of ease from pain, had rendered her thoughts familiar with the approach of death, and made her look forward to a future world with joyful anticipation; yet she never expressed a wish for her release before that period when it should be the will of her hea-

venly Father to terminate her sufferings. Those who attended her during her illness, and who will long revere her memory, can best bear witness to the patience and resignation with which she endured her afflictions, and the pious cheerfulness which she evinced even to the close of life.

E. K.

Seldom has the awful fact, that "in the midst of life we are in death," been more strikingly exhibited than it was in the Unitarian Chapel at Chichester, on Sunday, January 1. Mr. LEGGAT, who left his home apparently in perfect health, and in the pleasurable expectation of seeing on the morrow some of his friends to hail the advent of the New Year, scarcely reached the seat he was accustomed to occupy, when he fell down, and instantly expired. On the following Sunday, some practical observations, in allusion to this event, were offered from the words of our Lord, "What I say unto you, I say unto *all*, WATCH."

INTELLIGENCE.

DOMESTIC. RELIGIOUS.

Opening of the New Unitarian Chapel, Biddenden.

THE new Unitarian Chapel at Biddenden, in Kent, was opened on Tuesday, December 27th last, when two discourses in the afternoon and evening were delivered by the Rev. Lawrence Holden and the Rev. Benjamin Mardon; and the devotional part of the services were conducted by the Rev. T. F. Thomas and the Rev. Edwin Chapman. Mr. Holden, from Acts iv. 19, 20, set forth, by various impressive remarks, the obligations upon those who embrace Unitarian views of Christianity, openly to maintain their principles, notwithstanding the obloquy which they have still to encounter from the advocates of reputed orthodoxy; and Mr. Mardon, from the first clause of Luke iv. 18, expatiated, with fluency and force, on the privilege and duty of free inquiry, on the several truths which Unitarianism includes, and on the liberal and excellent spirit which it inspires. The chapel was filled to nearly overflowing, particularly at the evening service, with attentive auditors of truly respectable appearance. The hospitable attentions of Mr. Cole were shown both by his friendly reception of the strangers at his mansion on their arrival, and by

the comfortable accommodations and refreshments which were provided at a neighbouring Inn, in the interval of the services. He delivered a neat and animated address to the company there assembled, which consisted of about sixty persons, on the business of the day, concluding with a fervent expression of his wishes for the growing prosperity of the Society, and that Biddenden might be "inundated with the pure doctrine and spirit of Christianity." The Society was formed principally by the gratuitous labours of this gentleman, and, by his advice and liberal assistance, seconded by those of Mr. Holden, it has been enabled to adopt the measures necessary to the erection of its chapel. The contributions at the door, toward defraying the moderate debt remaining upon it, amounted to £7. 1s.; which, consisting in a great degree of the well-earned wages of rural industry, afforded a pleasing testimonial to the enlightened zeal of the contributors. The remaining arrears are, however, about £70; the reduction of its original cost to this sum, has lain heavy on the principal agents and projectors, and though it has the cordial co-operation of the members in general, yet as their pecuniary resources are circumscribed by their lowly situations in life, the contributions of the more affluent part of the Unitarian body, toward the liquidation of this debt, would at once

operate as a seasonable aid and encouragement to this interesting effort for the furtherance of genuine Christianity.

P.

Anniversary of the Unitarian Meeting-house, Green Gate, Salford, Manchester.

ON Sunday and Monday, January 1st and 2nd, was held the Anniversary of the Opening of the *Unitarian Meeting-house, Green Gate, Salford, Manchester*. The Rev. E. Higginson, of Derby, and the Rev. J. H. Bransby, of Dudley, delivered highly able and impressive discourses on the occasion. On the Monday some friends to the promotion of pure Christianity, to the amount of 140, sat down to a dinner provided in the school-room of the chapel. Richard Potter, Esq., discharged the duties of President with urbanity and judicious zeal. During the afternoon the meeting listened, with the highest gratification, to addresses from the Revs. E. Higginson, J. H. Bransby, W. Johns, W. Shepherd, J. Grundy, J. G. Robberds, J. H. Worthington, T. C. Holland, T. Howarth, and J. R. Beard (the pastor of the congregation). We regret that our limits do not permit us to give even an outline of these addresses. But among the many excellent remarks with which the Chairman prefaced the sentiments which he suggested to the meeting, there are one or two that we cannot refrain from mentioning. Mr. Potter, in proposing to the meeting the sentiment, "To the most sacred of all rights, liberty of conscience," remarked, It was gratifying to know that this principle seemed well understood by the framers of the rising governments across the Atlantic. Two documents he had lately met with which he would read; the first was the project of a law transmitted by the Executive of Buenos Ayres to the House of Representatives, and was as follows: "The right which every man has to worship God according to his own conscience shall be inviolable in the territory of this province;" and, in a law recently before the state legislature of Maryland for removing the restrictions on the Jews, it is declared, "That no government upon the face of the earth has a right to proscribe any sect on account of their religious tenets, so long as those tenets do not interfere with or endanger its stability or permanence, as no man can be rightly held accountable to an earthly tribunal for his belief, except that belief tends to the destruction and ruin of public morals; it is to a higher tribunal that the cognizance of such things belongs; in man it is impious in the extreme to interpose his feeble and puerile efforts against the faith

of his fellow, who is just as competent to judge as himself." The meeting had also the pleasure to hear from Mr. Potter that Mr. Higginson, notwithstanding his laborious ministerial engagements, and the equally arduous and important employments of his daily avocations, had, in his zeal for the welfare of society, found time, or rather created time, to take an active and very frequently a leading part in originating and advocating all those objects and institutions which have had a tendency to elevate the character and augment the happiness of our fellow-creatures. His last public effort was an address delivered very recently at the opening of the Derby Mechanics' Institute, and since printed. "To this," said Mr. Potter, "I refer with particular gratification as perhaps the most eloquent production which has hitherto appeared in behalf of these valuable establishments."

"Nor," added the President, in proposing the health of Mr. Bransby, (the other preacher on the occasion,) "is it every individual who has the fortune to be placed in circumstances which prove the sincerity of his principles, by making his adherence to them a source of personal sacrifice. Such, however, I understand has been the fortune of our excellent friend, Mr. Bransby. He has been tried in the balance and not found wanting. As the steady and consistent friend of civil and religious liberty, he has claims upon the respect of the meeting which cannot fail to have been greatly strengthened by his very valuable services on the present occasion."

The meeting-house in Salford stands in the midst of a very dense population, composed chiefly of the working classes. With a view to the enlightenment of these the building was erected. It has been frequently objected to Unitarianism that its principles are not suited to the capacities and wants of the great body of the people. The only way effectually to refute this gratuitous assertion is to propose Unitarian Christianity to them in all its moral beauty and cogent evidence. This the minister and members of the Salford congregation are anxious to do. They rejoice that so many able servants of Christ are ministering to the spiritual improvement of the higher classes, while they deem it a duty to proclaim glad tidings more especially to the poor. Nor have their labours been unattended by the Divine blessing. The common people again hear gladly and believe unto righteousness. The meeting-house has only been opened one year, and already the average number of the congregation is, at the very least, 150. A Sunday-school, consisting of 100 children, and

an Adult-school have also been established. It is to be regretted that a debt of £540 still tends to cramp the efforts of the friends of the society. Towards the liquidation of this, £40 were collected at the anniversary, and it is hoped that the wonted liberality of the friends of truth will enable the society to liberate themselves from their present encumbrance. This is the more to be desired as the enlargement of the chapel is contemplated as no very distant event.

J. R. B.

MISCELLANEOUS.

Intolerance of Irish Presbyterians.

(From an Irish Correspondent who heads his communication—*Auld Lights of Ulster.*)

General Synod at Colerain, 1825.

Overtures (i. e. Motions).

1. "Mr. James Elder gave notice that he intends to move at the next General Synod, that subscription to the Westminster Confession of Faith shall be required of all the initiants into the ministry of this Church."—"This gentleman belongs to the sect who have fought fiercely—aye, and forcibly too—against Popish Creeds and the prelatie Thirty-nine Articles. What is the difference between a creed and a confession?"

3. Overtured and agreed to—"That so soon as the Moderator of this Synod shall learn, upon any occasion, that a Professor is to be chosen in the Belfast Academical Institution, he shall immediately advise the several Presbyteries; and that each Presbytery shall thereupon appoint a Minister and Elder to meet the Moderator in Belfast; and, after examining their testimonials, to give their opinion respecting the qualifications of candidates, which opinion the Moderator shall communicate to the electors, specifying the candidates whom they consider eligible."—N. B. Faith is to be the principal qualification.

4. Overtured and agreed to—"That this Synod deeply regret that, by the appointment of some persons holding Arian sentiments to Professorships in the Belfast Academical Institution, a diminution of public confidence in that Seminary has been produced."—*Untrue as to the effect produced.*

This Synod direct their Committee, "That in all cases of elections to Professorships in the Belfast Academical Institution, they recommend to the attention of the electors none but persons of Orthodox sentiments; and do expect and trust that the managers and visitors of

the Belfast Academical Institution shall in all cases of election hold in view the opinion of the Synod respecting the necessity of electing such persons to Professorships connected with the students of the church."

"That the Synod do now appoint a Committee to negotiate with the proprietors of the Belfast Academical Institution respecting the recognition, by a by-law of the overture of Synod, relative to election to Professorships connected with the students of this church."

"Overture: That the names and testimonials of the several candidates for Professorships which may hereafter become vacant in the Institution, shall be submitted to the Moderator of the General Synod of Ulster, on his applying for the same, for the purposes mentioned in said overture."

"That when the objects of this Committee shall have been attained, they be authorized to propose their opinion of the advantages of home education for the students of this church, and recommend the Belfast Academical Institution to the favourable consideration of His Majesty's Commissioners of Education."

Thus we may perceive an attempt is making to pervert a fine establishment for education into an organ for ecclesiastical tyranny. These North-of-Ireland Presbyterians call themselves a Church, and they are in consequence aping, in their small way, the inquisitorial airs of a *real hierarchy*. "This is Anti-Pope turned Pope with a vengeance." Church domination claimed by a right from Heaven, as the Papists claim it, is a dreadful engine: usurped, even against the principles of semi-liberty which they once taught, it is injurious and contemptible in the episcopacy of the Established Church, because it is but a half measure: but in a Presbyterian Synod it takes its most odious character—the preachers of liberty the practisers of tyranny! It is true, from Charles the First's day to the present, a vacillating, time-serving character hung on Presbyterianism. They were ever "the painters who pleased every body and pleased nobody;" and now, out of the ashes of cold orthodoxy, half stifled for years by latitudinarianism, up starts this unfinished phoenix with the "kirk's alarm" for his natal hymn:

Orthodox, Orthodox, who believe in John Knox,

Let me sound an alarm to your conscience;

There's a heretic blast has been blawn in the West,

That what is no sense must be non-sense.

Dr. Mac, Dr. Mac, you should stretch on
the rack,
To strike evil doers with terror;
To join faith and sense upon any pre-
tence
Is heretic damnable error.

D'rymple mild, D'rymple mild, tho' your
heart's like a child,
And your life like the new driven
snaw—
Yet that winna save ye, auld Satan must
have ye,
For preaching that three's ane and
twa.

Calvin's sons, Calvin's sons, seize your
spiritual guns,
Ammunition you never can need,
&c. &c.

I conclude by saying, what will, I think,
be generally admitted, that when Protes-
tants, who have dissented from prelacy
that they might be more Protestant, take
to themselves that Popish engine, perse-
cution for conscience' sake, they act as
inconsistently as did a Whig Minister of
a Whig Lord Lieutenant, who prosecuted
a set of personal enemies by absolute
process, called *Ex Officio*.

THE "Home Missionary Society,"
supported by the Independents, has forty
Missionaries in various parts of England,
by whose means new congregations are
perpetually rising up in villages where
Dissenters were before unknown. A ma-
gazine is published monthly under the
name and in furtherance of the objects
of this Society. The Baptists have an
association for the same object. It was
a report of the former of these Societies
which threw Dr. Lushington (generally
a friend of liberty) off his guard in the
House of Commons, a year or two ago,
and betrayed him into the expression of
a wish for legislative measures to restrain
fanaticism. Notable project, to bind the
human mind with parchment!

*Inscription in Latin and English on
the Foundation Stone of the New
Independent College at Highbury.*

Ædificiū.

Vsibus.

Academiæ. Olim. Hoxtoniensis.

Causa. scilicet.

Iuvenum. piorum. atque. ingeniorum.

Qui. Meliores.

Evangelio. sancto. predicando.

Inter. Christianos. Independentes. dictos.

Adpetant. facultates.

Literis, sacris. humanioribusque.

Ac. Disciplina.

Gratuito. imbevndorum.

Conlatia. factorum. pecuniis.

Dicati.

Hæc fundamenta.

Thomas Wilson. Armiger.

Annos. plusquam. triginta.

*Thesaurarius. fidelis. patronusque. unni-
ficus.*

Locavit.

IVNII. XXVIII. A.S. M.DCCC.XXV.

Georgio. Quarto. feliciter. regnante.

*This Foundation Stone
Of a building*

Erected by voluntary contributions

For the purposes of

An Academy sometime at Hoxton

Namely

For affording gratuitous Education

*In sacred and useful Literature and
Science*

To Young Men

Of piety and good talents

Who desire to improve their qualifications

For Preaching the Gospel

Among Christians of

The Independent Denomination

Was laid by

Thomas Wilson Esquire

For more than thirty years

*The faithful Treasurer and liberal Bene-
factor*

JUNE XXVIII. A.S. M.DCCC.XXV.

*In the prosperous Reign of George the
Fourth.*

LITERARY.

THE *Greek Professorship* at Cambridge
has been gained by the Rev. Mr. SCHOLE-
FIELD, of Trinity College. There were
six candidates.

Cambridge, January 6.—THE Hulsean
Prize for the last year has been adjudged
to Mr. ARTHUR TOZER RUSSELL, of St.
John's College, for his Dissertation on the
following subject: "*In what respect the
Law is a Schoolmaster to bring us unto
Christ.*"

The following is the subject of the
Hulsean Prize Essay for the present year:
—"A Critical Examination of our Savi-
our's Discourses, with regard to the
Evidence which they afford of his Divine
Nature."

Cambridge, January 20.—THE Prize
for the Norrisian Essay, for the year
1825, has been adjudged to H. JERRIE,
B. A., and Scholar of Trinity College.
The subject: "No valid Argument can
be drawn from the Incredulity of the
Heathen Philosophers against the Truth
of the Christian Religion."

FOREIGN.

AMERICA.

Mr. Jefferson.

MR. JEFFERSON having been toasted at the dinner given to General La Fayette in the Rotunda of the University of Virginia, made the following affecting and eloquent remarks :

" I will avail myself of this occasion, my beloved neighbours and friends, to thank you for the kindnesses which now, and at all times, I have received at your hands. Born and bred among your fathers, led by their partialties into the line of public life, I laboured in fellowship with them through that arduous struggle which, freeing us from foreign bondage, established us in the rights of self-government: rights which have blessed ourselves, and will bless, in their sequence, all the nations of the earth. In this contest, all did our utmost; and, as none could do more, none had pretensions to superior merit.

" I joy, my friends, in your joy, inspired by the visit of this our ancient and distinguished leader and benefactor. His deeds in the war of independence you have heard and read. They are known to you, and embalmed in your memories, and in the pages of faithful history. His deeds in the peace which followed that war are perhaps not known to you; but I can attest them. When I was stationed in his country, for the purpose of cementing its friendship with ours, and of advancing our mutual interests, this friend of both was my most powerful auxiliary and advocate. He made our cause his own, as in truth it was that of his native country also. His influence and connexions there were great. All doors and all departments were open to him at all times; to me, only formally and at appointed times. In truth, I only held the nail; he drove it. Honour him, then, as your benefactor in peace, as well as in war.

" My friends, I am old, long in the disuse of making speeches, and without voice to utter them. In this feeble state, the exhausted powers of life leave little within my competence for your service. If, with the aid of my younger and abler coadjutors, I can still contribute any thing to advance the institution within whose walls we are now mingling manifestations to this our guest, it will be, as it ever has been, cheerfully and zealously bestowed. And could I live to see it

once enjoy the patronage and cherishment of our public authorities with undivided voice, I should die without a doubt of the future fortunes of my native state, and in the consoling contemplation of the happy influence of this institution on its character, its virtue, its prosperity and safety.

" To these effusions for the cradle and land of my birth, I add, for our nation at large, the aspirations of a heart warm with the love of country, whose invocations to Heaven for its indissoluble union will be fervent and unremitting while the pulse of life continues to beat; and when that ceases, it will expire in prayers for the eternal duration of its freedom and prosperity."

4TH JULY, 1776.

Extract from a Letter to a Friend in Quincy, written by the venerable and revered Patriot JOHN ADAMS, on the Day subsequent to the adoption of the DECLARATION OF INDEPENDENCE, by the Continental Congress:

" PHILADELPHIA, July 5, 1776.

" Yesterday the greatest question was decided which was ever debated in America; and greater, perhaps, never was or will be decided among men. A resolution was passed without one dissenting colony—' THAT THESE UNITED STATES ARE, AND OF RIGHT OUGHT TO BE, FREE AND INDEPENDENT STATES.'

" The day is passed. The 4th of July, 1776, will be a memorable epoch in the history of America. I am apt to believe it will be celebrated by succeeding generations, as the great Anniversary Festival. It ought to be commemorated as the DAY OF DELIVERANCE, by solemn acts of devotion to Almighty God. It ought to be solemnized with pomp, shows, games, sports, guns, bells, bonfires and illuminations, FROM ONE END OF THE CONTINENT TO THE OTHER, from this time forward for ever! You will think me transported with enthusiasm; but I am not. I am well aware of the toil and blood and treasure that it will cost to maintain this declaration and support and defend these states; yet, through all the gloom, I can see the rays of light and glory—I can see, that the end is worth more than all the means, and that posterity will triumph, although you and I may rue, which I hope we shall not. I am, &c.

" JOHN ADAMS."

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*Observations on a Passage in the History of Naaman's Conversion.**

"— c'est une sorte de cas de conscience qu'il lui propose." Lettres de quelques Juifs, &c.

"— his [Naaman's] whole behaviour, both before and after the cure of his leprosy, shews him to have been very free from the *esprit fort*, which scorns all religious offices, as marks of a weak understanding." FINDLAY.

SOME part of Naaman's language to Elisha, illustrates the case of conformity to worship that even the offerer of it deems unscriptural.

This Syrian general, in the ardour of his gratitude, and under the natural influence of his juster sentiments of religion, had been urging on the man of God the acceptance of a present. Elisha, with the disinterestedness belonging to his character, declined to receive any: yet Naaman was not the less earnest to give undoubted proof of his attachment to Jehovah, and asked for two mules' burden of the soil of the land of Israel, with which he designed to erect an altar; erroneously imagining that none other would be pleasing in the sight of the Being to whom it was to be consecrated, and who, henceforth, was to be the sole object of his religious homage.

Here, nevertheless, a difficulty, before unthought of, occurred to Naaman. He was a great man with his master, the king of Syria, whom he had been in the habit of accompanying to an idol-temple. It would still be expected from him to attend the monarch thither: on that spot, and in the act of his own worship, this prince would still lean on the hand of Naaman, who, together with him, would bow himself down in the house of Rimmon; † because, say some of the

commentators,* the king could not well bow, if Naaman stood upright, and did not incline his body with his sovereign's. The explanation is doubtful: nor can I easily determine whether Naaman's posture was significant of religious homage, or simply of civil obedience and duty.† Let the case be put as favourably as possible for the new-born convert. One thing is certain: Naaman himself was apprehensive that the action of which he speaks might be deemed at variance with his recent avowal of belief in Jehovah. Therefore he frankly states the matter to the prophet, and solicits the permission and forgiveness which he considers himself as needing.

Naaman's compliance, however interpreted, will not justify any Christians in stated or occasional conformity to worship known by them to be unscriptural.

Christians possess religious advantages to which Naaman was a stranger: they have a written law before them, and see the path of truth and duty in all its length and breadth. The examples of Jesus, his evangelists and his apostles, are fully in their sight: the precepts, to which they avowedly render obedience, are sanctioned by promises and threatenings the most fixed and solemn. Naaman, at the point of time that we are contemplating, was unacquainted with even the law of Moses. It was but at this instant that he knew any thing concerning religious virtue, except from the light of nature and of reason. In such circumstances, how can his compliance, whether real or seeming, with an idolatrous ceremony, bear upon the case of Christians, or justify, on their part, any similar compliances?

* 2 Kings v. 18.

† Who this Syrian divinity was, appears uncertain: according to some (Findlay, *Vindication*, &c., p. 122, and Houbigant, in loc.) the same with Jupiter Cassius; according to others, (see Le Clerc, in loc.,) Saturn.

* Bishop Patrick, in loc.

† 2 Kings vii. 2, 17, would seem to determine for its being an act of civil obedience and duty. But the phrase, or, at least, the custom to which the phrase refers, is obscure.

Nor can stress be properly laid on the language of Elisha, in reply. The prophet's inspiration was not universal and continued: it did not reside in him "without measure."* We do not perceive that he had authority, even if he possessed ability, to silence the scruples of a doubting conscience. Here, as in the case of Hazael,† he does not go beyond his commission: he waives an answer to Naaman's inquiry, and simply wishes him prosperity,‡ on his departure. Situated as Elisha was, his conduct was honourably prudent.

Expositors have said much, by way of reconciling Naaman's language and intended behaviour with our correcter views of religious virtue. Some inform us that only *native* Jews were forbidden to participate in the idolatry of their neighbours.§ But this is said at least without, if not against, evidence, and was the comment of a later age. Other annotators|| allege that Naaman speaks of his *past* habits; not of any which he designed still to gratify. Here again the statement is destitute of proof. But, however this be, Naaman himself was quite aware of the equivocal and ambiguous nature of the action for which he asked indulgence. In his own judgment, it was either idolatry or the semblance of idolatry. For so young a convert, his ingenuous acknowledgment does him the greatest honour: and yet, while we cannot presume loudly to censure him, in respect of his design, while we behold with pleasure his wish to be honest, while we leave his case to the merciful and righteous decision of the God whom he now owned, we cannot, in reason, look upon that case as a precedent, warranting like compliances from Christians.

As the thing regards Christians, it has been solemnly determined by an inspired teacher of our religion.¶ The members of the Church at Co-

luth lived in the midst of Heathens. Their unconverted neighbours regularly offered sacrifices to idols, and afterwards feasted on what remained of the victims, nor unfrequently invited their friends from among the Christians of the city to be guests at these banquets. The question arose, and none could be more natural, whether the presence of Christians, on such occasions, was an act of idolatry or no. They asked Paul's opinion; and he gave it against the practice, but made, at the same time, a distinction which so wise and good a man could not fail to make. It would in many instances happen that disciples of Jesus Christ partook in such meals, with a perfect ignorance of the flesh of the victims offered to idols being set before them: in such instances, according to Paul, there is and can be no guilt. The action became criminal, only when the Christian guest had a knowledge of the feast being furnished by the remains of a Heathen sacrifice.*

Now whether we regard the Apostle's office or his argument, he has determined for us the case of stated and of occasional conformity to what in our understandings and our hearts we disapprove. He has with clearness pointed out the course which common honesty, and, still more, religious integrity, demands that we pursue. No pleas for compliance could be more plausible than what the Corinthians urged: yet, though plausible, they were unsound; and they were instantly overruled by Paul. The professor of Christianity, therefore, who bows himself down in any house, which to him is the house of Rimmon, must be without excuse. In vain does he appeal to Naaman's example. That example, with the nature and the circumstances of which we are still but inadequately acquainted, cannot be a precedent to the believer in the gospel. At most, it could only be his guide and justification, were he a courtier, a personal attendant on his sovereign in the hours and the place of that sovereign's worship;† though I cannot

* Diodati Ann. in loc.

† 2 Kings viii. 13.

‡ Schulz. Schol. in V. Test. in loc. This language was, I think, the Eastern *Salam*.

§ Selden, De Jur. Nat. &c. L. ii. C. 11.

|| Bochart, Geog. Sacr. (ed. 4,) pp. 892, &c.

¶ 1 Cor. viii. ix. x.

* 1 Cor. x. 28, and see Ezek. xxxix., with Newcome's valuable notes, in loc.

† See the curious note of Grotius on Luke iv. 27.

admit that it goes even thus far. There is no evidence that the prophet had authority to pass judgment on this part of the behaviour of his convert; while the disciples of Jesus, as we have seen, are expressly commanded to flee from all approaches to idolatry. If Naaman erred, (and he seems to have had a worse opinion of his meditated conduct than the commentators on his history deliver,) he erred with comparatively few and slender means of information; while the conformity of the Christian to rites which he disapproves, is exercised amidst the full light of religious knowledge.

Is it pleaded that though Naaman's case might be an act of idolatry, and though that of some of the Corinthians was undoubtedly such, yet those compliances, on the part of Christians, to which I refer, merit no such name? "It is not," you say, "Heathen worship in which we engage: we are no partakers in Gentile idolatry; in the real or supposed adoration of Rimmon, or in a feast on an idol sacrifice." Be it so; still your departure from duty, your violation of integrity, is, in the judgment of sound reason, and of Scripture, as glaring as though your case were literally the same with either of the two that I have been describing. Is there no such thing as idolatry among professing Christians?

The essence of your guilt lies, after all, not so much in the quality of the worship to which you conform, as in your countenancing, by your presence, what in your understandings and hearts you disbelieve; in your signifying, by your lips, your gestures, your conduct, an assent which you can with no sincerity express. Besides, that may be, and is, *idolatry* to you, which your neighbour may not esteem such in respect of himself: you know it to be unscriptural worship: and this is or should be sufficient. Such being your conviction, there can be no great necessity for inquiring, whether it be not therefore idolatrous.

I do not ask, what your motive is for thus bowing down in the house of Rimmon; because I am persuaded that no motive can justify the deed. You are not to do evil, that good may come: much less are you to

compromise your religious consistency and faith for any worldly advantages, imaginary or actual.

Further; in all these cases, it is not so much the deed itself, on which stress should be laid, as the thing signified, and intended and understood to be signified, by it. Abstractedly, it may be innocent enough for Naaman to bow down in Rimmon's temple, or for a Christian at Corinth to partake in the sacrificial banquets of his Heathen neighbour, or for an early believer to cast a few grains of incense on an altar, as he passes, or for the Protestant to throw himself on the ground when he beholds a certain procession, or for the Protestant Dissenter to receive the communion of the Lord's Supper in a particular building, and in the use of a particular posture. But do you suppose that this is all? Naaman, though a courtier, and only a recent proselyte to Judaism, had, nevertheless, suspicions and fears that his appearance, his gesture, in Rimmon's temple might cause him to be regarded as a partaker in the idolatrous worship rendered by his sovereign; and truly there was cause of such apprehensions and suspicions. So, if men's actions and signs are a language, he must be considered as sanctioning idol worship, who consciously eats of meat offered in sacrifice to idols. The early believer justly and nobly refused to purchase his life at the expense of insincerity and apostacy; well aware as he was that to scatter a few grains of incense on a Heathen altar, was to acknowledge himself a Heathen; and from the same reasoning it follows, that if, in our own times, any individuals occasionally engage in the characteristic offices of an ecclesiastical communion, from which they otherwise avow dissent, and engage in them, too, by way of passport to civil posts and honours, this act is too significant to be mistaken: it is an act of conformity. This is to bow down in the house of Rimmon, and to become Rimmon's worshippers. Where is the value of religion, if it have not taught us to be honest and consistent in respect of God as well as man?

N.

Thoughts on the Punishment of Death.

THE foundation of all law must finally rest on the consentaneous moral sense of mankind. The immediate demand for public safety, and the general confidence in the knowledge and good intentions of the higher and more enlightened portion of society, occasion the necessity of entrusting the right to form the laws to a limited number of individuals. The prosperity, the virtue and the happiness of the community are thus committed from age to age to persons of distinguished abilities and authority; the laws undergo, at the same time, many modifications from the influence of custom, the prevailing opinions of the people at large, and various minor and accidental causes. It is a great benefit to have established laws; and this benefit is thus secured; but there has been one important evil hitherto attendant on it, which is, that laws, when once they are established, are not sufficiently open to improvement, and do not keep pace with the spirit of the times. It is only in the infancy of nations that we find this is the case. Then, the superstition or the ignorance, the virtues or the vices of the people themselves, have generally been reflected in their legislative enactments. Thus the burning of witches, the ordeal of hot iron, and other equally absurd regulations, have marked the period of fear and fanaticism, and the cutting off of hands, and torturing of criminals before execution, have stained the annals of a more bloody and inexorable age. But the savage and revengeful laws which have taken their rise in a period of darkness, are too seldom annulled by the increasing knowledge and improvement of a country; for long usage, and the familiarity which the human mind naturally imbibes with the repetition of even disgusting and horrible occurrences, may, and often does, occasion their continuance. To this may be added, the great difficulty of effecting any alteration in laws once sanctioned and apparently established, and also the great responsibility, in some degree, always involved in a change of measures. From these causes it follows, that a Christian and enlightened people sometimes retain in their code the

relics of a more barbarous age; and, as an instance of this, the laws, if examined into, in almost all civilized nations, will be found to be behind the spirit of the times; they will not be found equal to the general sense of the nation at large, far less to the views of the superior and benevolent portion of the community. The first of these classes, namely, the middle, including almost all who are not sunk in low or brutal ignorance, bring the spirit of the laws to the ordeal of their own hearts and feelings; and nature and conscience are their principal guides in the judgments which they form. Cruelty is naturally repulsive to the human breast, and too severe a retribution of crime always wears this aspect; the harshness of the condemnation often awarded to small offences, is therefore the reason why persons of this description are averse to have recourse to it, and would rather suffer in some measure themselves, and even remain contented with some loss of property, than reduce their fellow-creatures to severe punishment or probable ruin. They feel within themselves that so far as the laws exceed the bounds of reason and moderation, so far, to *them*, they are useless—and their aversion to have recourse to them occasions the entire escape of the offender, and consequently the increase of crime. Even in cases of great crimes the same objection occurs; for, however strong the desire of retribution or revenge may be, there is a natural and instinctive abhorrence to taking away the life of a human being, even under the sanction of the law, which few persons can overcome. On this account the general opinion of the people is *opposed* to the execution of the laws respecting criminals, and the universal feeling that prevails is the desire of the entire escape of the offender. In mild and humane laws no such confusion can ensue, for then there is nothing to impede either the course of justice, or to prevent the injured person immediately seeking redress or retribution; and, therefore, if only on the score of expediency, a moderate system is to be preferred.

The second class of the community, over whom the same objections hold even a superior force, are the enlight-

ened and religious part, who judge of human laws by a higher and more exalted standard than mere feeling or transitory opinion, and bring the decisions of fallible men to the tribunal of Reason and of Scripture. The views of this class are founded on a consideration of the attributes of the Deity himself, as the great source of all moral knowledge, and on the spirit and evidence of Revelation, as connected with the subject of penal jurisprudence. To them (as they believe to be the case with their merciful Creator) benevolence is the only end of punishment, nor would they inflict one moment of pain or evil which they did not believe to be for the production of greater good than could otherwise be obtained. In endeavouring to serve the public, they do not cast out the *sinner* from their compassion and consideration, but taking all the unfortunate circumstances of the case into view, they remember that he is a man and a fellow-creature, and they endeavour to do what is wisest and best for the benefit and security of *all*. They bear ever in mind that as *God* has set no bounds to his mercy, but has opened a provision for every sinner that lives to return to him, even from the extremes of vice and wretchedness, so it becomes them to temper punishment with humanity, and to beware lest, by excessive severity or cruel sentences, the execution of the laws does not become as bloody and as unjustifiable at the bar of heaven as perhaps the crime itself; for they tremble to remember that a thirst of vengeance and of human blood may be as offensive in the impartial eye of the Deity as a desire of plunder, or even murder itself. To minds like these, no circumstances, and no seeming necessity, can palliate the inconsistency of the infliction of the punishment of death with the revealed character of God, the precepts of Christ, and the whole tenor of Christianity. It appears to them to have originated in the former ignorance and vindictive passions of men, and to be continued through that fatal indifference to our best interests, which, combined with other formidable obstacles to a change in legislative measures, form a sort of moral bulwark against all future and progressive improvement. They believe that there will be a time when

the accounts of executions, now common, shall be read with abhorrence, and they shall be regarded in the light of legal murders; when no man shall be called to the loathsome and dreadful office of destroying a fellow-being, and breaking through all the holiest and most sacred feelings of his own nature. They anticipate (surely not too confidently) a period when the lives of human beings shall no longer be shortened, or their health ruined, by the slow decay of damp, unwholesome abodes, and the effects of secret privations, not the less cruel because they are brought before no human tribunal. They believe that there will be a time when solitary confinement shall not be injudiciously or inhumanly prolonged till it produce disease or insanity, and that there may arise philanthropists in the far distant future who will shudder to learn that prisoners, having been first deprived of the power of self-support, have perished for want of food, and of the coarsest and most simple necessities of life. There is even now abroad a noble spirit of enlarged and compassionate reform. Something has been effected, and there is reason to hope that more will be done; but it is greatly to be lamented that the good hitherto contemplated is so partial and limited, and that on very solemn and important subjects, most nearly affecting the welfare of human society, the world still sits in darkness, and it may emphatically and truly be said under the shadow of death. We see and feel daily that our laws, our executions, and many of our public proceedings, are entirely opposed to the whole spirit and tenor of Christianity; that they are in fact heathenish and barbarous in their origin, cruel in their nature, and not unfrequently defeat the very intention for which they were first framed; that their effect on public character and public virtue is extremely injurious, and that the spectacles of bloodshed and wretchedness continually exhibited before the eyes of the people, are searing their consciences and hardening their feelings. We may, indeed, be told that it is better all punishment should be open and public before the eyes and judgments of the nation; but have we yet to learn that revengeful and cruel deeds do not really change their

nature by being sanctioned by legal power, and boldly done in the face of day? And that what would be called *murder* by its right name if done in private, deserves not a much softer appellation, because it has the mid-day sun upon it, and is a spectacle of curiosity and horror to surrounding crowds? On this part of my subject I cannot refrain from extracting some excellent remarks from a little work,* equally distinguished for its ability and its striking and benevolent views.

“The right to put an offender to death must be proved, if it can be proved at all, either *from an express permission of the Christian Scriptures*, or, supposing Christianity to have given no decision either directly or indirectly, from a necessity which knows no alternative. Now, every one knows that this express permission to inflict death, is not to be found; and upon the question of its necessity, we ask for that evidence which alone can determine it, the evidence of experience; and we shall probably not be contradicted when we say, that that degree of evidence which experience has afforded, is in our favour rather than against us. But some persons seem to maintain an opinion that in the case of murder, at least, there is a sort of immutable necessity for taking the offender's life: ‘*Whoso sheddeth man's blood, by man shall his blood be shed.*’ If any one urges this rule against us, we reply, that it is not a rule of Christianity; and if the necessity of demanding blood for blood is an everlasting principle of retributive justice, how happens it that in the first case in which murder was committed, the murderer was not put to death? The philosopher, however, would prove what the Christian cannot, and Mably accordingly says, ‘In the state of nature I have a right to take the life of him who lifts his arm against mine. *This right upon entering into society I surrender to the magistrate.*’ If we conceded the truth of the first position, (which we do not,) the conclusion from it is an idle sophism; for it is obviously preposterous to say, that because I have

a right to take the life of a man who will kill me if I do not kill him, the state, *which is in no such danger*, has a right to do the same. The danger which constitutes the alleged right in the individual, does not exist in the case of the state. The foundation of the right is gone, and where can be the right itself? Having, however, been thus told that the state has a right to kill, we are next informed, by Filangieri, that the criminal has *no right to live*; he says, ‘If I have a right to kill another man, *he has lost his right to life.*’ Rousseau goes a little farther; he tells us that in consequence of the ‘*social contract*’ which we make with the sovereign on entering into society, ‘life is a conditional grant of the state;’ so that we hold our lives, it seems, only as tenants at will, and must give them up whenever their owner, the state, requires them. * * He says, ‘The preservation of both sides (the criminal and the state) is incompatible; one of the two must perish.’ How it happens that a nation ‘*must perish*’ if a convict is not hanged, the reader, I suppose, will not know. I have referred to these speculations for the purpose of shewing that the right of putting offenders to death is not easily made out: philosophers would scarcely have had recourse to these metaphysical abstractions if they knew an easier method of establishing the right; even philosophy, however, concedes as much. ‘*Absolute necessity alone,*’ says Pastoret, ‘can justify the punishment of death;’ and Rousseau himself acknowledges that ‘We have no right to put to death, *even for the sake of example*, any but those who cannot be permitted to live without danger.’”

The above observations have great force, and the more it is considered, the more evident it will appear that the danger is an imaginary one: the guilt attaching to such a punishment cannot be palliated, for it cannot be proved to be necessary. As long as there are prisons to confine, and other punishments to correct, this final resource might certainly be avoided. And what is the testimony of experience on this subject? Does it not tell us that where crimes are *not* punished with death, so far from being *more* frequent they are actually

* An Inquiry into the Accordancy of War with the Principles of Christianity, and an Examination of the Philosophical Reasoning by which it is defended, &c.

much less so? In fact, the mildness of the law humanizes and softens the dispositions of the people, and, like a family governed by a judicious and benevolent parent, they are much less likely to be disobedient or troublesome, than if under a severe and, consequently, disgusting controul. Besides, is it a small thing to cut short the existence of a misguided being in the midst of unrepented sin? Is it a right or a justifiable thing to put him to death in cool blood, because, under the excitement of passion or despair, perhaps under provocation, he has put an end to the existence of another? The deeper his soul is involved in guilt, is it not so much the more sinful to send him to his awful account without giving him time for contrition or amendment? As to the application of the punishment of death to *smaller* offences, it really does appear to be a great injustice, and equally opposed to reason and revelation; for there is a law of God written on the heart, there are feelings intuitive in the nature and conscience of man, which cannot lightly or with impunity be violated, and there is also another law in the merciful revelation of his own character and will, in the declaration of his intentions towards his creatures, and in the call he makes upon *them* to co-operate with and follow him in their own treatment of their fellow-creatures, which he who dares to turn away from, must on his own soul abide the issue.

When we consider the numbers who have gone to untimely graves for offences, which, if we knew all the previous circumstances, we should perhaps pity as much as we condemn; offences which, placed in their worst light, can, to no reflecting mind, appear to deserve the punishment of death; when we remember, too, the many who in the course of time have innocently suffered, and gone to a disgraceful end in unmerited anguish and shame—this punishment does seem not only the greatest infatuation, but the greatest cruelty that can possibly be perpetrated. In another point of view it may also be called cruel and unjust; for it involves, not only the possibility of the innocence of the condemned person, but the certain and severe suffering (even where the

sufferer is guilty) of a number of innocent and, in many cases, worthy persons. Some people may call this a weak consideration, but none who have witnessed the deep, heart-rending distress of such scenes, none who have been made to feel the intense interest and sympathy they excite, who have beheld the agony of suspense terminated in the deeper wretchedness of disappointment and despair, will deny that, in common humanity, such suffering ought if possible to be alleviated, and, if it *be* compatible with the safety and well-being of society, to be spared altogether. Let the offenders against the law be punished, let them be imprisoned, sentenced to hard labour, be cut off from the common pleasures and advantages of life, which they have perhaps justly forfeited; deprive them, if you will, of liberty, of home, of a social existence; let their fare be coarse, and their labour hard (so that it exceed not the bounds of humanity, or partake of the nature of torture, like the treadmill); but why involve the good, the virtuous, the afflicted, in their punishment? Surely the knowledge of the wickedness of a beloved and cherished object is sufficient grief, without filling the cup of misery till it overflows, without adding another pang to those which are already scarcely supportable. Surely the time is hastening on when a humane and enlightened penal jurisprudence will put an end to all such additional calamities; when our fellow-creatures shall no longer be “in jeopardy of life,” or the innocent endure an infliction worse than death; but it must be by a greater attention than has hitherto been paid to the true principles of a Christian legislation, and by the combined efforts of the intelligent and the good, by the extension of a more persevering and comprehensive benevolence, and by the irresistible power of public opinion. When these principles are recognized as the general sentiment, petitions to Parliament, from the most respectable inhabitants of different towns, against the punishment of death, would express the real feelings and wishes of the nation, and there can be no doubt but that a cordial co-operation in a measure of this nature, would eventually be successful, would abo-

ish for ever the reign of barbarism and bloodshed, and that it would in time fully effect that desirable reformation which every heart that glows with the feelings common to human nature must anxiously and fervently pray for.

SIR,

Todmorden.

REGARDING the Christian revelation as the only source from which the human mind can gather satisfactory information respecting God and duty and futurity; feeling, too, the vital importance of Christian faith to support the mind under the evils of life, and in the prospect of death, I have seen with sorrow the many instances in which the immense gulf which subsists between the Christian and the Unbeliever is *apparently* annihilated, by the manner in which both characters are equally acknowledged in Unitarian congregations.

I have no hesitation in admitting to the world, what is sufficiently notorious, that our places of worship are frequented by unbelievers, who not only join in our devotions, and listen with complacency to the discourses of our ministers, but take an active part in the management of the internal concerns of our churches, and are, in some cases, the principal pecuniary supporters of our cause.

I have not always been a *Unitarian* Christian, and I am prepared to make great allowance for the views of those who think that the circumstances I have mentioned furnish a strong presumption against Unitarianism being the truth of the gospel. If there be two things in nature utterly incompatible with each other, they are the genuine spirit of Christianity and the spirit of Infidelity. Between the man who receives the word of revelation and him who rejects it, there can exist no religious sympathy. Our blessed Master and his apostles drew the line of separation between the two in the strongest manner. May there not then arise a just suspicion against that *professedly* Christian society in which these opposites are united? Is it no reproach, to say the least, to the faithful members of such a society, that they can, without any complaining feeling, join in public worship with those who think them believers in a

lie, and pity their honoured Lord as an enthusiast, if they do not brand him as an impostor? Must there not be something strangely perverted in that mind which perceives no discordance in the united homage of Hume and Paul, Paine and Jesus?

I have felt, and do still most strongly feel, the injury done to our views of the gospel by the existence of unbelievers amongst us. It is a common charge against Unitarianism, that it is little better than a system of cowardly infidelity. The justice of such charges we resolutely deny; but what can we say when our attention is directed to actual instances in which acknowledged unbelievers are active, efficient and highly respected members of Unitarian churches? I shall be told, that we cannot shut our gates against them, that the portals of our temples, like those of all others in the land, are open for the admission of all who choose to enter, and we cannot prevent any person, whatever may be his principles, from uniting in our worship. What then? Because we cannot exclude the unbeliever from our public services, can we do nothing? On the contrary, we can do much; we can do every thing that is necessary to vindicate the character of our body. We cannot help the appearance of the Deist in our chapels, but we can help claiming fellowship with him as a brother Unitarian, taking him into the very bosom of our churches, and requesting the privilege of his religious instructions. This we *can* do, and whilst we do it *not*, we ought not to be surprised that our orthodox opponents question the sincerity of our faith, and condemn us as imbued with the spirit of infidelity.

If we have any concern for the reputation of our Christianity, it greatly behoves us to look to ourselves in this matter, and to remove this reproach from us. To expostulation with the unbeliever there can be no possible objection: and might we not with propriety say to him, "When you first came into our assembly, you knew us to be worshipers of the God and Father of the risen Christ. We adore no God but by Christ. We did not ask you whether you were coming to worship as our Saviour's disciple, and we have only since discovered

that you do not own that Saviour. We think that you made a great mistake when you thought it your duty to join in our devotions, and that you ought to have hesitated before you destroyed our existence as a Christian body. If, however, you have such a pressing sense of obligation to the God of truth, that your conscience cannot rest, unless from time to time you openly support what in your conscience you believe to be a lie, and unite in religious services which abound in declarations addressed to the Supreme himself, which you have long thought to be false, at least when you have obeyed this imperious monitor, 'Depart in peace.' Surely you are under no such pressing obligation to stay and manage the internal affairs of our community; surely it is not your 'bounden duty' to trouble yourself with discussions on plans for the promotion of error; nor need you give your advice and your vote in the election of its teachers. If you *cannot* believe, and *must* worship, and find our mode the most convenient, preserve a little decorum in your conduct amongst us. Whether you come to humble yourself before God, it is not for us to decide; but we should have better evidence on which to judge, if we saw exhibited a little more modesty in the sight of men. Your very appearance amongst us is a sufficient injustice, without your seeking further to identify yourself with our interests."

Experience shews that such appeals are unproductive of the desired effect. No sense of his own inconsistency deters the Deist from lifting up his voice in ascriptions of praise to the God of Jesus, the only true God; no sense of propriety induces him to leave us to the management of our own concerns; nor does any regard to justice forbid him to hold out to the world his profession and ours as one. Expostulation fails: some other remedy must be sought. Our duty to truth and to ourselves demands it of us. It is incumbent on us to say to the Deist in a manner that shall be attended to, "We are a society of Christians. We have formed ourselves into a society for a certain definite purpose, to enjoy the privileges and vindicate the truth of the gospel. If

you think that gospel possesses no superior privileges, and is not founded upon *revealed* truth, you must not, you cannot, be one of us. By frequenting our worship, you have identified, in the eyes of mankind, a total rejection of revealed religion with that system of faith which distinguishes us from our brethren, and we are desirous of removing a stigma which has thus been cast upon us through you. You have been unwelcome in our councils, your presence disturbs our feelings, and your interference is injurious to our interests; we have, therefore, to request, that as you are not of us, you will go out from us. To every one who believeth in our Lord Jesus Christ, we will give the right hand of fellowship. As a man, we refuse it not to you. We respect you as a member of society; rest assured that our respect will not be diminished by your becoming consistent."

If I am asked, whether the course thus recommended would not render necessary a confession preparatory to a person's admission into our body; it is replied, Certainly, the confession of Christ. Without such a confession no person can be a member of a *Christian* church. Let it be decided, then, whether our societies are designed to be Christian expressly and exclusively, and there will be little difficulty as to the propriety of asking every one who wishes to become a member of one of those societies, whether *he* is a Christian. If unbelievers may, with impunity, mingle as intimately as they please with our body, there can be no just reason assigned why we should not have our societies consisting of a mixed assemblage of Christian believers, and antichristian Deists, Jews and Mahometans—a curious sort of Christian church.

My chief design in this communication is to ascertain the general sentiments of Unitarians upon the subject, and if they should be found to coincide with those here advanced, to induce a discussion which may issue in the adoption of an adequate remedy for what I consider a very great evil.

NOAH JONES.

Critical Synopsis of the Monthly Repository for January, 1825.

UNITARIAN FUND REGISTER. It is melancholy to observe the desponding tone in some parts of William Roberts's communication.

Professor Sylvester's Letter. The last sentence of this translation is obscure. Does it mean that Transylvanians are educated at Vienna, "in defect of any public funds"? But suppose the public funds are supplied, where are they educated then? They are not allowed, it seems, to go out of the limits of the Austrian empire.

People are thrown into strange company, and are induced to utter strange things, by the combinations which take place in this sublunary world. In order to keep his Protestant subjects well balanced against each other, the Emperor of Austria protects the Unitarians, and therefore we hear an *Unitarian* Professor lauding to the skies *Francis First*, "of glorious reign, our most gracious Prince—illustrious by his achievements both in Church and State," &c.

Plan of a General Unitarian Association. There appears to me one feature in this project, which mars its simplicity, uniformity and symmetry, and might, I should fear, be liable to introduce some confusion into practice. I allude to the circumstance of intermingling individual subscribers on the same platform of rights and privileges with corporate Societies, Churches and Fellowship Funds. Could not the elements of the Association consist of materials less heterogeneous? Let all the metropolitan subscribers, for instance, first unite themselves into one or more subordinate, auxiliary societies, who should elect their representatives, and send up their contributions to the General Association. Since the Unitarian public of England is already organized by means of various minor bodies, which it is proposed shall be benefited by the General one, it seems right that the latter should consist only of representatives delegated from corporate bodies. The number of these representatives might

reach to any extent, the apportionment being always made, as much in reference to the sums contributed by each subordinate association, as to the number of individuals it contains.

Might there not be an article providing for the admission into your General Meeting of delegates from Foreign parts? The year, it is to be hoped, is not distant, when you shall receive, at one time, representatives from India, America, Transylvania, Germany, Switzerland and elsewhere.

Under the auspices of this Society, I look forward to authentic lists, from time to time, of Unitarian congregations, their numbers, their pastors, their dependence or independence with regard to property, &c. Perhaps, however, this is a measure to be discussed and adopted hereafter, rather than provided for in the constituent articles.

What a strong tendency exists in the human mind, when enlightened, towards Republicanism! If this grand Association shall go into operation, what will its supporters be, but a *Respublica in Imperio*? It will have numbers and wealth, and therefore power. It will be a general Congress, or something like a Congress and Convocation united. The day may not be distant, when its influence shall sway the decision of some critical vote in Parliament. Its professed object is even now partly political. Who knows how rapidly, during the next twenty years, the ranks of Unitarianism may be increased, by one of those sudden and resistless movements which so frequently take place in the sentiments of the enfranchised human mind? Who knows what political connexions Unitarianism may form, and what powers it may set into action, by the innocent machine which it is now organizing? At all events, coming in, as it will, on the heels of the retreating Catholic Association, some future historian may wonder at the boldness of its supporters, and at the leniency with which an inconsistent Parliament shall permit its existence.

I have one or two remarks to suggest on particular articles.

Art. 12. Suppose any of the societies in London should wish to merge itself into the Association and

to give up its funds to the General Fund—ought not the acceptance of such a proposal to be specifically provided for?

Art. 13. Entitles persons to become members, with different amounts of subscription. Will this never cause clashing?

Art. 16. Why render ineligible those members of the Committee, who have attended most punctually to its concerns, and have thereby demonstrated that their leisure and inclination best qualify them for the duties?

Art. 30. Many of the deputies could well afford to bear their own expenses, and many could undoubtedly make the business of the Association and their own in London to coincide.

Art. 15. I am of opinion that ~~G****~~ the ~~F****~~, if asked to subscribe to this building, would give one hundred guineas. How would such an act of laudable munificence confirm the loyalty of a fine, noble and obstinate body of men!

I will only add, that the representative system, which forms a leading and excellent feature of the plan, would seem to preclude the necessity of an immediate dissolution of the Unitarian Fund, Unitarian Association and other such bodies. Why not permit these societies to continue still in existence—to have their regular writings—to consider themselves as auxiliaries to the main society, and to send their representatives and contributions to the General Meeting? Under such circumstances, the peculiar business of each society might with great facility revert into its own hands, if the proposed Association should be found too unwieldy and multifarious to carry all its departments into complete effect. I should suppose, too, that this arrangement would abolish the troublesome and expensive business of legal transfers, which the proposed plan of amalgamation would render necessary,

Lord Byron's Infidelity. The little correspondence between Lord B. and Mr. Sheppard, here inserted, places the character of the former in a more lovely and interesting light than any thing that has yet been recorded of him, and must be inexpressibly valua-

ble as a material for some of his future biographers. Who will write in a proper manner the life of Lord Byron?

Mr. Cogan on Dr. Channing's Sermon, is equally to be praised for the clearness and closeness of his analytical reasoning, and for his conciliatory tone towards a writer on whom he felt bound to pass these strictures. As for his eulogium on Priestley, it seems to me somewhat too exalted and unqualified. But I am unprepared to enter here into the details of my opinion, and I would not venture to oppose my mere authority on this subject to that of Mr. Cogan. That portion of the world, who will not or cannot judge for themselves, must make up their minds between Dr. Channing's personal authority, and that of the host of Dr. Priestley's defenders who seem to be starting up on every side.

Translation of Rosenmüller on Isa. ix. 5, 6. I have frequently thought that no articles more characteristic and appropriate could be prepared for the Repository than translations of some of the longer notes of the German commentators. The Rosenmüllers, Kuinoel, Paul, Eichhorn, Thies, Wolf and many others, have furnished invaluable materials for such articles. The extravagancies and errors into which some of them have been betrayed, ought on no account to blind our eyes to their numerous excellencies. Kuinoel's note, for instance, on the Temptation of Christ, is a compact and lucid account of the whole subject. In thousands of other instances, he sheds a most glowing and unexpected light on the obscurities of the evangelists. He is not an Anti-Supernaturalist. Paul, it is well known, is; but often surpasses even Kuinoel in the acuteness of his philosophical criticisms.

As an enlightened commentator, the younger Rosenmüller seems to me much inferior to his father. His principal excellence is his Hebrew scholarship. Take him off the ground of philology, and he is but an ordinary man. He seems to be swayed by a system, rather than by the genius of truth. He leans and gropes along amid a wilderness of learning, instead of marching independently

through it, by the light of a serene philosophy. The very note before me is an appropriate instance of these qualities. If the man were serious and wise, what could be more unfortunate for him than the illustration taken from the Brahminical philosophy? But he could not resist the temptation to make a learned quotation out of the Asiatic Researches, even though it threw a suspicion on the sincerity of his whole note, and tended to bewilder even his Trinitarian reader with doubt and Transcendentalism.

In the repeated sentiment, *Unto us a son is given*, instead of a peculiar mark of exultation, one sees nothing more than the usual intensity lent to every sentiment by the parallelism of Hebrew poetry.

An unfair play upon a term in another part of the note, shows the spirit of a miserable word-catcher, rather than of the liberal-minded critic. "The appellation of *plunderer*," he says, "would little comport with the other splendid epithets with which the prophet adorns his hero." Surely not, if by *plunderer* is meant a petty robber. But if a *victorious conqueror* be represented by the expression *father of spoils*, the phrase, we may contend, is full splendid enough for the passage. In the next sentence, he assumes, in the face of the passage, that the Prince of Peace there spoken of, was to reign *over a world*. Isaiah speaks only of the *throne of David*. In short, a leading defect of the whole note is, that it evades encountering at full length the very common and obvious objection that Isaiah is only predicting the rise of a hero in his own age. Not one word is said to account for the expressions all over the passage that support such an objection; whereas these surely are of much more weight *a priori* than the lofty, figurative epithets which are the only support of the other side of the question.

I knew not why "it is contrary to common sense" that Isaiah should "bestow several appellations upon the person by whom the name was to be given, and only one upon the individual named." I would not contend, however, for the criticism against which this part of the note is directed.

In other remarks I am more than anticipated by the present correspondent.

Strictures on the American Quaker Creed. The observations on the impossibility of corrupting reason are new and fine.

Questions to Dr. Smith. When these questions are satisfactorily answered, I may have some others to propose, before I can clearly comprehend and adopt the common doctrine of Justification.

Thoughts on Religious Education. A happy illustration of the intrinsic excellence of a devotional spirit is here taken from the parental relation.

In abandoning the severe and morose maxims of their predecessors, and rendering religion as captivating as possible to the young and uneducated, have not Calvinists made one very great advance towards the essential principles of Unitarianism? We must not be so sectarian as to regret their success with the youthful mind, if they will really conceal the deformity and prevent the mischief of old-fashioned Calvinistic principles. Perhaps, indeed, they will make more nominal converts. What then? The gospel is preached, and we ought to rejoice and will rejoice.

The Geneva Catechism is "hailed in America," not so much on account of our "*little children*," as in the light of a text-book for more advanced classes.

Mrs. Hamilton's "thanks to the Almighty for the happiness enjoyed at a dancing-school ball," was beautiful and correct for her age. How far can such a sense of devotion be made to mingle with the pleasures and innocent dissipations of after-life? Why might not the pious man after retiring from the theatre, the ball-room, or the rout, read his chapter in the Bible at two or three o'clock in the morning, and thank God for the enjoyments he has received? This seems to be an incongruous combination of ideas; but if a minister of the gospel acquiesces in the indulgences above-mentioned, and at the same time inculcates the necessity of personal devotion, he cannot, to be consistent, wish the two species of occupation separated in the same individual, but,

on the contrary, conjoined. That it borders on the mystic and dangerous quietism* of the old French school of

pictists, is to my mind no objection. Thin partitions separate all the virtues from all the vices. True sentiment

* The following original translation of a passage from the Tenth Satire of Boileau, (on Women,) may convey some idea of the attempts made in the satirist's time, and encouraged by ecclesiastics, to unite a life of dissipation with one of religion.

The very saints she beats in pious cares,
She reads in Rodriguez,† cons mental
prayers,
Ransacks the town to find the wretched
out,
Visits all hospitals and jails about,
Spends from her duty and her home
away,
To hear at church six masses every day.
But all her faults to combat and subdue,
To stem her love of paint, and rage for
loo,
To bound her mad ambition to its goal,
To quell the pride of her rebellious soul,
Over her luxury to cast a rein,—
All this the will of Heaven requires in
vain.
But can it be the will of Heaven? she
cries,
Her ghostly father—he is surely wise.
For him she means without delay to
send,
And to his precepts reverently attend.
Good! by my soul, the monk is just in
sight:
How plump and red he looks! how
sleekly bright!‡
The flush of spring, with all its blooming
grace,
Seems to be painted on his reverend
face.
But hark! 'tis difficult to hear him
speak,
An ague yesterday has left him weak;
And had not prompt assistance then been
sped,
He might have now lain shiv'ring in his
bed.
For of all mortals in this world of woe,
Thanks to the souls that with devotion
glow,
None are so coddled with unceasing care;
As ghostly fathers to your pious fair.
If they betray the slightest mark of ill,
If they but gape, touch'd by some sudden
chill—

A hooded squadron rushes to their aid,
One heats a broth, one gets a cordial
made;
Syrups, preserves and ratafias fly,
The best that art can make, or wealth
can buy;
Since no sweet viands, of delicious taste;
Liquid or dry, or wrought of sugar'd
paste,
In sacred stomachs, ever were misplac'd.
For them, methinks, the first march-
pane was made,*
For them, at Rouen, rose the citron
trade.†

Our doctor solves all scruples in a
trice,
And smooths for her the path to para-
dise;
And far from retning her wild passions
in,
He takes all pains to justify her sin.
"Why should a foolish censure cause
alarm?
Why should they fret that rouge sets off
a charm?
Is rouge," he cries, "so horrid an af-
fair,
That thus the brutes your innocence
would scare?
While all must bend to customs as they
go,
The sex, a tribute, sure, to fashion owe,
You dress too splendidly, some censor
cries,
Your dazzling rubies almost blind our
eyes.
Can Heaven endure such luxury to see?
I answer, Yes, if but the rank agree.
But then you play—how authorize that
crime?
Oh, may not one beguile one's heavy
time?
One cannot always read, or work, or
pray,
And none talk scandal when engaged in
play.
The deepest rounds, when play'd with
this design,
I class with actions virtuous and divine.
If you possess a faithful, pious soul,
Fear not, for that shall sanctify the
whole."

• • • • •
Thus does the father settle every
doubt,
That seems to agitate his fair devout;

† Rodriguez, a Jesuit, who composed an excellent work on Christian Perfection.

‡ Of all the characters in this Satire, Boileau gave the preference to the ghostly father. The author, says one of the commentators, had a particular allusion to a M. H

* A kind of cake.

† The most exquisite preserved citrons were prepared at Rouen.

often runs into false. There is but a step from the sublime to the ridiculous.

To speak of "objectionable" passages in the Bible is perhaps itself

While she, as if she heard an angel's voice,
Bends low, and bids her troubled soul rejoice;
And to these awful mandates from the sky,
Subscribes of course, nor dares presume reply.*
Her tranquil virtue cherishes a crowd
Of sins and errors, which she thinks allow'd;
Invests within a sacramental dress,
Her pride, her vanity and waywardness;
And thinks her frequent sacrilege will prove
A certain title to the world above.
Such is the course her sacred mentor takes,
And such the fruit which his instruction makes.
Oh, who would wonder if the treacherous guide
Should quickly make his docile pupil slide
Within those flowery paths, those tempting bowers,
Where gentle Quietists breathe out their hours?
Where her weak breast, with every folly fraught,
That ever Molinoz or Satan taught,†
Down the descent of hellish pleasures driven,
Shall bless her calm career, and call it heaven!

* Miss Hannah More, in her *Moral Sketches*, draws an exquisite satirical picture of a young lady applying to different clergymen for the solution of her spiritual doubts. A writer in *Blackwood's Magazine* pronounces Miss More's *Essay on Prayer* her best production. Does he not confound it with the *Moral Sketches*, of which the *Reflections on Prayer* constitute the second volume; and are about as dull as any thing that could well be written? The first volume, above alluded to, on the contrary, can scarcely be surpassed for its viracity and good sense.

† Quietism was introduced at Rome by Molinoz, a Spanish priest. His system, among much that was philosophical and edifying, was dangerous in confounding the limits between virtue and vice, teaching its disciples to see and acknowledge God in every pleasure which they chose to prosecute.

objectionable. My prejudices would require the epithet to be exchanged for one of a milder colour.

I doubt whether what is stigmatized as "lip-labour" in teaching children to repeat prayers and elements of common learning by rote, be so dangerous as is generally supposed. Words are nearly all that can be introduced into their little minds. Let the most impressive and useful forms be fastened on their memories, and as their powers of reason and reflection imperceptibly expand, they will have the food of thought and sentiment already prepared for them, connected at the same time with all the advantages arising from order, from habit, and from the influence of particular seasons. I speak now as much from the recollection of my own juvenile experience, as from the reason of the thing.

Could this interesting correspondent's suggestions on the subject of moulding the infant mind to piety be realized, the consummation would be indeed desirable; but, I fear, in our imperfect world, where children will be *children*, it is scarcely ever practicable. Still, attempts at its approximation should be indefatigably made, and still more, I agree with this correspondent, that the subject is deserving of indefinite discussion.

One great obstacle to refining on the present mode of religious education, consists in the existing prejudices of our surrounding fellow-Christians. I know a judicious mother, who, on finding that her child of four years old had acquired an incorrigible habit of repeating every night the Lord's Prayer incorrectly, ordered the nurse to cease imposing the repetition of it upon her, much to the surprise of nurse, servants and neighbours, who chanced to hear of it. The Lord's Prayer, they thought, ought to be repeated punctually every night, and that a wrong collocation or enunciation of the sentences would very little injure *the charm* supposed to be connected with the exercise.

Anti-Supernaturalism. Surely there is much weight in several of these considerations. But is it correct to say, that Anti-Supernaturalists must entertain one of the two opinions specified by this writer? Paul, the German commentator, and Eichhorn, pro-

less to believe in the sincerity of Jesus and his apostles, and the general truth of the gospel history, but would reduce all that seems to us *supernatural* to Jewish modes of speech, exaggerating habits of thought, &c., which prevailed in the time of our Saviour. This then is a third resort for the Anti-Supernaturalist.

Does not the Christian, who believes in a particular Providence, approach very nearly to the ground of the Anti-Supernaturalist? They both place the miracles of the gospel on the same level with the ordinary operations of nature, the only difference between them being, that the former considers every event that ever happened, whether in Christianity or common life, as miraculous, while the latter *denies* that character to every event.

Once more. In what light ought we Christians to regard that Anti-Supernaturalist, who, possessing the deepest reverence for the character of God, and having examined every system of religion and morals that ever prevailed on earth, is led at last to embrace the code of moral and religious doctrine delivered by Christ, as calculated to promote, in the greatest degree, the happiness of man and the glory of his Creator? He further believes, we will suppose, that Christianity held a prominent place in the Divine counsels and foreknowledge as a scheme to bless and improve the human family, and even to prepare them for a future state of felicity. Being grateful for a thousand other things, he may be pre-eminently grateful for this. He may regard it as the most unspeakably precious among the gifts of God. He may look upon it as of equal and indeed superior authority to his own reason and conscience, after he has discovered that its precepts, doctrines and legitimate influences have stood the test of ages, and have been found, on the whole, to contribute most surely to human happiness and perfection. Considering the destiny to which Jesus was originally designed, as the founder of such a religion, he might believe him to be the Son, the Messiah, of God. He may be penetrated with the deepest reverence and admiration for the character of Christ, and join with sincere emotion in an act commemora-

tive of him. But he waives his assent to the merely miraculous features of the gospel-history, and believes that Providence might have allowed its favourite system of truth and righteousness to have been surrounded for centuries with traditions of supernatural accompaniments, in the same manner as it has permitted nearly the whole of Christendom to believe in the Trinity by means of interpolated passages of Scripture, Platonic admixtures and oriental figures of speech. Let us suppose that such a man were to come forward and claim of the present age the *distinctive name of Christian*, on account of the foregoing positive, and not unimportant or improbable grounds, and especially, on account of his love and preference of the Christian system over all others. Let Bishop Magee, Mr. Belsham, and Rammohun Roy be the committee on claims to decide this question. What would the judgment be?

Instead of "the question whether the New Testament *is or is not* the revealed will of God," may we, with the permission of this writer, read, "whether the New Testament *contains, or contains not,*" &c.

Allowing, with Porteus, that God has authorized no one human being to *add to or diminish from* the doctrines of Christ, yet, has he not authorized us to *explain* them as rationally and satisfactorily as we can?

Propriety of a more distinctive Appellation for Unitarians. Since, with the indiscriminating multitude, the odium is general and equal on all who depart from pure Trinitarianism,—since there are certainly some great valuable principles of belief and of interpretation which are common to Anti-trinitarians,—since the word Unitarian is, at once, both etymologically and correlatively, expressive of the leading doctrine of those who are not Trinitarians,—and since one general term is as much needed to embrace all those who reject the Trinity, as several terms are needed to distinguish their several divisions,—I hope the name of Unitarian will never lose that broad and comprehensive acceptance which includes the highest Arian along with the simple Humanitarian. At the same time, I agree with this writer, that it is very con-

London Unitarian Book Society. This seems to be a movement somewhat opposed to the agitated project of Unitarian consolidation.

Sunday-School Books. All suggestions of this kind deserve to be recorded. Few men are engaged in the education of youth, who do not originate some facilities and improvements in the art, that ought to be promulgated (perhaps in some specific publication) and copied according to circumstances.

Modes of pronouncing Greek. As a discriminating and appropriate improvement of the plan here announced, it may be suggested that it would be worth while for each subdivision of Unitarians to adopt such a portion of the project as would correspond to the extent of their respective departures from orthodoxy. There might thus be something in our whole body resembling initiation into Masonic degrees. For instance, high Arians might be distinguished by simply using Greek, but pronouncing it after the *English custom*; low Arians might advance a little farther, and pronounce the Greek *vowels* only, according to the continental usage; Socinians might still farther enunciate the *consonants* according to the principles explicated by this writer; and lastly, ultra-humanitarians might make their Shibboleth to consist in the ancient Demosthenéan *accent*. Thus, the advantages recommended by the philologist before us, whatever they are, might be multiplied and ramified to a very considerable extent.

Letter from Ex-President Adams. What a letter from a past octogenarian! What a youthful imagination, to be comparing an elegantly bound volume of Sermons to "a chain of diamonds set in a link of gold"! Might not the name of *Derriag*, to which a quere is here affixed, have been mistaken by the transcriber from the original for *Disney*? I have no doubt of it.

Gleanings. It were to be wished, that this interesting and instructive department of the Repository might be enlarged.

REVIEW.—*Wellbeloved's Three Letters.* Spirited.

Memoir of Mrs. Fordyce. Interesting too. From my recollection of

Dr. Fordyce's Sermons to Young Women, read perhaps ten years ago, I should disagree with the Reviewer, and not much wonder at the living preacher's reputation. I thought it one of the most charming books ever written.

Cobbett's History of the Reformation. "Enough—aye, and much more than enough!"

General Baptists. Would the Reviewer abolish the ordinance of Baptism altogether from the Christian Church?

Christianity and Slavery incompatible. Many slaves in America regard their lot, compared with their former condition in Africa, as one of the greatest blessings which Providence could confer on them. How far this may result from their believing that in their unconverted Heathen state they were doomed to everlasting damnation, I am unable to say. I believe it has had some influence.

Christ Crucified. There was room to vindicate this much-abused expression.

Obituary. Honest John Davis. An interesting and masterly picture! The following stroke is an inspired one: "His mind was strong and clear, but it was not subtle enough to pierce and confound its own conclusions." This is an exact description of thousands of respectable and excellent men. Does it not hint the secret too of the slow progress which truth makes among a majority of those who are in many respects enlightened? The remark above quoted is to me an original position. It is highly philosophic, felicitous and practical. It deserves to be reduced to a maxim, and treasured up among the results of the Baconian system of mental philosophy.

I should call "a readiness and propriety of utterance," rather a happy accomplishment, than "the sure indication of a well-furnished and well-ordered mind."

Intelligence. Evangelical Magazine on Unitarian Chapels. Could there be mustered a sufficient number of Calvinists at the present day to occupy these devoted chapels?

Manchester,

January 26, 1826.

SIR,

IN a communication inserted in the *Repository*, (XX. 739,) entitled, "Dr. Carpenter on his Reply to Archbishop Magee," the following sentence occurs :

"My opinions have acquired greater stability and precision; and though I have not seen reason to change them materially (I think) in any instance, yet my sentiments have increasingly become what I may be allowed to call *evangelical*," &c.

The term *evangelical*, in this sentence, gave rise to some discussion amongst a small party of friends who differed in opinion as to the meaning and propriety of the term as thus used by Dr. Carpenter, considering the received notions which are attached to it in the present day. It was, therefore, agreed that one of the company should respectfully solicit, through the medium of the *Repository*, an explanation of the word *evangelical* as applied, in the above sentence, to Unitarian sentiments, being generally used as descriptive of those most opposed to them. Such an explanation it will be satisfactory to myself and the friends at whose request I write, to find inserted in the next number of your valuable publication: and we shall all feel ourselves obliged to Dr. Carpenter if he will, with his usual candour and condescending liberality, enter into it.

A FRIEND TO FREE INQUIRY.

On the Correspondence between a Calvinist and an Unitarian in the last Volume, by one of the Writers.

SIR,

Feb. 1, 1826.

NOW that your ingenious correspondent in America has closed his remarks upon my controversy with a Calvinist, I feel it proper to offer some explanation as to the origin and progress of that controversy. The Calvinist is, in fact, an elder brother of mine, and, from his earliest youth, has been eminently religious. His integrity and benevolence are not less conspicuous than his piety; and I have, through life, looked up to him with sincere respect. It is nearly forty years since I was first apprised that any sect of Christians denied the

eternal duration of future punishments; I was easily prevailed upon to listen to the arguments which were urged against that doctrine; but it was not until I had perused the writings and attended the ministry of the late Mr. Winchester that I became a thorough convert to the doctrine of the final restitution of all men to a state of purity and happiness. Having myself derived unspeakable delight from the knowledge of this grand scriptural truth, I was eager to communicate it to my excellent brother, but had the mortification to find that what I had considered to be an invaluable discovery, he regarded as a dangerous, if not a damnable, error. Our religious communications, which had formerly been frequent and profitable, were thenceforward in a great measure suspended; and the few which have since taken place have always been conducted, on his part, upon the presumption of my utter incapacity to judge of spiritual matters. The result of conversations carried on upon such a ground as this, could not possibly be very agreeable, and although we have always been on friendly terms, we seldom touched upon the most interesting of all subjects. I can, however, truly say, that my respect for him was not at all impaired by the contrariety of our opinions; and, abating my heresy, I have reason to know that he thinks well of me. It chanced that about the autumn of 1823, I overtook him going homewards, and, among other desultory matters, I mentioned the Rev. Mr. Irving, whom every one was then talking about: this plunged us at once into our old controversy. He waxed warm, told me, as usual, that I was to all spiritual purposes blind and dead; I retorted; we began to talk loud, and when we reached the place at which we were to separate, we parted rather abruptly. He, good man, fancied that he had hurt my feelings, which, however, was not the case, and the next morning, on returning to business, I found upon my table the note which laid the foundation of our correspondence. It was carried on for about a month. My endeavours were mainly designed to bring him down from the mount of infallibility on which he was seated,

and to induce him to reason with me upon terms of equality, in which attempt, however, as upon all former occasions, I totally failed. My letters were written at a place and at times when I felt that I ought to be attending to other matters. I can assure you that I never dreamt of giving publicity to our very desultory correspondence; but, after it had proceeded to a considerable length, finding that he attached no value to my arguments, I requested him to return my letters; and on receiving them from him, I communicated the whole of the correspondence to a near and dear relative who took the trouble of transcribing it, and, without saying a word to me, forwarded the copy to you. I was by no means pleased with his zeal, being conscious that, in point of composition, our letters were not suited to the public eye: but it was too late to recall them, and accordingly they stand, with all their faults, in the pages of your Repository. You, Sir, can bear witness to the fact of their having reached you all at the same time. Your American friend appears not to have been aware of this circumstance, and accordingly many of his observations are monitory, under the erroneous supposition that the correspondence was still going on. If this had been the case, I should gladly have attended to his hints. Should he, after this explanation, still continue sceptical, as to the personality of my antagonist I shall be most willing to send him some of the original pieces.

He is right in saying, that the correspondence ought to have been designated as between a Universalist and a Calvinist. When my object was to come to an understanding with the Calvinist upon one grand point of difference, it would have been very injudicious on my part to have offended his prejudices by agitating a distinct question on which, if possible, we are still more at issue than upon that to which our correspondence related.

I regret to find, that your friend thinks that I ended "the controversy in a somewhat pettish style." I certainly had become weary of labouring in vain. Finding that I could no more make an impression upon the

mind of my excellent opponent than I could tie knots in the water or in the air, I was anxious to bring the argument to a close. I have reason to know that he himself did not consider me as having broken off in a pet.

With regard to my young friend W. W., I beg to say, that although his partiality to me, naturally enough, led him to speak favourably of my views, he loves the other party too well to offer him an insult. The Calvinist has never seen the correspondence in print, and would care very little what you and your readers may think of his opinions. Rest assured that he does not consider any of us to be capable of judging in the case.

I must say that I am rather disappointed to find that our American critic is not absolutely an Universalist himself. I cannot wish him better than that he may speedily become one. To me it is quite incomprehensible how any man of deeply reflective habits can be at ease, so long as a doubt hangs upon his mind as to the happy destiny of the human race. Every family of man is, we are assured, to be blessed through the agency of Abraham and his seed. This assurance is full of comfort; it is one upon which the mind can obtain perfect repose. I shall add but one further observation. If God be infinitely powerful, wise and good, he either is so in the same sense as men are powerful, wise and good, or he is not. If goodness in God be of the same *nature* as goodness in man, (and how else can men be imitators of God?) then we are sure that he will, without partiality, employ his wisdom and power in promoting the happiness of all men. If goodness in God be in its *nature* different from goodness in man, then it may be absolutely contrary to all our ideas of goodness, and, for aught that we can tell, it may consist with Divine goodness and truth to break his promises, and to inflict endless evils upon those who have flattered themselves with the hope of finding heaven a place of perfect happiness.

I.

SIR,
I HAVE read with pleasure the ingenious remarks of T. F. B. in your last Number (p. 20). I think that I have in effect already replied to them in my communication for December last, (XX. 729,) particularly by the quotations from Philostratus and the Scholiast on Theocritus. I will only add one or two brief remarks. *The word has been flesh* would in Greek be expressed by *κρέας*. It is true that the aorist in Greek is often used for the preterpluperfect, but this use is confined to cases where the meaning of the tense cannot be uncertain. The same observation may be made respecting the perfect, or rather the aorist in the Latin language. Your correspondent's rendering of *Αἰσώης Ιαδύμενος ἔγχετο*, would seem to imply that *Æsop* was born free, but afterwards came into a state of servitude. But of this Herodotus evidently knew nothing. To sum up the whole in a few words—my doctrine is, that in certain cases the primary meaning of *μυσταὶ* had as little force in the aorist *μυσταί*, as the meaning of the Greek *φύω* had in the Latin *fuisset*. But whether the primary meaning of *μυσταὶ* was lost in the aorist or not, if *μυσταί* was used as an aorist of *μύω*, which your correspondent grants that it frequently was, all that I have contended for is, in fact, conceded. As to the distinction which my ingenious opponent makes between the imperfect and the aorist, it is not founded on any principle with which I happen to be acquainted.

With respect to the import of the term *mystery*, (see p. 8,) I should have no objection to apply this term to certain truths which surpass the comprehension of the human intellect, had it not been so egregiously abused. Your correspondent is well aware that words operate as a charm, and the word *mystery* has been perpetually employed as a charm to silence reasoning and to disguise absurdity. A proposition is submitted to my consideration couched in terms which either mean nothing or destroy each other, and when this has been demonstrated, the advocate of the proposition tells me that his doctrine is a *mystery* which I must not expect to understand. But I ask, what is it

which I must not expect to understand? I understand *most clearly* that his proposition, if it means any thing, is self-destructive and contradictory, and the only *mystery* to me is that he should not understand the same. But he urges that the *subject* to which his doctrine relates is too sublime for the limited faculties of the human mind. Be it so; but my concern at present is with an individual proposition upon the falsehood of which I feel myself competent to pronounce. But my adversary still tells me that I am not competent to pronounce upon the falsehood of that which relates to a *mysterious* subject; and by the magic of a word he would willingly close *my* eyes as effectually as he has closed *his own*. *Mystery* has been made the last refuge of baffled argument, and the term has been employed to awe the human mind into a blind submission to dogmas at which reason stands aghast, and to which Scripture gives no countenance. Your intelligent correspondent will now see on what my dislike of the term *mystery* is founded, and I feel persuaded that we cannot materially disagree.

E. COGAN.

Hampstead,
 February 9, 1826.

SIR,
ALLOW me a part of a page in the Monthly Repository, to inform your readers that I shall present a copy of M. Malan's *Conventicle de Rolle* to Dr. Williams's Library in Red-Cross Street, as soon as it is returned from the bookbinder. It is a curious and authentic document of the doctrines of the modern Swiss Calvinists, and its perusal will afford a triumphant refutation of Dr. Smith's charges against me of unfair quotation. (XX. 730—734.) It seems passing strange that Dr. Smith should defy me publicly to prove from M. Malan's writings that he ever maintained the doctrine, "that the elect cannot fall from salvation whatever sins they may commit." I say it seems strange, after this defiance, that Dr. Smith should be angry with me for shewing that M. Malan has asserted this doctrine in the very strongest terms he could possibly use, and enforced it by various illustrations. This Dr. Smith cannot now deny, though, with the

Conventicule de Rolle in his hand; he formerly said that neither M. Malan nor any Calvinist author of credit had maintained such a doctrine.* Dr. Smith is, I am sure, too sensible a man, and too good a logician, to expect that his bringing other passages from M. Malan's writings in praise of a holy life, should be received as proof by the readers of the Monthly Repository, that he has not written what I have alleged, and what may be found in the Conventicule de Rolle. The man who is convicted of uttering base coin, cannot clear himself by shewing that a few pieces of good money were mixed with it to make it current: after the most plausible arguments of the most skilful pleader, the base coin will still remain base. The letters of Dr. Smith are, I believe, intended to influence a very different class of readers, men with "self-opening Bibles," that shew, without effort, all the texts that support their own opinions; men who view only one side of a question, and carefully close the other eye against the admission of contrary testimony: such readers, Dr. Smith well knows, will receive implicitly all that he says, without farther inquiry. One of these religious *monoculi*, a worthy Calvinist divine, was lately in company with an old friend of mine from the North, and said to him, *How could your friend Mr. Bakewell get so far wrong, and commit such errors as he has done in his controversy with Dr. Smith?* To which my friend replied, *What are the arguments or statements which Mr. B. has advanced, that you consider as the most objectionable?* The Calvinist minister paused a moment, and then candidly confessed that he had never seen or read a page which I had written, but that all his information on the subject was derived from Dr. Smith. Among readers of this kind Dr. Smith knows that he is sure of an easy triumph, whatever position he may maintain, if he keep within the pale of orthodoxy. On such ground he may unfurl the banner of victory, and "torture one poor creed a thousand ways" to prove that it does not contain the doctrine which it most expressly enforces.

Here I conclude with seriously and

respectfully suggesting to Dr. Smith, that if the following assertions, "*No sins, however grievous, can finally separate the elect from God;*" "*All the sins which the elect commit or fall into after justification take place within the house of safety, and cannot endanger their salvation*"—I say, if such or similar assertions do not mean what the words imply, in the name of truth and common sense discard them at once. We cannot doubt that Calvin and the authors of the Westminster Catechism gave a fearful substantiality to their doctrines; to soften them down and explain them away, as Dr. Smith attempts to do, appears to me, to use his own expressive words, to be drawing the heart's blood from the system, and leaving it a lifeless and unmeaning form.

ROBT. BAKEWELL.

SIR,

Dec. 21, 1825.

THE following illustration of a well-known passage in the proem of John's Gospel may perhaps gratify some of your readers.

The celebrated French Chronicler, Froissart, describes in the following terms the authority of William of Wickam, who was Chancellor of England under Edward III.:

"En ce temps regnoit ung prestre, qui an appelloit messire Guillaume de Wickam; I celluy Guillaume de Wickam estoit si bien in la grace du Roi Angleterre que par lui estoit tout faict, et sans luy en lee faisoit riens."

In the New Testament the gospel dispensation is continually represented as the *kingdom*, or rather the *reign of God* upon earth. Jesus Christ is uniformly described as the principal agent, or, if we pursue the same metaphor, as the prime minister of the Deity, in the government of the moral world. The Evangelist John, in order to represent how high he stood in the favour of the Sovereign, and how superior he was to all the other instruments of Divine power, uses metaphorically almost the identical language, which the French historian employs literally: "Through him all things were done," (or came to pass,) "and without him nothing was done that was done."

A YORK STUDENT.

* See Mon. Repos. XIX. 673.

Mr. Emlyn to Mr. Manning.

Sir, April 8, 1704.

BY yours I find you wish I had not discover'd any thing of the Arian principle, which yet I think I have but barely intimated, and that rather by way of supposition than of assertion; but if I must be put on it in my defence, I judge it the same thing. It may be, none will defend the controversy as stated in all points, but that will only concern the argument from the creation, not any of the other matter in the Answer. I don't think it difficult to give a reply if I had the use of some few books, or if it cou'd be done without suspicion of the author, which would be prejudicial at present. I find one great inconvenience wou'd attend a reply, *viz.* the bulk and tediousness of it, which has been no advantage to the Answer itself with many. I have been thinking on some general reflections on the preface and book, in which I wou'd shew two things. 1st. That the Father and Son are two distinct beings or persons in the vulgar sence, by the scripture account, and that this will follow (as you observe) from the several parts assigned to them by the Answerer himself, and other such, which are most inconsistent with a numerical unity of being. 2d. That the distinction between 'em is that of a greater and a less, and that the Son is a derivative, dependent being, as to his nature, which the Answerer allows, and therefore infinitely different from the first Original Cause; and here I would consider the business of emanation, as no better than creation, which is by emanation of power and virtue from the Father, tho' it may be remote and mediate, also the unreasonableness of asserting a necessity upon the Father for such emanation, and then the little relief this itself will give towards the proof of an æquality between the necessary cause and the *causatum*, and wou'd intersperse some other occasional remarks on the Answer, and in relation to the supream deity of the Son.

This wou'd be enough for one part, and might strike more at the bottom of the controversy, about the Unity, which he has left so obscure and uncertain.

Then one may hereafter consider his principal arguments apart, espe-

cially about creation (which, I think, may be dispatch'd in a little compass on my principles) and religious worship, where he has not done so well as he seems to imagine: for this latter also there are some rude materials at hand.*

As to the Nestorians, I think they will be answered by proving the Son of God in the highest sence not to be the Supream Being. But, indeed, as to the deity of Jesus Christ who lived on earth, I take them to be a real branch of the Arians, and as much to deny the deity of Christ as the Unitarians do; I find many of the Trinitarians are aware of this, not only the animadverter on the Bishop of Sarum's Exposition of the 2d Article, but also Mr. Jurieu, who says, in denying a personal union they can only be for a union of grace and assistance as Photinus and Paulus Samosatenus; so that one may instance in their vast numbers and long succession in the East, in answer to the popular argument against the Unitarians from their want of visibility and succession.†

Next you give me an account of what you take to be my scheme in these matters, as to which I wou'd give some remarks that may better illustrate it, and obviate many of those objections you suppose it attended with. As to the præexistence of all human spirits, I see not that it must follow from Christ's præexistence; there is no necessity that his original must be the same with others; 'tis certain it was not.⁽¹⁾ You say *mens generat mentem*; but sure Christ's soul cou'd not be generated as others, when he had no human father. So that he must differ. So that no more may be intended by the Scripture account of his likeness to us, but that he was really such as to his natural passions and infirmitys and temporal condition.⁽²⁾ The matter of the origine of human spirits is in the dark, and the Scripture enters not into the philosophy of that point,

* An Answer to Mr. Boyse was published in the year 1706, and called a Vindication of the Worship of the Lord Jesus Christ on Unitarian Principles.

H. R. B.

† Not so; the Arians were for an information by the Logos, the Hypostatic Unity; the Photinians not. M.

but only speaks of things that appear to vulgar apprehensions, and so far he was really like other men. And verily if *anima generat animam*, with divine concurrence, it will be no great matter to believe Christ might with a more full concurrence be able to generate men and other less noble parts of the creation. I allow Christ's soul to be superangelick in its capacitys, and I find the Arians held (many of 'em) that the *logos* was his soul as well as Apollinarius; as to the same or different *species* with our spirits, 'tis another philosophick point which the gospel minds not; according to vulgar account, the human *species* is determined by the bodily shape and parts⁽³⁾; a beast's soul with an human body wou'd pass for a man, as there be some such who excell not a beast in sagacity; so that I take a man to be only an embodied spirit, (that is in an human body,) especially if born of a woman, as that phrase Gal. iv. 4, may import, yea tho' it had been an angel before, (which is but a name of office not of nature,)⁽⁴⁾ for they are called men in Scripture when they appeared in human shape tho' only transiently, much more if they had been so fixed and subject to the laws of our condition; so that, according to me, a spirit either in or related to a human body, is a man; else take spirits abstractedly from all such relation, and then, for ought I know, there may be many distinct *species* among them we call human souls, if we judge by their various capacitys and operations; for that spirits generate and are generated of one another, and so are ranked into their *species* this way, is not manifest, at least Christ was not of the common *species* upon this ground, not being generated by a human father, but by him who is the Father of spirits; but he became of the same *species*, according to me, when he took an human body and birth, and⁽⁵⁾ his spirit might grow up in the exercise of wisdom with his organs; and so for a little while he was lower than angels. Heb. ii. 7.

⁽⁶⁾ As to the *Logos*, John i., I think I am not mistaken in Philo, who speaks also of an hypostatical *logos*, whom he calls (as I remember) the oldest of the creatures and the instrument of God in creation, and

calls other spirits *λόγος*. This Sandius proves, and Mr. N. denies not; and Dr. Owen, I find, grants that he spoke after the Arian opinion about the *Logos*. If Christ's coming down from heaven and from God, note no more, as you hint, than his coming into the world and his commission from God, why are not others ever said to come down from heaven, neither prophets nor apostles; but he alone of all that were commissioned from God? 1 Cor. xv. 47. I remember not to have granted there is no proof of Christ's *præexistence à priori*, (tho' I said there might be sufficient otherwise,) for I think such texts as Col. i. 15, 16, 17, speak fair for it, in their most open sense.

But you are most stumbled at the ascribing the old creation of all to him, being incommunicably proper (say you with the Answerer) to the Supream God; and that 'tis harsh to say a man gave being to all things which the Scripture makes the proof of a Deity.⁽⁷⁾ To this I have a few things to reply. 1st. That he was not a man till he took flesh and was born of a woman; but (2nd) I say not that he is the Creator of all things, but that God created all by him, which is a⁽⁸⁾ vast difference and nicely observed by the Scripture. I suppose the power of God to be exerted thro' him in this, as in working other *miracles*. Life is the noblest part of the creation, and yet he caused it when he raised the dead, by power from God, and can he not as easily, by the same power, cause the less noble creatures? Tho' this power be given out at the Father's will, and no otherwise inherent in him than as the fullness of the Deity dwells in him, or at least than those words *John* v. 26, 28, do intend, which you must answer to as well as I. (3rd.) That he is never honoured with the title of the *Creator*, but it belongs to the Supream alone, not to the minister, (just as 'tis God's peculiar to be he who raises the dead and makes alive, 2 Cor. i. 9; it is not said of any apostles, &c., tho' they might minister in it,) so that 'tis still the Father's peculiar, and the Scriptures never speak of Christ's agency in this, but expressly as ministerial, *God by him*. (4th.) To say that by him God created all things, is no harsher in sound than that in

Eph. iii. 9, and Col. i. 15, nor harsher in meaning than to say a man shall judge the world, Acts xvii. 31, tho' it be the peculiar of God to be judge of all, Heb. xii. 23. That text *Rom.* i. 20, only says⁽⁹⁾ a Deity may be proved from the created frame because it supposes a first cause, not that every one concerned in forming the parts is that first cause, but it leads at last to one that is such, because no secondary cause or instrument cou'd act without a first cause. (5th.) That his ministration in the creation gave him no such dominion or propriety as is the reward of his obedience, for which he is now made a Lord and Saviour, as the apostles became not lords over them they raised from the dead or healed. You say his being a Creator will prove his capacity in knowledge from Ps. xciv. 8, 9, but it will be said that text speaks of the Creator and Master-builder, not the subordinate minister, and I believe I may as well argue from your concession, Shall not he that judges all men and hearts know? which you will allow Jesus Christ to do. You say it will drive⁽¹⁰⁾ to an inferior God; I allow it if by a greater God and a lesser be meant one Supreme God and one Lord *Jesus*; 'tis just the Scripture style; and tho' Gal. iv. 8, speaks of the Supreme God, yet may Christ be allowed to be an inferior *Elohim* or Lord, *φύσει*, or in reality, in opposition to the fiction and usurpation of the Pagan dæmons, and thus there will be an infinite distinction between the one God and one Lord, which is all I am concerned to maintain. I find so great things said of Jesus Christ, that I am ready to suppose he is as great as will consist with his subjection to his Father, and I wish they had kept to the Nicene Creed, *God of God*, which never pinched the Unitarians, but only the *homousios* added, for that phrase will not imply the original and derivative God to be of the same kind; rather I think it is impossible they shou'd be so, as much as for God to create another God like himself. I had almost forgot to observe, that since you grant John i. 1, to speak of the natural creation at the beginning,⁽¹¹⁾ it will be hard to make out a transition afterwards from the natural to a mys-

tical sense, there being no appearance of an allegorical sense as in such places which you wou'd parallel with it, as Gal. iv. 24, &c., and as hard will it be to perswade that the *Logos* there is not a proper person, and the same with Jesus: to make a double transition, one from the natural to the moral creation, and another from the Divine *Logos* or wisdom to the human *Logos* or Man Christ, will be judged very violent and arbitrary, like an accommodating the text to our opinion, which will raise a great cry. If ver. 10 speak of the old world made by the *Logos*, then the 12th verse shews it was a person, and Christ too, by the phrase of believing in his name, so often said of the Son of God. I must finish with adding that my affair is just as it was, and that I am sincerely yours.

T. E.

Mr. Manning's Notes.

What is within asserted doth not indeed infer more supream Gods than one, but the Arian notion gave the rise and introduction to the owning of more than one very God, tho' the begotten God (Christ) be subordinate in his subministration, (as Dr. Fowler asserts,) and begetting a Son sounds not like the making of a creature of nothing.

But to what is returned to mine, I have yet to reply in short. (1) That tho' the Son of God, so termed, begotten of the Virgin, was not generated or made like as other men be, yet answers it nothing to my main allegation, that he was the Son of Man, and if so, his whole person was seminally in the loyns of David, Acts ii. 30, and to spring of such a tribe. (2) The doctrine of the origine of human souls, Adam's and all his progeny's, I think is not left to us in the darke, but 'tis that Christ generated Adam's and Eve's, or any other. (3) It appears to me that the term angel is not a bare appellative, but a name also of nature, Heb. xii. 22, 23, in distinction from human spirits, and that neither a beast's soul, (contrary to nature,) imbodyed in an human shape, would constitute a man, nor that the human *species* is determined only by the bodily shape. (4) Neither can I assent to it, that the *angels* of

old, appearing in human shape, and by misprision called such a while, as Judges xiii. 6, 8, 21, were truly men, nor did ever any one inform a human body. It would subvert the institutions of nature. (*) Nor admit of it readily, that an angel, much less the Creator or Maker of them all, should, if incorporated, be divested of the use of his memory and reason, to grow up to it by time and exercise, all anew and at full age to need still the Holy Spirit's endowment, John iii. 34, Isa. xi. 2, 3, whom he made. No angel appearing in human shape ever was divested of the use of his faculties, good nor bad spirit. Neither to remember any thing past with him, to lose his knowledge, that never came in by *sensation*.

(6) Mr. Nye* has confuted Sandius's fathering upon Philo the Jew, the assertion of the Logos, (or Word, Joh. i. 1,) a person being instrumental in the old creation, and denies that any Jew ever affirmed it of the archangel superintendent over it, much less of the Messiah then existent. And for the term coming down from heaven, (a criticism,) it may import no more than John viii. 23, 2 Cor. xii. 3, &c., no local removal, tho' so from heaven as no other ever was, John viii. 42.

(7) True it is, that the same is no little stick with me. That *Gods* made the world (a plural) we read Gen. i. 1. So of our Makers, Job xxxv. 10, and Creators too, Eccles. xii. 1. What made our translators flinch from the so rendering it then, if it ought so to be believed, or what curse should follow it? Jer. x. 11. The thing is true ac-

* This is the Mr. N. mentioned in Mr. Manning's answer to the letter of December 23rd, an eminent Nonconformist divine who, in 1635, fled into Holland to avoid the persecution of Laud; on the change of affairs he returned to England, and, 1643, was sent with the commissioners into Scotland. He was one of the boldest and ablest advocates of Independency, and in 1658 was one of the principal managers in the assembly of the Congregational Churches. After the Restoration he was ejected from the rectory of St. Bartholomew, and preached privately to a congregation of Dissenters till his death, 1672.

H. R. B.

ording to the Arian hypothesis, and of easy conception too. (*) But then why belongs not the title of Creator as well to Christ? Is not Christ said to work miracles himself, as well as God by him, John iii. 11, iv. 54, simply without that distinction, John xii. 1, &c.? But to quicken the dead, 2 Kings viii. 5, Acts xx. 9, is no simple *creation*, so John v. 21, requiring a greater (not less as you suggest) power to it. Whence 'tis the appropriate style of God alone expressly said, *per se*, Isa. xlv. 24, &c.; not so to raise the dead nor to judge the world, John v. 22, Acts x. 42, 2 Cor. v. 10, &c.; 'tis no peculiar of his; nor any effect or operation at all, if that of the creation be not incommunicable. While too the creation of the heavens and the earth (the common epithet of the old creation) is no where attributed to Christ in any sense at all, but of angels. (7) For that text, Rom. i. 20, 25: If Christ be the immediate efficient, the Creator and Builder of *all things*, Heb. ii. 4, how then is God contradistinguished from him by those titles, and Christ never applied unto by them, as Acts iv. 24? Why claims he not that style as well as that of Lord and Saviour? His efficiency being in nothing but ministerial all, no first cause, and Ps. xciv. 8, 9, is an argument *à fortiori*, and more than to know *some things* only as you assert of him that made *all things*, and if so must needs be capable of *inspecting* them equally; and no title of superiority, tho' subordinate, can have an higher spring than what is founded in giving being to any one, if but secondary in it. Is. x. 12.

(11) Neither did I grant, that I know of, that John i. 1, treats of the natural creation. I said that the old translation bespeaks the Logos impersonal, but that John, alluding only to the first creation in speaking to another subject-matter, uses the same term of a person, *vis.* applying it to Christ, the word or wisdom too of God. 1 Cor. i. 24, as of old is spoken of the *fiat* or divine command, nor doth John i. coincide with Gen. i. 'Tis God here, the Logos there, and not God by him. (10) But the close falls in with much of my thoughts what the Arian notion will at last issue in, (*vis.*) two Gods, Creators or Makers of the heavens

and the earth, tho' not coequal, (that dropt in after, and Nestorius took it up of God the Son as well as Eutyches,) God in some sense by nature, very God of very God, saith the Nicene Creed, before it comes to the consubstantial, not after it, neither asserting the coeternity or coequality so early, at which you also stick, as also at the one essence or substance, whether in number or kind, denying the omniscience of Christ de facto, but owning the omnipotence of the derivative God Christ Jesus, as John v. 26, tho' not &c., as ver. 30; a creative power speaks it, as having nothing beyond it attributed to the Supreme God to demonstrate his power in. And why may he not be as well omniscient too at the Father's will, as well know as do all that God the Father can do? Dr. Fowler holds that God can and may beget his kind, yet dependent on and inferior to the begetter, tho' of the same nature. You will not positively say how or of what Christ was originated, only that he is not of the same kind with the Father, nor proceeding from him as an eternal necessary emanation, but was voluntarily begotten. I should not contest with Dr. Fowler, if but of your mind so far in all the rest.

By denotes oft the principal efficient and the sole too, Rom. xi. 26, Col. i. 16, 1 Cor. i. 9.

The sun too communicates life to animals, or vivifies disposed matter capable of it, in the course of nature. Sine Deo nihil is true, but is it so sine Christo? Or that the operation of the second cause doth denominate him distinct or conjunctly, as to creation, Providence, or any efficiency?

SIR,

IN my former letter, (pp. 15—20,) I have shown that the text of the three Heavenly Witnesses is a summary of the evidences for the divine mission and simple humanity of Christ, in opposition to the Gnostics, who maintained his divinity. The design of the text lies on the surface of the whole Epistle; and must inevitably have been known to all men in the first and succeeding centuries. The advocates for the divine nature of the Saviour, such as the Greek and Latin fathers were, had therefore a

powerful motive either to suppress the verse altogether, or to represent it in a modified or mutilated state.

The text of the three Heavenly Witnesses, newly modified and mutilated, is the *foundation*, and the *only* foundation, of the Trinity. There are, indeed, passages which have been alleged, as favouring the deity of Christ and his unity with the Father; but Trinitarians never have referred, nor ever can refer, to a single place throughout the whole New Testament, which could even suggest the idea, not to say countenance or prove, the doctrine of three persons in one essence, besides the controverted verse. And it is to this same verse that the very name of Trinity (Trinitas, Tri-unitas, three in unity) owes its existence.

Such was the genius of Heathenism that its votaries, when fully assured of the miracles of Jesus, irresistibly inferred that he was a supernatural being. The early Greek and Latin fathers, on emerging from the Pagan superstition, were strongly tinged with the same predilection. They knew that the Gnostics had formed the artful scheme of destroying Christianity by insisting on the divinity of its Founder. They knew also that the apostles gave to this scheme the most decided opposition: but their early prejudices flattered them into the belief, that the Gnostic creed, if modified and cleared of its most offensive parts, might be made an instrument to remove the scandal of the cross, and induce the Heathen world to embrace a divine Saviour in the person of the crucified Jesus. This would be to combat the prince of darkness with his own weapons, which might be thrown aside as soon as he should be defeated, or the end of this pious fraud accomplished by the universal establishment of the gospel. The disputed text itself readily suggested the modification required, and thus became the basis of a system which it was the immediate object of its author to overthrow.

The Gnostics distinguished between Jesus and the divinity within him, and withal represented that divinity as not only independent of the Creator, but directly opposite to him in character and object. These impostors had their Trinity: it consisted of the unknown

God, revealed by them, of the God which descended on the man Jesus, and of another principle, which in derision they called *Wisdom, Truth, or the Mother of all things*. The reformers of Gnosticism rejected this fiction, with the exception of the divinity of Christ, and gave to this divinity the name of *Logos*, making him thereby one with the Father. Thus far they were countenanced by the Gospel of John; and only one step more was necessary to complete the scheme. The whole strength of the antichristian teachers was levelled against the Holy Ghost or the Spirit of God, which animated the holy Jesus during his ministry, and afterwards descended on his apostles, enabling them to work miracles, and thus to prove his divine mission and simple humanity. To answer their end, the reformers had only to make the Holy Ghost, like the *Logos*, a real being, and then assert his unity with the Father and the Son. The text in the Epistle of John seemed thus far to be their guide; and they had only to interpret the clause, "These three are one," to mean unity of *essence* and not unity of *consent* or *testimony*, to make their system complete. By this interpretation the words of the Apostle were diverted from their original object, without any apparent violence; and the supporters of the new-fangled Trinity had the strongest possible motive to quote the verse in support of their new system. But the original design of the Apostle was natural and obvious; and the abettors of the scheme could not dare to produce the very passage on which it was founded, without the certainty of immediate explosion. What then was to be done? The reformers had powerful inducements to repress the text, and they had inducements equally powerful to cite it, or their doctrine might appear a baseless fabric. What, I again ask, was to be done? The advocates of the Trinity at first, when the danger was most imminent, were compelled to be silent, to *refer* only to the disputed text, and *suppose* its notoriety, its authenticity and its purport in their favour. Then, as the danger diminished with the lapse of time, they felt themselves free to quote it, but quote it in part, and that part only which, detached from the

rest, favoured their interpretation, thus carefully guarding the system, as a serpent does its head, against being crushed under the broad and ponderous foot of Unitarianism. Now, the clauses in the disputed text and its context, fatal to the Trinitarian faith, are the two following: the representation of the Father, Word and Holy Spirit *as three witnesses*, and the clause in the eighth verse, which explains the unity asserted in the seventh to be unity of *consent* or *testimony*. For if it be asked, as it is natural to do, What were they witnesses of, or what did they bear testimony to? The whole Epistle supplies the answer, That Jesus is the Christ or the Son of God. The testimony of the Father in the beginning of the Gospel answers, That Jesus is the beloved Son of God. The *Logos* of God, which became flesh, answers, That Jesus is the Son of God. The descent of the Holy Spirit on the apostles answers, That Jesus is the Christ, now sitting at the right hand of God. And if it be further asked, In what respect are these three witnesses *one*? The testimony which each gives supplies the true answer, that they are *one in consent*: and the same answer is given by the clause in the next verse, which says, that they "agree in one." We are then to expect that these clauses, one or both of them, should, as much as possible, be kept out of sight by the ancient advocates of the Trinity, whenever they notice this celebrated text. I propose next to examine briefly their writings without much regard to the order of time.

Porson, in his Letters to Travis, p. 155, gives the following quotation: "Abbot Joachim compared the final clauses of the seventh and eighth verses, whence he inferred, that the same expression ought to be interpreted in the same manner. Since, therefore, said he, nothing more than unity of testimony and consent can be meant by *tres unum sunt*, in the eighth verse, nothing more than unity of testimony and consent is meant in the seventh. This opinion the Lateran Council and Thomas confuted, *by cutting out* the clause in the eighth verse. Thomas tells us that it was not extant in the true copies; but that it was said to have been added by the Arian heresies, to

pervert the sound understanding of the foregoing authority."

This Abbot Joachim was an Arian: and he here at once puts a torch in our hand to guide us through the intricate windings of this subterraneous controversy. The verse pressed as hard against the Arians, as against those who denied the pre-existence of Christ. And how does this champion of Arianism repel its force? By denying its genuineness? By pleading its absence from MSS. and versions? No; he admits its authenticity, and meets his antagonists by pointing out the true sense of the verse. And how did Thomas Aquinas answer? In a way which fully accounts for the silence of the more early fathers, and for the erasure of the text from manuscripts and translations: They cut out the clause which led to the true understanding of the verse.

The venerable Bede flourished in the eighth century: this monk wrote a commentary on the canonical epistles: and we are given to understand, on high authorities, that he was a total stranger to the verse in question.—"If any person," says Professor Porson, "will read through Bede's commentary on the fifth chapter, he must see, unless he be wilfully blind, that Bede was totally ignorant of the seventh verse." After this the Quarterly Reviewer adds, No. LXV, p. 86, "If any one fact may be assumed, as certainly established in this controversy, it is, that Bede was unacquainted with the seventh verse." Griesbach, in his note on the place, asserts, without any qualification, that the verse did not exist in Bede's copies. It is fortunate for the interest of truth, that men of high reputation, in the plenitude of their confidence or self-importance, are apt in an unguarded hour to say something that necessarily exposes them to ridicule and contempt. By this means the spell that dazzles the generality of readers is broken, authority loses its undue influence, and error is forced to give way, when, through caprice, prejudice or interest, it is supported by great names. Bede had the verse before him, and in part comments upon it: I appeal for this to Bede himself, and his own commentary shall decide the question. Bede, it is true, does not quote the

verse altogether, nor at all in its proper place. But it is a known fact, that the verse, for reasons which I shall explain, was often transposed and made to succeed what ought to follow it. In the true place of the text, Bede has these memorable words: *Taceant blasphemi, qui hunc phantasma esse dogmatizant. Perent de terra memoria eorum, qui eum vel deum vel hominem esse verum denegant.* "Let the blasphemers become dumb who dogmatize that he (Jesus) was a phantom: let the memory of those perish from the earth who deny either that he was a real God or a real man."

Now, reader, look back to my former letter, and see what I have there established. It is this, that the Apostle wrote the disputed verse against certain impostors who, to sink Christianity in Heathenism, taught that the founder was a man only in appearance. Bede, then, so far from not knowing the verse, knew that it was written for the purpose which I now state; otherwise, how came he, in the very place of it, to use the words, *Taceant blasphemi, qui hunc phantasma esse dogmatizant*? According to the interpretation of the orthodox, and of Bede in the number, John, in the seventh verse, teaches the divinity of Christ; in the eighth, that of his real humanity. But, in my views, the seventh verse is but a summary of the evidences of his divine mission, and of his simple humanity, against a set of artful deceivers who taught that he was a God, and these were the views of all the Unitarians in ancient times, whom Bede here so heartily curses with the Gnostics—"Perish from the earth the memory of those who deny him to be either real God or real man."

The clause *ἐν τῇ γῇ* of the eighth verse, points to *ἐν τῷ σπασμῷ* of the seventh, and by consequence supposes the genuineness of the whole verse. Accordingly, the adversaries of the disputed text impugn the authenticity of *ἐν τῇ γῇ*, or *in terra*, and Griesbach has not scrupled to put it out of his text. "The truth is," says the Quarterly Reviewer, "that not a single manuscript can be produced wanting the seventh verse, and also reading *ἐν τῇ γῇ* of the eighth." If this be true,

the converse of it must be true, namely, that the manuscript which contained this clause of the eighth verse, contained also the seventh verse. On the Reviewer's own principle, then, the disputed text was in the copy of Bede; for he thus quotes the eighth verse: *Quoniam tres sunt qui testimonium dant IN TERRA, spiritus, aqua, et sanguis.*

After commenting on these words, Bede returns to the seventh; and having quoted it in substance, he thus subjoins his comment upon it: *Tres sunt qui testimonium perhibent veritati. Et tres (inquit) unum sunt individua, namque hæc manent nihil que eorum a sui connectione sejungitur; quare nec sine vera credenda est humanitate divinitas, nec sine vera divinitate humanitas: that is, "There are three who bear testimony to the truth: and the three" (says John) "are one: for these remain indivisible; and none of them is separated from what is connected with itself: wherefore, neither the divine is to be believed in without the real human nature, nor the human nature without the real divine."* Now it must appear, beyond all contradiction, that here is cited the seventh verse, with Bede's own comment upon it. In the seventh verse the Apostle mentions the three witnesses, or those who bear testimony in heaven; in the eighth he mentions the three witnesses on earth. Bede, as I have already noticed, inverts the order, as was often done for the purpose of disguise; and having animadverted on the three earthly witnesses, *Tres sunt qui testimonium dant in terra*, he resumes the three heavenly witnesses, and says of them, *Tres sunt qui testimonium perhibent veritati.* Farther, it is observable that Bede has omitted the dangerous clause of the eighth, *ὁ ὁρῶν αὐτὸν ὁ υἱὸς τοῦ ἀνθρώπου*, and

quotes that of the seventh, *καὶ ὁ πατὴρ ὁ ἀγαπῶν αὐτὸν ὁ ἀληθινὸς Θεὸς ὁ υἱὸς τοῦ ἀνθρώπου.* "Et tres unum sunt." Finally, the Apostle, according to the Trinitarians, in the seventh verse bears testimony to the true divinity of Christ; in the eighth, to his true humanity. This was Bede's notion; and hence he says, *Tres sunt qui testimonium perhibent veritati*, that is, to his true nature both as God and man. *Individua namque hæc manent, nihil que eorum a sui connectione sejungitur; quare nec sine vera credenda est humanitate divinitas, nec sine vera divinitate humanitas:* which is as though he had said, "The seventh and eighth verses are inseparably connected, and the former, which asserts the divine nature of Christ, is not to be taken without the eighth, which asserts his real humanity."

Now, reader, reflect on the unqualified declaration of Porson, Griesbach and the Quarterly Reviewer. And what shall we say of them? After this detection, it is scarcely possible for the fondest devotee to give them implicit credence. But I will pursue them through all the mazes of the controversy, will not only defeat, but strip them naked, and leave not a shred of argument to cover them. Such are their arts, their lofty confidence in themselves, and their contemptuous treatment of their adversaries, that they deserve no quarter, and shall have none. As critics and theologians they are guilty of sin against the Holy Ghost, against the hallowed spirit of Truth: and, in return, the violated laws of truth demand that, instead of being forgiven, they should be sacrificed on the public altar, as victims to appease the manes of the murdered text.

BEN DAVID.

SIR,

HAVING in my possession a manuscript which may throw some light on a subject now under discussion in your valuable Repository, i. e. the Proem to John's Gospel, I send a copy of it to you, requesting that it may be inserted in your next number, if you can conveniently find a place for it. It was written about the middle of the last century by a respectable and learned Dissenting minister, who was shortly after called, at an advanced age, to enjoy the reward of his pious and useful labours in a better state of existence.

X. Y. Z.

DEAR SIR,

1762.

Having given you some imperfect hints of *my notion of the Word*, I shall now take the liberty to explain myself more fully on that point, whereby you will have a sketch of my Scripture theology, which I have never yet imparted to one single person on earth, but am willing to communicate it to you, on account both of your known candour and acute penetration; submitting it to your impartial examination, and expecting from you such remarks as may serve either to confirm or overthrow it; for *that* is quite indifferent to me, as I have no other aim but *truth*. In order to this, I must begin with a paraphrase of St. John's preamble, which is not only the foundation of my system, but I take it to be a summary view of revealed religion, or a history of all God's dispensations from the beginning of the world to the coming of Christ, comparing it with the first and second verses of John's first Epistle, where Christ is called *λογος ζωης*, and *ζωη αληθης*, the reasons of which will be seen in the Paraphrase.

Vet. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him, and without him was not any thing made that was made.

4. In him was life, and the life was the light of men.

5. And the light shined in darkness, and the darkness comprehended it not.

6. There was a man sent from God, whose name was John.

7. The same came for a witness to bear witness of the light, that all men through him might believe.

8. He was not that light, but was sent to bear witness of that light.

9. That was the true light which lighteth every man that cometh into the world.

10. He was in the world, and the world was made by him, but the world knew him not.

11. And he came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

13. Which were born not of blood, nor of the

1. The reason why God did not make the world sooner was not for want of power, for the same Word that made it was from the beginning, and always with God, yea, God himself was that very Word.

2 and 3. But however in the beginning it subsisted within himself till he thought fit to give forth his order, and exerted that all-powerful Word by which the heavens and earth were formed, and without which nothing could ever have existed.

4. Now this Word is to be considered as the grand support of the whole creation, natural and moral; not only the source of all being, motion and life, of all beauty, order and harmony in the one, but the invariable rule of truth, of action and of happiness in the other, the life and the light of men.

5. Though this light for many ages shined in so much darkness, (which is always the character of the Heathen state,) that very few discerned it.

6 and 7. But the time drew on when God intended to make a more clear discovery of the same, and John was the person to introduce it to the world.

8 and 9. Not that he was the Word himself, but sent only to open a way for it, which was not to commence till John had ended his ministry, and was from thenceforth to lighten all men, both Jews and Gentiles, that should hereafter exist in the world.

10. Indeed, as I said before, it had been in the world from the beginning of the creation, which was the workmanship of this Word, and men were inexcusable in shutting their eyes against it.

11. And, therefore, God utterly disregarded them for a season, but, at the same time, to preserve his name and authority in the world, God was pleased to make choice of a particular people as his own, amongst whom the Word was to reside in a peculiar manner, and yet even these, in process of time, rejected him likewise.

12 and 13. Not but that God had a seed amongst them who cheerfully submitted to him, and who thereby secured to themselves the inestimable blessings of his people; I mean of such as were his real children, not by natural descent, nor merely by the rite of circumcision, or by proselytism, but by a divine and heavenly birth, or a voluntary choice of God for their Father.

will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.

Ver. 15th was omitted.

16. And of his fulness have we all received, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

14. And thus at last was prepared the way for the most extraordinary manifestation of the Word that ever the world beheld, as a living word, a speaking rule, a standing oracle of truth and life to all ages; appearing in the form of a man, tabernacled among us under the character of the only-begotten of the Father, with full power to impart the will and counsel of God, and all the most valuable fruits of his favour and grace.

16 and 17. *Ελαβόμεν* signifies for the most part the time past, and also sometimes a continuance of the same action. I choose to render it thus: And it is from the fulness of authority, of wisdom and power residing in this Word, that all the prophets and divine messengers from the beginning, and myself in particular, have received our commission, and the *χαρις*, some in one kind, and some in another, differing both in the nature of our message and the extent of our commission, according to various times and circumstances, and according to the proportion of the trust and measure of favour: God saw fit to bestow upon us; for as *χαρις* is often put for *χαρισμα*, and as *αυτι* generally signifies, in proportion, the words may be literally translated thus: Of his fulness we have all received favour, in proportion to the trust committed to us. Thus, ver. 9, the commission of Moses was limited to the giving the law, which, though the highest trust that had been given to any man at that time, yet was nothing in comparison to that important trust that was to be executed by Jesus Christ, the true Word of God, that was to display all the fulness of God's truth and favour to the view of the whole world. All the numerous commentators that I consulted on this place, I found so full of darkness and confusion, or of force and violence, that I a long time utterly despaired of ever understanding it, till one day those words of St. John came accidentally into my mind, Rev. xix. 13, "He shall be called the *Word of God*," whence I immediately concluded that the term *Logos* was nothing but a name that was to be given to Christ on account of the character he was to sustain, and the office he was to discharge as the Messenger and Representative of the Father. And by applying this key, every difficulty vanished; and upon many repeated and careful reviews, the whole passage appears to me so natural and easy, and in all respects so consistent with itself, that I flatter myself it must be the right. But that which has above all other things confirmed me in these sentiments, is, that it not only appears congruous and agreeable to the whole tenor of the Scriptures, both of the Old and New Testament, but that it also opens the whole scheme of God's counsels to our view; and enables the mind to apprehend the beauty and harmony of all the Divine dispensations from the beginning of the world to the final consummation of all things, in the clearest light. And this is what I should now proceed to explain and lay before you. But as this will require more time and leisure than I can at present afford, I shall refer it to a future epistle.

The author dying soon after, this promised future epistle was probably never written; as no trace of it could be found by his family amongst the papers he left, which were all carefully examined.

Violation of the Principle of the Bible Society by the Calcutta Bible Association.

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WE have seen it remarked somewhere, that a good thing is liable to be abused just in proportion to its goodness; that the more important any truth, it is the more liable to be obscured by error; the purer any system, it is the more likely to be corrupted by foreign admixtures; and the more excellent any institution, the greater is the probability that it will be turned from its original design. What truth, for instance, can be more important than the being of a God? And yet, as Warburton has remarked in his *Divine Legation of Moses*, it has been productive of all the mischiefs of superstition. What system can be purer than that which was taught and established by Christ and his apostles? And yet some of the corruptions to which it has given occasion, almost sink below the very dregs of Heathenism. What institution can be more excellent than the Bible Society? And yet we fear that proofs might be adduced that its primary object has sometimes been lost sight of, and the catholic spirit which it professes, frequently violated.

Our attention has been forcibly drawn to this subject by the perusal of the Second Report of the Calcutta Bible Association just published. This Report has afforded us much pleasure mixed with some pain. We are gratified to observe the growing interest taken by the Christian inhabitants of Calcutta in the object of the Bible Society; but we are grieved to notice those indications of a sectarian spirit in its conductors, of which this Report presents condemning evidence. We are aware that in thus publicly expressing our sentiments on so tender a subject, our motives will probably be misunderstood, and perhaps our object misrepresented: the task we impose on ourselves will certainly be thankless, and must appear ungracious. These considerations, however, will not deter us from performing what we conceive to be our duty to the Christian public by using our ut-

most endeavours to rescue this Society from being made the tool of a party, or to make it stand forth before the public in its true character. Mr. Burke has said, "I like a clamour whenever there is an abuse. The fire-bell at midnight disturbs your sleep, but it keeps you from being burned in your bed. The hue and cry alarms the county, but it preserves all the property of the province." It is not our intention to raise a clamour, to ring the fire-bell, or to send forth a hue and cry; but we do mean most solemnly to protest against the perversion of an Institution which should be as catholic and comprehensive in its spirit, as it is generous and philanthropic in its design.

Before proceeding farther, we will briefly explain what we conceive to be the peculiar excellency of the Bible Society. The primary object of all Bible Societies is no doubt the same as that stated in the Rules and Regulations of the Calcutta Association, viz. "the circulation of the Holy Scriptures, without note or comment."

"The circulation of the Holy Scriptures" is an object which must recommend itself to the heart and understanding of every philanthropist. Even if placed, in point of authority, merely on a level with human compositions, the Scriptures constantly exhibit views so important, so just, and so salutary, of our relations to God and to each other, that they cannot but be considered a powerful means of moral and religious improvement. But when we regard them, as they deserve to be regarded, as the only genuine and authentic records of those successive revelations of his will which God has granted to mankind for their guidance and comfort—to direct their steps on earth and to raise their hopes to heaven—in this case, they acquire so great a value, and must exercise so mighty and beneficial an influence, that it becomes the imperious duty of every sincere Christian to extend the knowledge of them to the utmost of his power.

Bible Societies have not only declared that the circulation of the Holy Scriptures shall be the chief object of their institution, but also that they shall be circulated "without note or comment." The mere circulation of

the Holy Scriptures does not distinguish the Bible Society from other societies. The Bartlett's Building Society, which existed long before the Bible Society was heard of, circulate the Holy Scriptures; but then it is Dr. Mant's Bible which they circulate, containing notes and comments in abundance, and such notes and comments as in their general tendency can be approved only by members of the Church of England, nor even by all of them, but only by such members of the Church as give to the Liturgy and Articles as well as to the Bible an Arminian, and not a Calvinistic, interpretation. Again, the London Unitarian Society for the promotion of Christian Knowledge, which was formed twelve or thirteen years before the Bible Society existed, circulate the Holy Scriptures; but then it is the Improved Version which they circulate, to which, in like manner, are appended numerous notes and comments, principally intended to prove and illustrate the distinguishing tenets of that denomination. It is not, therefore, in the circulation of the Scriptures, but in the circulation of them *without note or comment*, that the peculiar excellency of the Bible Society consists; and in whatever point of view this restriction may be considered, it reflects the highest honour on those by whom it was originally adopted. It was a dictate of the wisest policy, for it secured the co-operation and support of the various sects of Christians, who, however much they may differ in the modes of interpretation they adopt, or the results to which they come, yet all agree in acknowledging the truth of the Scriptures, and in appealing to them as the ultimate authority in questions both of faith and practice. It displayed a truly catholic spirit; for it shewed that the object of the Bible Society was to promote, not the exclusive interests of any particular denomination, but the general interests of Christianity, by multiplying the copies of that book which is the universally acknowledged standard both of its doctrines and its precepts. It was calculated to prove eminently beneficial in its effects; for its manifest tendency was to lead Christians to forget their mutual differences and animosities in the promotion of a

common object as important in itself as it was dear to them all. Other societies are formed to subserve the interests of some particular church or sect or party: the Bible Society acknowledges no church or sect or party more than another, but receives all alike within its wide embrace. The publications of the former will sometimes express sentiments of which only those of the same denomination can approve: those of the latter should contain nothing with which every Christian may not cordially sympathize.

If these views of the Bible Society are correct—and we appeal to the constant and uniform professions of its friends for their correctness—then it follows that doctrinal sentiments do not form the proper bond of union between its members; that to inculcate the doctrinal sentiments of one denomination in opposition to those of another, is no part of its original object; and that to misrepresent the opinions and characters of those who belong to that other denomination, is not only foreign to its purpose, but utterly opposed to it, and calculated to abridge its usefulness by introducing endless divisions among its supporters.

Such, we conceive, is the tendency of some of the statements contained in the Second Report of the Calcutta Bible Association now before us, which we shall endeavour to prove by a few extracts. The first passage to which we would request the attention of our readers is contained in pp. 14, 15:

"The associations into which Christians of all communions, formerly so widely separated from each other, have now entered for promoting unitedly the universal diffusion and study of the Scriptures, seem to be the means by which God intends to unite all believers in the faith and practice of the one divine religion, notwithstanding the multifariousness of communions, which, being formed by men, cannot but be differently formed, as to their outward appearance. At least it has been abundantly proved, by indubitable facts, that the Bible Society forms a principal centre of union, productive of Christian respect and love, (which is infinitely more than cold-hearted, passive toleration,) in which members

of all Christian communions, acknowledging each other as professors of one religion, can meet together in peace as friends, as brethren, as being all of the same mind in every essential point, and engage with one accord to glorify that one God and Saviour revealed in the sacred Scriptures, to know him as the way, the truth, and the life, and to trust in the crucified God-man, as our propitiation and peace with God, both in the course of our life and in the hour of death."

The above is part of an extract from a circular addressed by the Rev. Dr. Leonhard Van Ees, a Roman Catholic Clergyman in Germany, "to all Bible Societies throughout the world;" and in the present instance, "to all Bible Committees in the East." The whole of the circular, translated from the German, is contained in the Appendix, and the extract from which the above quotation is taken, is introduced into the body of the Report by the Committee, who "hail with delight, as a highly auspicious sign of the times, the public utterance of such truly Christian and Catholic sentiments;" and who "confidently hope that this lovely spirit will increasingly prevail, that true believers of all denominations will more and more approximate to each other, both in a mutual reciprocation of love and affection, and in a co-operation of Christian labours."

We are at a loss what language to adopt in remarking upon these extracts, which contain at once professions of the most unbounded liberality, and proofs of a narrow party spirit. The writer of this circular, and the authors of this Report, could not be ignorant that all Unitarian Christians, including those in Calcutta, several of whose names we observe in the list of contributors and members, consider the compound phrase, a "God-man," as a solecism in language; the being it is intended to describe as impossible in fact, not less than absurd in idea; and the doctrine which it involves as not only unscriptural and Heathenish in its origin, but as anti-biblical and anti-Christian in its tendency. Yet "the crucified God-man" is the phrase employed, in an official communication, by this accredited agent and correspondent of the Parent Society, and a belief in this doctrine is represented

as one of the links of that chain "by which the Bible Societies have united the great family of Christians." Nor is this all. It is these sentiments, containing such a gross and palpable violation of the fundamental principle and comprehensive spirit of the Bible Society, that are pronounced by the Committee of the Calcutta Association to be "truly Christian and Catholic." It is the utterance of these sentiments that is hailed with delight "as a highly auspicious sign of the times." And it is the "lovely spirit" they display which, it is confidently hoped, "will increasingly prevail." We do not at present object to this language, considered in itself, but as being wholly unsuitable to the character and professions of the Institution that adopts it. To meet with it in a Church, or Independent, or Baptist Missionary Report would neither surprise nor offend us: but to give place to such language in a Bible Society Report is to prostitute to sectarian purposes an Institution which claims, and deserves, and, but for this and similar deviations from its principles, would obtain, the universal suffrages of Christians. We do not, therefore, consider that we are unreasonable in demanding either that the Calcutta Bible Association shall publicly avow that it has been formed for the express purpose of propagating Trinitarian and Calvinistic doctrines; or that in its future proceedings and Reports it shall refrain from the use of language which many Christians, and even some who have liberally contributed to its funds, can regard in no other light than as an attack upon the denomination to which they belong.

It will perhaps be replied that Unitarians are not reckoned among those "true believers of all denominations" who, it is confidently hoped, "will more and more approximate to each other," and that, therefore, no deference is due to their scruples, no compromise is to be made with their errors. It is to be hoped that bigotry and uncharitableness have not gained so firm a footing in Calcutta as such a defence would imply; but if such a defence should be made, it would at once determine the real character of the Calcutta Bible Association. Unitarians, indeed, might urge that, if they chose to imitate a bad ex-

they could with as great ease and justice deny the Christian name or character to Trinitarians, as Trinitarians deny it to them. But such recriminations would place them too much on a level with those whose principles and spirit they disapprove, and would lead, only by a more unpleasant course, to a result rendered previously necessary, viz. the entire withdrawal of their subscriptions and support from an Association which has so far lost sight of its proper object as to erect itself into a tribunal of faith and conscience. But we again say that we hope better things, and that although nothing can be advanced to justify the language we have quoted, yet that in future the practice of the Association will more fully come up to its professions.

The next passage worthy of notice is contained in the Appendix, No. II. p. 20 :

"He has a pretty correct idea of the principles of our blessed religion : but there are certain doctrines which he yet stumbles at, such as the Trinity. This, however, should not surprise us, for there are many among us even, to whom it is 'a rock of offence and a stone of stumbling.' On the other hand, he invariably admits of the justice of God, and begins to stagger at the idea of a sinner's being saved merely on the score of mercy."

The Rev. D. Schmid, one of the Secretaries of the Calcutta Bible Association, addressed a circular to the Missionaries in which they "were requested to communicate any facts respecting the readiness of the natives to receive the Scriptures which might fall under their experience, and any instances wherein the copies distributed appeared productive of spiritual good." The above is an extract from that one of the only two communications he received in reply, which, as "being of a particularly pleasing nature," is inserted in the Appendix. The person referred to in it, is described as a respectable Moghul inquirer into the merits of Christianity.

It is evidently quite within the province of a Bible Secretary to inquire of Missionaries "respecting the readiness of the natives to receive the Scriptures," because "the circulation of the Scriptures" is the express object for which Bible Societies are in-

stituted. But the interpretation of the Scriptures is no part of that object: on the contrary, it is in direct terms disavowed, and therefore the Bible Secretary seems to have forgotten both to whom he was writing and in what character he wrote, when he requested to be informed by the Missionaries of "any instances wherein the copies distributed appeared productive of spiritual good." How could a Missionary reply to such an inquiry without exhibiting his own peculiar views of the *sense* of Scripture? What one Missionary reckons *spiritual good*, another may reckon *spiritual evil*. Of this we have an example in the extract that has been quoted. The writer represents a respectable Moghul inquirer as unhappily objecting to the doctrine of the Trinity, and erroneously seeking to be saved "merely on the score of mercy." Now, if the Secretary's circular had been addressed to a Unitarian Missionary, and if he had happened to meet with the same Moghul inquirer, how different the statements his reply would have contained! He would have expressed to the Bible Secretary the pleasure he had experienced in conversing with a respectable Mussulman who was willing to receive and read the Scriptures, and who had no other objection to Christianity except what was created by the doctrine of the Trinity—an objection which of course was at once removed, by informing him that this was no doctrine of Christianity, but a gross and palpable corruption of one of its fundamental principles. He would also, no doubt, have stated the gratification which he had received from observing his truly Christian state of mind, since he professed to hope for salvation, not through his own merits, or through the merits of any other being, but simply and entirely through the undeserved and unpurchased mercy of God. Would a reply containing these or similar statements have been admitted into the Appendix, and referred to with approbation in the Report? Such a reply would certainly have been of a much more "pleasing nature," in the estimation of some of the subscribers, than that actually communicated. But no. The Bible Secretary, and Committee, and Association, would, at a single glance, have per-

ceived that all this was exceedingly irrelevant to the object of a Bible Society. Why can they not, with equal clearness, perceive that what is written in favour of the Trinity, &c., is just as irrelevant to that object as what is written against it?

One more remark on this extract. The writer of the letter affirms, that "there are many among us even, to whom it (the Trinity) is 'a rock of offence and a stone of stumbling.'" The language of prophecy here quoted is used by the apostles of Christ in reference to those Jews who rejected Jesus as the Messiah: it would be difficult to say in what sense it is here employed. If it is used by this writer in the same sense in which the apostles used it, and if, therefore, the "many" spoken of are those who reject Christianity altogether, then how serious the responsibility of those who support a doctrine which, not only its enemies contend, is unscriptural and unreasonable, but which even its friends admit is attended with the most fatal consequences in driving "many" into infidelity! But if the language here employed is meant only to describe those *Christians* who reject the Trinity, then, whilst we are glad to learn from such a quarter that there are so "many" of this description, we can consider it in no other light than as holding up this confessedly numerous class of fellow-Christians to public odium, and that too where all party distinctions should be unknown, and all party feelings banished.

The only other passage upon which we will stop to animadvert is an explanatory note by the translator of Dr. Van Ess's circular, already mentioned, found in the Appendix, No. III., p. 22. The Catholic Professor having expressed his hope that those Protestant Christians who differ from each other in more than external matters will reunite themselves to the one God and Saviour revealed in the Bible, his translator explains this rather obscure phrase in the following manner:—

"He alludes here to the prevalence of Socinian and Deistical principles in Germany among such as call themselves Protestants."

If this is a just interpretation of the allusion, and we see no reason to

question it, then it is one other proof that the zeal for which this Roman Catholic clergyman has been so much lauded in Bible Society Reports is directed not merely to the dissemination of the Scriptures, the only legitimate object of Bible Societies, but also to the spread of his own peculiar views of the Christian system. We would be the last to do any thing to prevent him from using his utmost endeavours in diffusing what he believes to be divine truth; but we think that these endeavours would be more honourable to himself if they were not made under the covert of the Bible Society's name, and in the character of a Bible Society agent; and that the Bible Society, if it would secure to the Christian world the entire and unalloyed advantages which it is fitted to impart, should discourage in those whom it aids every such aberration from its genuine principles and spirit.

But it is with the Translator of Van Ess's circular, whom we understand to be the Rev. D. Schmid, and with the Association which has incorporated his explanatory note into its Report, that we are at present principally concerned. The language of the circular was sufficiently general to have escaped the notice of most readers, and, therefore, to rescue this hidden allusion from neglect, and to give full point to its sectarian meaning, the Translator, a Bible Society Secretary, must needs append a note which contains as much misrepresentation on the one hand, and concession on the other, as could reasonably be expected in so brief a notice. We happen to know a little more of the state of religion in Germany than can be learned from this note; but let us suppose that we know nothing more than it informs us. What then is the amount of the information we receive? We are told that there is a "prevalence" of certain principles in Germany "among such as call themselves Protestants." It is admitted, then, that those who have embraced the principles referred to are numerous, and that they profess to be *Christians*, *PROTESTANT Christians*. These are very plain and important concessions. And in what way is this numerous body of Protestant Christians described? It is in the first place insinuated by the Translator that they call themselves Pro-

testants, but that they are not so in reality. That is, they hold certain sentiments which some other Protestants do not hold, or they reject certain doctrines which some other Protestants believe, and *therefore* they are not Protestants. Admirable reasoning it must be confessed; for on the same principle these self-called Protestants might with equal justice deny the name to those who deny it to them. But if they are not Protestants, what are they? They are Deists, or at least infected with "Deistical principles." Deistical principles are such as lead either first, to a belief in natural religion, or, secondly, to a rejection of revealed religion. In which of these senses this phrase is here used, it is impossible for us to divine. Perhaps in neither of them, but probably in a sense different from both. Every one who does not think and believe and profess with the multitude is a Deist or Atheist, or something worse, if worse can be. We ourselves have undergone various metamorphoses of this kind, without being conscious of them. At the pleasure of our orthodox friends, we have been Atheists and Deists, Mussulmans and Hindoos by turns. Now we are inclined to think that it is in this sense that the self-called Protestants of Germany are stated to be under the influence of "Deistical principles;" and we are confirmed in this interpretation by the epithet which is added. There is not only, it appears, a prevalence of Deistical but also of Socinian principles in Germany. In other words, these self-called Protestants are Unitarians; and *honoris causa* are here styled Socinians and Deists. It would be a breach of truth and charity to allow the claim of Unitarians to be either Protestants or Christians; it is no breach of either the one or the other to impose on them the names of Socinian and Deist, which they uniformly disavow, and which are only fitted to render them the objects of undeserved suspicion and reproach.

We wish we could persuade ourselves that the passages upon which we have remarked are not contained in a Bible Society Report. The inconsistency of the place which they hold in that Report, with the known principles

of such a Society, the more we reflect on the subject, fills us with increased astonishment at the temerity and inconsideration of those who have given insertion to them. We beg, however, earnestly to assure our readers that it is not the Bible Society we oppose, but its abuses; and that it is only the right and duty of self-defence which belongs to every man and to every Christian, that has called us forth now, and will, if necessary, call us forth again, to resist an attack upon Unitarians and Unitarianism, even when made under the auspices of a Society, which, we should rejoice, if we were permitted to regard with feelings of unmingled veneration.

SIR,

Chatham.

I AM anxious, with another of your correspondents, to ascertain the author of "Universal Restitution a Scripture Doctrine." This anonymous work is attributed to Rev. G. Stonehouse, A. M., who was Vicar of Islington; but if this be the fact, I have to observe a complete revolution of sentiment must afterwards have taken place in the writer's mind. In a sermon of his, preached in the above parish, Dec. 10, 1738, the *eternity* of hell torments appears with him a favourite topic, while the diction of the discourse is very different from that of the erudite author of the work first mentioned. In the sermon are the following passages: "Should I, at the peril of so heavy a curse, and at the expense of my Lord's eternal favour, preach soft things to you, why this would be but like the soft words of Satan when he tempted Eve with his 'Yea, eat, ye shall not surely die,' and yet because I tell you the wages of sin is death, you call me an *hell-fire priest, a damnation parson*." P. 15. Again, at p. 18, he says, "When this life of mercy is spent, all is *determined*; and if the end of it finds you in the miseries of a fallen creature, you will then see the whole purpose of your creation blasted, and that you are left in your own hell to endure the horrors and wretchedness of an anxious, darkened, fiery, self-tormented nature for ever."

T. C. A.

REVIEW.

" Still pleased to praise, yet not afraid to blame."—*Pope*.

ART. I.—*History of the United States, from their First Settlement as Colonies, to the Close of the War with Great Britain, in 1815* 8vo. pp. 472. John Miller. 1826. 12s.

A BRIDGED histories, fit to put into the hands of youth, and adapted to the mass of readers whose want of time requires knowledge to be set before them in a short compass, are the most useful of all publications, but, if we may judge from the actual state of popular literature, the most difficult of execution. What epitome of the History of England can be named, with which an intelligent father of a family or instructor of the young, is fully satisfied? Here is a blank in our literature, to be filled up, perhaps, by some genius yet unborn, who shall be a patriot and at the same time not a partizan, and a Christian without the feelings of a sectary. The Poet Laureate could perform the desired work, if he would forget his own controversial life, and lay aside his partialities, and rebaptise himself in good humour.

We have a near approach to our conception of what is wanted for a popular history of a country, in the volume before us, which is, we believe, a reprint from a work in circulation in America. The story is neatly told; the style is simple and perspicuous; there is no very predominant prejudice; names are not set above things; the love of liberty is tempered by a regard to law and social order; patriotism is a filial sentiment towards the writer's own country, but not hostile towards any other country; and his reverence of virtue is seen in every page. The web of the history would not however have been less substantial, but much more attractive, if there had been woven into it some few threads of ornament. And the impression upon the reader's understanding and memory would have been stronger, had the historian more frequently paused to sum up matters, and trusted himself, which he might safely, with that generalization which is the philosophy of history.

As Englishmen, we cannot help feeling pleased and even delighted with the kind feeling towards England which is manifested by this and other respectable American authors. The people of the United States are flesh of our flesh and bone of our bone. They have derived from us the seeds of all that is good in their laws and institutions. They and we have language and principles and sentiments in common. They are the children of our forefathers, and if this branch of the family have risen above us in some things, they are willing to confess their inferiority in others, and there is enough in which we are equal and the same to make us feel on both sides of the broad waters the affection of brotherhood.

Mixed as is the blood of the United States with that of every civilized people in Europe, the main stream which animates the heart of the people is English. The best portion of the English people, in their best era, were the progenitors of the inhabitants of the oldest and most populous states; and the foundations of their Union were laid deep by the hands of the Puritans in the love of liberty and the fear of God.

Had we been capable of forming a just opinion at the time, we should certainly have vindicated the American Revolution. But opinions are of little consequence—the great measure is justified by the event. The United States have grown into greatness since their emancipation with an unexampled rapidity, and have become worth more to the parent country as a friendly independent power, than they ever could have been as colonies.

Time works wonders. Some of our readers remember the period when Washington and Franklin were spoken of, and with more contempt than abhorrence, as rebels. Had the Revolution failed, of which they and Adams and Jefferson, with other like-minded men, were the promoters, and their heads been in consequence stuck on Temple Bar, it would have required a century and a half to have effaced

the opprobrium of treason from their names: as it is, their success is their virtue, and they have long been honoured in England nearly as much as in the United States, whose independence is their glorious work.

WASHINGTON is a name dear to the whole civilized world; he is the model both of a generous captain and of an upright statesman. His fame has grown in proportion as the world has seen and examined succeeding heroes and rulers. There was a simplicity in his mind and character which is admired the more it is contemplated, and the retiringness of his manners, which was complained of during his life-time, is now acknowledged to have been the modesty which is one of the signs of true moral greatness. Of this Founder of American liberty the author of the History writes without extravagance, as if properly conscious that his name requires no glittering epithets to make it illustrious. It is a signal blessing to a new country to enrol amongst its Fathers such an example of public virtue; and we venture to predict, that so long as Washington shall be revered in his true character by the Americans, but no longer, will they be free and happy.

The History gives an account of the several Colonies, of the French War of 1756—1763, of the Revolution, of the present Constitution of the States, of the new States incorporated since the Revolution, of the several Administrations under the successive Presidents, and of the late unhappy war with Great Britain; unhappy to both countries, but more particularly to America, which has been dazzled by her successes in various small naval conflicts, and seduced into an admiration of warlike glory, which may blind her to the miseries, dangers and crimes of war. The present sensible and amiable writer is not exempt from the perilous enthusiasm.

The great evils which beset the early settlers in America arose from the treachery and cruelty of the Indians. In another century, the colonists experienced the misery of having the battles of France and England fought on American ground. But these calamities had their use: the neighbourhood of faithless, fierce and restless savages nursed the bravery of

the settlers, kept them compact, and gave a salutary check to their cupidity; and the introduction of European armies initiated them in military tactics, and inured them to the discipline of the camp, and thus prepared them for making effectual resistance to the oppression of England. The riflemen, who have done so much execution in the several American contests, were trained in the back-settlements, where experience had taught them to look for a foe in every bush; and Washington and others of the Revolutionary commanders had learned the art of war under British leaders in the struggles between France and England on their Transatlantic territories. We love not war; we justify only wars of self-defence, which we think are not incapable of being defined; but we admire the ways of Providence, which so restrains and overrules the wrath of man as to make the infelicities of a country subservient to its final greatest good.

In the account of Massachusetts, the author has told the story of the two Judges of Charles I., who fled on the Restoration to New England, which was investigated with true Republican ardour by Dr. Styles, the President of Yale College, who published the result of his researches in a little volume, scarcely known in this country, which was almost the first book for the space of a century and half that contained an avowed vindication of the character and government of the Great Regicide, Oliver Cromwell.

“A short time after, Whalley and Goffe, two of the Judges who had sentenced Charles the First to be beheaded, having fled before the return of his successor, arrived in New England. Their first place of residence was Cambridge; but they often appeared publicly in Boston, particularly on Sundays and other days of religious solemnities. They had sustained high rank in Cromwell's army, were men of uncommon talents, and, by their dignified manners and grave deportment, commanded universal respect.

“As soon as it was known that they were excepted from the general pardon, the governor suggested to the court of assistants the expediency of arresting them. A majority opposed it, and many members of the general court gave them assurances of protection. Considering

themselves, however, unsafe at Cambridge, they removed to New Haven, where they were received with great respect by the clergy and magistrates.

"After a short residence there, enjoying, in private, the society of their friends, the governor of Massachusetts received a mandate to arrest them. A warrant was immediately issued, authorizing two zealous royalists to search for, and seize them, wherever found, in New England. They hastened to the colony of New Haven, exhibited the warrant to the governor, who resided at Guildford, and requested him to furnish authority and assistants to pursue them. Desirous of favouring the exiles, he affected to deliberate until the next morning, and then utterly declined acting officially, without the advice of his council.

"In the mean time, they were apprized of their danger, and retired to a new place of concealment. The pursuers, on arriving at New Haven, searched every suspected house, except the one where the judges were concealed. This they began to search, but were induced, by the address of the mistress of it, to desist. When the pursuers had departed, the judges, retiring into the woods, fixed their abode in a cave.

"Having there heard that their friends were threatened with punishment, for having afforded them protection, they came from their hiding place for the purpose of delivering themselves up: but their friends, actuated by feelings equally noble and generous, persuaded them to relinquish their intention. Soon after, they removed to Milford, where they remained about two years.

"Upon the arrival of other persons, instructed to apprehend them, they repaired privately to Hadley, in Massachusetts, where they resided fifteen or sixteen years, but few persons being acquainted with the place of their concealment. There is, in that neighbourhood, a tradition, that many years afterwards two graves were discovered in the minister's cellar: and in these, it was supposed, they had been interred. At New Haven, two graves are shewn, said to be those of the two judges. It is not improbable that their remains were removed to this place from Hadley.

"A singular incident which occurred at the latter place, in 1675, shews that one of these illustrious exiles had not forgotten the avocations of his youth. The people, at the time of public worship, were alarmed by an attack from the Indians, and thrown into the utmost confusion. Suddenly, a grave, elderly person appeared, differing in his mien

and dress from all around him. He put himself at their head, rallied, encouraged and led them against the enemy, who were repulsed and completely defeated. As suddenly, the deliverer of Hadley disappeared. The people were lost in amazement, and many verily believed that an angel sent from heaven had led them to victory."—Pp. 48—51.

The short history of Rhode Island is in fact the history of Roger Williams, the patriarch of religious liberty in the New World: it will be seen, without surprise, that even under such an apostolic teacher, this favoured State was not able to bear, except by degrees, "the perfect law of liberty."

"RHODE ISLAND.

"ROGER WILLIAMS, who was banished from Massachusetts, for avowing the doctrine, that the civil magistrate is bound to grant equal protection to every denomination of Christians, a doctrine too liberal for the age in which he lived, repaired to Seeconk, where he procured a grant of land from the Indians. Being informed by the governor of Plymouth, that the land was within the limits of that colony, he proceeded to Mooshausic, where, in 1636, with those friends who followed him, he began a plantation.

"He purchased the land of the Indians, and, in grateful acknowledgment of the kindness of heaven, he called the place Providence. Acting in conformity with the wise and liberal principle, for avowing and maintaining which he had suffered banishment, he allowed entire freedom of conscience to all who came within his borders. And to him must be given the glory of having first set a practical example of the equal toleration of all religious sects in the same political community.

"His benevolence was not confined to his civilized brethren. He laboured to enlighten, improve and conciliate the savages. He learned their language, travelled among them, and gained the entire confidence of their chiefs. He had often the happiness, by his influence over them, of saving from injury the colony that had proclaimed him an outlaw and driven him into the wilderness.

"In 1638, William Coddington, and seventeen others, being persecuted for their religious tenets in Massachusetts, followed Williams to Providence. By his advice, they purchased of the Indians the island of Aquetnec, now called Rhode Island, and removed thither. Coddington was chosen their judge, or chief magistrate. The fertility of the soil and the

toleration of all Christian sects, attracted numerous emigrants from the adjacent settlements.

"When the New England colonies, in 1643, formed their memorable confederacy, Rhode Island applied to be admitted a member. Plymouth objected; asserting that the settlements were within her boundaries. The commissioners decided that Rhode Island might enjoy all the advantages of the confederacy, if she would submit to the jurisdiction of Plymouth. She declined, proudly preferring independence to all the benefits of dependent union.

"In 1644, Williams, having been sent to England as agent for both settlements, obtained of the Plymouth company a patent for the territory, and permission for the inhabitants to institute a government for themselves. In 1647, delegates chosen by the freemen, held a general assembly at Portsmouth, organized a government, and established a code of laws. The executive power was confided to a president and four assistants.

"Upon the applications of the inhabitants, the king, in 1663, granted a charter to Rhode Island and Providence Plantations. The supreme or legislative power, was to be exercised by an assembly, which was to consist of the governor, of ten assistants, and of representatives from the several towns, all to be chosen by the freemen. This assembly granted to all Christian sects, except Roman Catholics, the right of voting. In 1665, they authorized, by law, the seizure of the estates of Quakers, who refused to assist in defending the colony; but this law being generally condemned by the people, was never executed.

"When Andross was made governor of New England, he dissolved the charter government of Rhode Island, and ruled the colony, with the assistance of a council appointed by himself. After he was imprisoned, at Boston, the freemen met at Newport, and voted to resume their charter. All the officers, who three years before had been displaced, were restored.

"The benevolence, justice and pacific policy of Williams, secured to the colony an almost total exemption from Indian hostility. In 1730, the number of inhabitants was 18,000; in 1761, it was 40,000. Brown University was founded at Warren, in 1764, and was removed a few years after to Providence. Its founder was Nicholas Brown, who gave to the institution five thousand dollars."—Pp. 94—97.

Our historian is fully sensible of the stain which negro-slavery fixes on

the history and character of the United States, but he attributes the guilt to England! We forgive him this wrong, for the sake of the undisguised manner in which he speaks of the foul enormity. He thus concludes the account of Virginia: "The laudable efforts of these representatives to arrest the progress of slavery in the colony, ought not to be passed over in silence. Convinced of its inhumanity, and foreseeing the dreadful evils which it must produce, they often passed laws prohibiting the importation of slaves: but those who were higher in authority, yielding to the wishes of merchants engaged in the abominable traffic, persisted with criminal obstinacy in withholding their assent. England, not America, is responsible for the wretchedness which her kings and her officers were often importuned, but refused, to avert."—P. 31.

To the History is added an interesting Appendix on the principles of the constitution, the statistics, the education and literature, and the religion of the United States. On the last topic, the enlightened writer says, after having enumerated several religious denominations, "Many other sects exist, but reason, less tolerant than the laws, is gradually diminishing the number." This remark suggests a new sense to the sentiment sometimes given at our public meetings, not, we think, without danger of its being mistaken, viz. "No Toleration."

The anonymous historian ends his book with a very natural and not over sanguine calculation of his country's future greatness, which he winds up with admonitions and benedictions, to which every philanthropist will say *Amen*.

"Although now inferior to the principal nations of the old world, yet but a short period will elapse before the United States, should their progress hereafter be the same that it has been, will overtake and pass them. Their great natural advantages will continue to urge them forward. Extensive tracts of fertile land yet remain vacant of inhabitants; the portions already settled are capable of supporting a much more numerous population; new roads and new canals will give greater activity to internal commerce, and open new fields to the un-

ting industry and enterprise of man; and a small part only being required by the government, nearly the whole annual income will be added to the general capital, augmenting it in a compound ratio.

"That these splendid anticipations are not the suggestions of national vanity, the history of the past sufficiently proves. Yet their fulfilment depends in a great degree upon the future conduct of the people themselves; upon their adherence to the principles of their fathers; upon the preservation of free political institutions, of industrious, frugal and moral habits; and, above all, upon the universal diffusion of knowledge.

"This truth should sink deep into the hearts of the old and the young. The citizens of this republic should never forget the awful responsibilities resting upon them. They constitute the oldest nation on this western hemisphere, the first on the list of existing republics. They stand forward, the object of hatred to some, of admiration to many, of wonder to all; and an impressive example to the people of every country. To them is committed an experiment, successful hitherto, the final result of which must have a powerful influence upon the destiny of mankind; if favourable and happy, the whole civilized world will be free; if adverse, despotism and darkness will again overshadow it. May they ever be sensible of the vast importance of their example. May they never betray their sacred trust."
—Pp. 466, 467.

ART. II.—*Tracts, Sermons, and Funeral Orations; including an Attempt to account for the Infidelity of Edward Gibbon, Esq. With a Postscript on Lord Byron's Prejudices against Revealed Religion; Letter to Robert Hawker, D. D., in behalf of General Redemption and the Enlarged Spirit of Christianity, &c. &c. published between the Years 1795 and 1825: and Six New Discourses; with Cursory Remarks on the Employments of Heaven.* By John Evans, LL.D., Author of the Sketch and Sequel of the Denominations of the Christian World. 8vo. pp. 784. Eaton, 1825. 14s.

DR. EVANS is entitled [as, we believe, we have before remarked in this department of our work] to the appellation, bestowed by Lord Shaftesbury on Dr. Whichcot, of "the Preacher of Good Nature." By his numerous publications he has

caused his name to be associated with candour; and we rejoice to see the diffusion of works breathing such a catholic spirit towards the several denominations of Christians, and such a benevolent temper towards all the human race.

The greater part of this large volume has been long before the public; several of the tracts, &c., have come under our review; and some of the pieces appeared originally in our Repository. The "Attempt to account for the Infidelity" of Gibbon, obtained the praise of the late Dr. Watson, Bishop of Landaff, who recommended it to the students of the University of Cambridge; and the "Letter to Dr. Hawker," in defence of "General Redemption," was the means, we are told by Dr. Evans, "of rescuing an individual from self-destruction, whose mind had been harassed by the doctrine of Election and Reprobation." "This is true glory," and deserves more than a civic—an Evangelic—crown.

Of the Sermons now published for the first time, the most interesting are a "Charge to the Minister and Sermon to the People at the Ordination of the Rev. Thomas Sadler, Horsham, July 31, 1814," and "a Sermon on the Decease of the Rev. Sampson Kingsford, of Canterbury, preached at Worship Street, Sept. 1821." From the former, we select with pleasure a passage on a "peaceful church?"

"Recollect that a peaceful church, or a church in which a *pacific* spirit is prevalent, is a powerful recommendation of religion to the world.

"Nothing has been more abused than the revelation of Jesus Christ; some proclaiming it to be an unintelligible mystery, whilst others hold it up as a series of raptures and visions carrying them beyond the diurnal sphere of this present world. Individuals who are too prejudiced to examine, or too indolent to make any inquiry, stand aloof from such exhibitions of religion, deeming it the offspring of priestcraft or the instrument of tyranny and domination. This, I am sorry to say, is the opinion entertained of religion by a large portion of mankind. Whereas, if you look into the New Testament, it will be found, that religion is the greatest blessing conferred on the world. It is reasonable in its nature, gentle in its spirit, and pacific in its tendency. It banishes melancholy by its

spiring cheerfulness. It prevents misery by the regulation of the passions. The health of the human mind (it has been remarked) requires that *fatality* should be gilded with the beams of hope and expectation! And what does this more effectually than true and undefiled religion?—for it secures the happiness of the present by securing and promoting the kind affections, whilst it points to a reversion in the skies, 'where there are joys at God's right hand, and pleasures for evermore.'"—Pp. 535, 536.

From the latter, we take an animated passage in exposition and illustration of the final sentence of Christ on his faithful servants:

"Mark the expressions by which the Saviour introduces the reward of the *faithful* servant—'Well done, thou good and faithful servant; enter thou into the joy of thy Lord!' Dr. Doddridge remarks, that 'here is an allusion to auditors or spectators of any public exercise to express the highest applause when any part had been excellently performed. *Bravely done!* comes something near it, but is not equally elegant or forcible.' In this view of the subject the words are replete with animation. They convey a spirit of decision in favour of the *good and faithful servant*, highly flattering to the feelings, and which is easier to be conceived than to describe.

"The eulogy conveys three distinct ideas, that of *approbation*, of *admiration*, and of *triumph*.

"It is the language of *approbation*. As intelligent and moral agents, we form our own judgment respecting conduct. Forming a choice deliberately, we abide by our individual judgment. But still we seek the favourable opinion of others; and when we obtain it, we are invigorated in the path of duty; and the more intelligent and worthy the character, the more valuable the approbation. Indeed, the *joy of his Lord* is a pure and perennial source of satisfaction, because it implies approbation of his views, of his temper, and of his conduct. This imparts a sensation not to be delineated; it is a 'joy unspeakable and full of glory.'

"It is the language of *admiration*. When we perceive a character surmounting the difficulties of his situation, we commend the resolution and fortitude by which he overcame them. No situation is without its trials; and official situations have trials peculiar to them. Ministers of the gospel are in this respect most critically circumstanced. They have honestly avowed opinions and suffered for it. They have protested against the fashionable vices of the age, and incurred

displeasure. They have reprehended the faults of their flock, and given offence. A minister doing his duty cannot please all. He will have enemies, but they will not deter him from his duty. He has chalked out his path, which will be trodden by him to the end of his journey.

"Our blessed Saviour, who *knew what was in man*, is apprized of these difficulties, and knows the energy required to surmount them. Aware of the weakness of our nature, and of the strength of temptation, he can appreciate the resolution necessary for the triumph to be achieved over them. He is neither a hard nor a severe Master. Making allowance for the imperfections of humanity, he will form no unreasonable expectations concerning his servants. Admiration is excited because, all things considered, the disciple has done well. He has been determined and persevering, however others may have swerved from the straight, undeviating line of rectitude. Hence, having done well, he will *enter into the joy of his Lord!*

"Lastly, it is the language of *triumph*. Indeed, the highest triumph may be indulged on this occasion. No one can be ignorant of the exultation which one party derives from success over an opposite party. It is well known, that in cases of victory, the triumphant army sends forth its acclamations to the ends of the earth. In our triumphs over an enemy with whom we have been contending many a long year, loud and even obstreperous is the exultation. The ringing of bells, the blaze of illumination, and the shouts of the multitude are heard, not in our metropolis only, but throughout the nation.

"But these triumphs, however boisterous, are not comparable to the triumphs of a moral victory. Here is the *good and faithful servant*, whether among *private Christians*, or *ministers* of the gospel of Jesus Christ, contending successfully with a more potent enemy. Among the foes over whom he has achieved the victory, are *IGNORANCE* and *VICE* in all their tremendous ramifications. The disciple of Jesus, and much more the minister of Christ, has to war 'not with flesh and blood' only, 'but with principalities and powers, and wickedness in high places.' The amelioration of his fellow-creatures is the prime object of the Christian ministry. It is God's own work, and must be accomplished.

"And what a triumph arises from a retrospective survey of what has been done in this great business by the faithful minister of Jesus Christ! Many imperfections are discernible; many defects

acknowledged and lamented. But on the whole there has been an honest intention—a wholesome integrity. The recollection of it recreates his thoughts, delights his imagination, and invigorates his heart: and it must be recollected, that this sentence of the Saviour is the *final* sentence; it is the *ultimate* sanction of his Master, delivered at the termination of his course, and in the presence of an assembled world. Its accents vibrate powerfully on his ear,—‘Well done, thou good and faithful servant, enter thou into the joy of thy Lord.’”—613—616.

With his own compositions, Dr. Evans has united in this volume, those of several other writers, some original. Amongst these we perceive some respectable verses in praise of Education, by Mr. Edward Cox, of Liverpool. But the greatest curiosity of this kind, is a sermon of the late eloquent Mr. Fawcett's, which Dr. Evans read, by request, on a funeral occasion. From the description of it, as “taken in short-hand” by one gentleman, and “altered” by another, we were not prepared to expect a finished specimen of the orator's fascinating style; and we suspect that it was one of the preacher's juvenile performances, and that it is ill-reported into the bargain. There are still visible the sparkles of Fawcett's genius. We lay the introduction before the reader, premising only that the text is 1 John iii. 2, *It doth not yet appear what we shall be.*

“Curiosity is the most universal spring of human actions; by its vivacity dark scenes are often cleared, and the beauty of truth shed abroad. We are most eager to discover what we are forbidden to know. Whatever is secret will awaken curiosity, and set it on the watch; there is a wantonness in the human mind which leads us to wish for what we cannot possess: the same extravagance possesses us in what it does not concern us to know; and it is this which makes us pry into futurity. Hence the veneration the ancients paid to augury, oracles, &c.,—but peace to the lying prophets! The scenes of futurity are hidden from us by a darkness no human eye can penetrate; to complain of it were unjust. Our powers were best confined to make us virtuous and happy, that our darkest moments might have hope, and that the gaiety of to-day might not be saddened by prospect of sorrow to-morrow; and that when Providence wrote a dark sentence, humanity might bear it. It is wisely, it is kindly done;

the hand which has concealed futurity has hidden sorrow from us.

“In our views of futurity we feel an anxiety about the length of our days; but the object which strikes us most, and raises all our curiosity, is, **THE UNSEEN WORLD!** The world mysterious is the most sublime idea which can strike our minds, and much of its sublimity is the darkness which hides it from us; all its grandeur is conducted in the most profound silence; reason's clearest glasses have not been able to describe (*decey*) it. Many travellers have been there; but none ever returned: the most lively wit is but dark and vain conjecture. Imagination looks with a strained eye; but not of an object to be seen! When the bell of mortality tolls, we follow the mortal to his home! we see the body laid among worms and dust: where is the *spirit* gone? Close shuts the grave, nor tells one single tale. Perhaps there are spirits continually about us; have charge to keep our ways; ward off dangers we do not see. Those intimate companions and familiar friends are perfect strangers to us; profound silence is enjoined them. Perhaps *the spirits* of our **DEPARTED FRIENDS** visit us continually; they used to tell us all their secrets, but now tell us none. Thus benighted, who shall give us information? If any could tell us of scenes beyond the grave, how we should hear them! When we see a *dead body*, how we wish to know where **THE SPIRIT**'s gone! We ask it questions, but it answers not. This profound secrecy of the mysterious state is what makes futurity so very awful. How awful to plunge, at a venture, where we know not! It startles the most hardened, it even shakes the virtuous heart. That this mysterious darkness will ever rest on the world of spirits, is no reflection on the goodness of God.”—Pp. 423—425.

According to his wonted familiar manner with the public, Dr. Evans speaks unreservedly, but always kindly, of the living and the dead. One of these notices may mislead the reader. Having inserted “a List of the Subjects [and Preachers] of the **Salter's Hall Wednesday Evening Lecture** from 1795 to 1810,” he remarks, in a “Postscript,” that one half of the ministers are deceased, “whilst the truly venerable **THOMAS TAYLER**, in the 92d year of his age, and long deprived of his sight, is *about to take his flight to a better world*,” p. 752. Now, though this was written some months ago, we are able to congratulate Dr. Evans that the respectable gentleman

whom he names, now the Father of the Body of Dissenting Ministers, is not only yet living, but able to take part in the proceedings of the several Dissenting associations, chiefly for charitable purposes, with which he has been so long and so honourably connected.

A correct likeness of the author will increase the interest taken in this collection of his works by his numerous friends.

ART. III.—*The Geography of the Globe, containing a Description of its several Divisions of Land and Water: to which are added, Problems on the Terrestrial and Celestial Globes, and a Series of Questions for Examination: designed for the Use of Schools and Private Families.* By John Olding Butler, Teacher of Writing, Arithmetic and Geography. 12mo. pp. 368. Harvey and Darton. 4s. 6d.

MR. J. O. BUTLER is actively following the example of his late excellent father [see Mon. Repos. XVII. 571—574] in supplying our schools and families with improved elementary books. Labour cannot be more usefully or honourably applied.

This is an instructive and interesting summary of "The Geography of the Globe:" it is generally accurate, (as far as we have the means of ascertaining,) and like the late Mr. Butler's works it communicates much useful information, while it guards against the prejudices which are so apt to grow upon young persons with regard to all countries but their own.

The following extracts will shew the plan of the work, and may be taken as average specimens of its execution.

"COLONY OF THE CAPE OF GOOD HOPE.

"*Situation.* The territory of the cape of Good Hope, which lies between the 30th deg. of S. latitude and the southern extremity of Africa, was but of small extent when first formed by the Dutch East India Company. It now extends 500 miles from E. to W. and nearly 300 from N. to S. It belongs to Great Britain. The chief place is Cape Town.

"CAPE TOWN, at the head of Table bay, and backed by a magnificent amphitheatre of mountains, is large and populous, and the seat of the British government. The British East Indiamen, and, in times

of peace, the ships of other nations, take in provisions at this place, when outward bound.

"*Bays.* Table and False bays, and that of Saldanha, which has the finest harbour of southern Africa, is capable of holding the largest fleets.

"*Capes.* The cape of Good Hope, and that of Aguilas.

"The southern promontory of Africa is a vast peninsular mass of rocky mountains joined to the main land by a sandy isthmus. Cape Aguilas is the extreme southern point of Africa, being in 34 deg. 58 min. 30 seconds of S. lat. The passage to the East Indies by the cape of Good Hope, was first made in 1497, by Vasco de Gama, a Portuguese. The discovery was one of those events which have most affected the fortunes of nations and individuals: the tide of commerce having been thereby diverted from the southern to the central and more northern countries of Europe.

"*Surface.* The country round the Cape has grand scenery, distinguished by stupendous cliffs, rugged rocks, and spiral-topped mountains. Some of the elevations are named from their configuration, the Table, (3500 feet high,) the Lion, and the Sugar Loaf.

"*Climate.* Though the climate of the Cape is generally salubrious, it approaches to that of the torrid zone; the greatest cold in July and August only producing light snow on the summits of the mountains, and it is rarely sufficient to render fires even comfortable. 'So great,' says a modern traveller,* 'was the heat while passing over the country, that I could not touch without pain part of the waggon which had been exposed to the sun, and the thermometer was then at 100.'

"*Products.* The Cape produces wines, some of which are exported under the name of Cape Madeira. The celebrated Constantia, the produce of two vineyards only, is made at the village bearing its name. The country round the Cape abounds with fragrant and beautiful plants, and the English green-house derives from it much of its exotic beauty. The numerous and elegant families of heaths and geraniums, with 'their crimson honours,' and the fragrant and delicate jessamine,† are among the beautiful ornaments which we owe to Southern Africa, whose entire Flora may be fairly estimated at not less than ten thousand.‡

* "Mr. Campbell."

† "—— her jessamine remote
Caffraia sends.

COWPER's *Task, the Garden.*

‡ "For this information I am indebted to Messrs. Loddiges, who have, in their

"Inhabitants. The name of Hottentot has hitherto been used proverbially to express a want of decent and civilized habits. There is reason, however, to hope that, under the mild and reforming influence of the Christian religion, and of the arts of civilization now extended to them, the Hottentots will cease to be a reproach to our nature. They are of a mild and docile temper—one of the best qualities for the reception of knowledge.

"Animals. No country in the world has a greater variety of animals than those found within the narrow compass of eight degrees of latitude from the Cape. In it exist the largest as well as the minutest in numerous classes of zoology. The ostrich, the largest bird, and the creeper, one of the smallest, known to man; the elephant and the black-streaked mouse, the one weighing 4000 pounds, the other about the fourth part of an ounce; the camelopardalis, the tallest of quadrupeds, and of the astonishing height of 17 feet, and the little elegant zebu, of three isches,—are found here. In this district, which may be called the *ménagerie* of Africa, are the hippopotamus, the rhinoceros, the antelope, the beautifully striped zebra, the lion, the leopard, the panther, the tiger-cat, the wolf, and the hyena."—Pp. 214—217.

"NEW HOLLAND, which has also the more modern titles of Australia, Notasia, and Terra Australis, is between the Indian and Pacific oceans. It constitutes the largest island in the world, and in size is only a fourth less than the European continent. The eastern coast, which was explored by Captain Cook, is named New South Wales, and has on it some settlements, formed in 1786, for the reception of British convicts whom the law does not condemn to capital punishments, or whose sentence the sovereign has mitigated, and whom it is neither prudent nor humane to keep confined in Great Britain. Sydney town, the capital of New S. Wales, is the seat of government, and the chief places for the convicts are Port Jackson and Paramatta.* The coast of New

Holland is barren, but its interior is beautiful and fertile, producing all the species of vegetables known in England, with a variety of excellent fruits. The principal river yet discovered is the Hawkesbury,* which empties itself into the Pacific N. of Port Jackson. The natives of New Holland probably approach nearer the brutal state than any other savages, having neither houses nor clothing. Civilization is, however, extending itself under British influence, and the English settlements are making rapid advances in knowledge and the comforts of life. Schools have been formed, places of worship erected, and Bible Societies instituted for the reformation of those sons and daughters of Britain whom she has been compelled to shake off from her bosom for their crimes.

"VAN DIEMEN'S LAND, an island separated from New Holland by Bass's strait, about 90 miles wide, is diversified by hills and valleys."—Pp. 278, 279.

Since this volume was printed some changes have taken place in the world. The Emperor Alexander of Russia is succeeded by Nicholas,† and Brazil is separated from Portugal, under the Emperor Don Pedro.

John Hunter, to whom Mr. Butler naturally refers (p. 250) for an account of the native American or Indian tribes, is denounced in the American journals as an impostor, after having been shewn in the drawing-rooms and at public meetings in London as the newest curiosity.

Should not "Greece" have been a distinct chapter from Turkey? We hope and trust events will require this alteration in the next edition.

Outline maps would be useful to such a work: they need not be larger than the page. The use of these will

can Colonies before their separation from Great Britain."

* "The Hawkesbury river is named from the present Earl of Liverpool, who, at the time of its discovery, was Lord Hawkesbury."

† By one of those *state-mysteries* which for a time baffle all conjecture, CONSTANTINE, the legitimate successor of ALEXANDER, [Mon. Repos. XX. 757,] has resigned his rights in favour of his younger brother NICHOLAS. Commotions have arisen in consequence, and Russia, even Russia, resounds with the cry of "Down with the Radicals," though the Radicals in this instance are the friends of legitimacy. Rev.

delightful garden at Hackney, not less than fourteen hundred species of Cape plants now in cultivation. 'The Botanical Cabinet,' a work published by those skillful horticulturalists, has many beautiful coloured delineations of the exotics of the Cape."

* "Botany bay was at first intended as their chief place of residence, but Port Jackson was found to be a more eligible situation. Botany bay, which is in lat. 34 S. and long. 150 E., was so named from the variety of plants found there. Convicts were sent to the British Ameri-

to a prescribed scale amongst the resident and working clergy, and that tithes and other church-claims should be wholly abolished. This is rational and equitable enough, though we fear the clergy will meet the proposal with the cry of sacrilege! With tithes, Mr. Sturch would sweep away the *Regium Donum*, (as it is improperly called—being in reality an annual grant of Parliament,) constituting the national endowment of Presbyterian places of worship. For this he suggests no substitute: will not therefore the several Presbyteries cry out as loudly as the clergy against such a reform?

On the general subject of Emancipation we are tempted to extract one admirable passage, and we are sorry that we cannot extract more:

“That six parts out of seven in any country should be absolutely shut out from all chance of the occupation of the higher offices in the state, and should continue, during two centuries, to be excluded from being eligible to represent any part of the community in Parliament, besides being subject to a variety of other inconveniences and disabilities, for no other reason than their differing in some of their religious opinions from the seventh part, which seventh part, be it remembered, are infinitely divided in opinion amongst themselves, is, surely, a state of things which would excite the utmost astonishment if related for the first time to any persons accustomed to the use of reason. But that these insulting, degrading, and discouraging disabilities should be suffered to continue in force against so vast a majority of the inhabitants of that country, and should be obstinately defended as just and necessary, after their *‘peaceable and loyal demeanour’* had been publicly acknowledged by the legislature, and stated as a reason why *‘it is fit that those many restraints and disabilities to which other subjects of the realm are not liable, shall be discontinued,’* and after they had given, and professed themselves *‘still ready to give every pledge that can be devised for their peaceable demeanour and unconditional submission to the laws,’* is an enormity that would exceed all belief, if it were not perfectly notorious and indisputable.

“That any people so unjustly and ignominiously treated should be perfectly contented, is impossible. That the whole of so large a body should, under these circumstances, continue to be uniformly peaceable and loyal, is not to be expect-

ed. Dangerous insurrections have accordingly arisen, and it is greatly to be feared, that if justice shall continue to be pertinaciously denied, rebellions of a more alarming character will succeed, accompanied with all those horrors at which I have slightly hinted in the beginning of this letter.

“But I feel ashamed of attempting to terrify my countrymen into an act of justice. I would much rather appeal to the nobler feelings of their hearts. I would call their attention to the right that every man possesses by Nature, a right uncontrollable by human laws, to worship God according to the dictates of his conscience; and the injustice of interfering with the exercise of that right, by civil disabilities and privations. I would remind them that the human mind ought to be free as air in the investigation of truth, in the acquisition of every kind of knowledge, and in the application of it, by every individual, to his own use and benefit, and in the diffusion of it, for the benefit of others. In a word, I would urge my fellow-subjects to the practical assertion of religious liberty in its most perfect form.

“For I wish it to be clearly understood, that it is upon this ground alone, and not from any partiality to the Romish faith, that I advocate the cause of Catholic Emancipation. If the question were about religious truth, I should certainly lift up my voice against the religion of Rome, as a corruption of the best and purest religion that the world have ever known. I find it difficult to believe that Newspaper report, in which you, Sir, are made to say, in the House of Commons, that *‘all religions are good;’* but if you did say so, you probably meant, that in every form of religion there is *something* good, and in that sense the assertion may perhaps be true; for it would certainly require great ingenuity to teach religion, and above all the Christian religion, in any form, so as entirely to leave out that which is the great end, the sum and substance of all religions, the moral precepts; and whatever of these are retained *must* be good. But no religion can be said to be good, the very ground and leading principle of which is bad. The religion of the worshipers of Juggernaut, which teaches its unhappy votaries to *destroy* their bodies for the salvation of their souls, cannot be good. And the religion of Rome, which lays it down as a first principle, that all men must be in communion with its bishop, and must believe all its doctrines, without presuming to inquire whether they are true or false, on pain of eternal damnation to all who shall dissent, can-

not be good, because it directly tends to reduce the human mind to the most abject, disgraceful, and pernicious thralldom. It is, therefore, 'of the highest importance, that all the real friends of mankind should unite in resisting and opposing it; *not by force*, but by REASON; not by penal statutes, but by every generous and Christian endeavour to assist the diffusion of light, and to facilitate the progress of MORAL AND RELIGIOUS KNOWLEDGE.' "—Pp. 44—48.

ART. VI.—*England Enslaved by her own Slave Colonies. An Address to the Electors and People of the United Kingdom.* By James Stephen, Esq. 2nd edition. 8vo. pp. 68. 1826.

ART. VII.—*Third Report of the Committee of the Society for the Mitigation and Gradual Abolition of Slavery throughout the British Dominions. Read at a Special Meeting of the Members and Friends of the Society, held (on the 21st of December, 1825) for the purpose of petitioning Parliament on the Subject of Slavery. With Notes and an Appendix.* 8vo. pp. 36. Printed for the Society. Hatchard and Son. 1826.

WE should sicken as we survey the miseries under which human nature groans, if we did not also behold the mighty mass of intellect which is at work for man's redemption. Negro-slavery is the darkest stain upon the character of modern times; but this is relieved in the eye of Christian philanthropy by the noble efforts that have been and are made, from motives of pure humanity, for wiping away the opprobrium from the face of civilized nations. These efforts may be ascribed to the Society named in the second of these articles, which is less known than it deserves to be, and is far from adequately supported in a pecuniary way by the professed friends of negro-emancipation.

The abolition of the Slave-trade was a signal triumph of humanity, achieved by the short-lived administration under the ever-to-be honoured Charles James Fox. It is melancholy to reflect how little has been done since that period for bettering the condition of the Blacks.

"No less than eighteen years have elapsed since Parliament, in voting the Slave-trade to be contrary to justice and humanity, virtually recorded the moral title of those oppressed and degraded human beings to their freedom; for it is plain, that a bondage iniquitously imposed cannot be rightfully prolonged. Necessity alone could justify the delaying for an hour the full restitution that was due to them; and such a necessity was accordingly alleged. It was asserted that a sudden enfranchisement was dangerous, and that therefore progressive means must be employed.

"But how did we follow up those views? Sixteen times had the sun run his annual course, and still beheld all these victims of injustice tolling like brutes under the drivers, in all the moral filth of slavery, and all the darkness of pagan ignorance; tortured at discretion with the tremendous lash of the cart-whip, sold like cattle in a market, and condemned at the owner's will to a perpetual exile from their native homes, their wives, their husbands, their parents, and their children. A hundred thousand at least of hapless infants had in the mean time been born of the enslaved females in our colonies; and how had *they* been treated? Exempted from that state which it was held so hard and dangerous to alter? Educated in Christian principles? Prepared for exercising when adults the rights and duties of free men?—No: but left to learn idolatry from their parents, and their duties from the driver's whip; and to hand down the vices and the miseries of slavery, with the alleged difficulties and dangers of correcting them to other generations." *England Enslaved*, p. 4.

In 1823, in consequence of the exertions of the Anti-Slavery Society, the case of the Negroes was brought before the Parliament, when His Majesty's Ministers moved Resolutions, which were unanimously carried, pledging the country to measures of amelioration. But, alas! it was foreseen that the resolutions would be nugatory, since the plan of the government was merely to recommend the improvements that were contemplated to the Colonial Assemblies.

"The experienced friends of the Slaves must have lost their memories or their understandings, if they had entertained a hope that such a course would produce any good effect. They saw in it, if not frustration and positive mischief, at least certain disappointment and delay. Recommendation to the Assemblies!! Why,

the experiment had been tried repeatedly, during a period of twenty-six years, as well before as after the abolition of the Slave-trade; and had uniformly and totally failed. The Crown, the Parliament, and that far more influential body, the West-India Committee of this country, with Mr. Ellis at the head of it, had all recommended, supplicated, and even menaced, in vain. Not a single Assembly had deigned to relax one cord of their rigorous bondage; or to adopt a single measure that had been proposed to them for the temporal or spiritual benefit of the Slaves, except in a way manifestly evasive, and plainly intended, as well as proved by experience, to be useless; while some of those inexorable bodies had even met the solicitations of their Sovereign, and the resolutions of the supreme legislature, with express rejection and contempt. Recommendation to the *Assemblies!!!* to the authors of every wrong to be redressed! of every oppression to be mitigated! to Slave-masters, the representatives of Slave-masters, hardened by familiarity with the odious system in which they have been long personally engaged, and surrounded with crowds of indigent and vulgar Whites, to whom slavery yields a sordid subsistence, and the degradation of the Blacks is privilege and respect! You might as well recommend toleration to Spanish Inquisitors, or Grecian liberty to the Turkish Divan." *England Enslaved*, p. 5.

In Jamaica, as we learn from the speech of the Governor, just brought over, not a single step has been taken in compliance with the instructions of Government; and the same remark may be made with regard to all the other colonial legislatures, without an exception. (*Report*, p. 6.) The Assemblies defy the Government and the people of England, and without some further interference the cause of the Negroes is hopeless.

The only spot in which the measures of ministers are attempted to be carried into effect is Trinidad, which, happily for this end, has no legislative assembly. Here, too, all is done by compulsion, and by unwilling agents, who are actuated, it is to be feared, more by the spirit of the other islands than by that of the authorities at home.

Since the last discussion in Parliament, many new facts have come to light with respect to the state of the negroes. The proceedings of the Fiscal of Berbice, for instance, have been

published, and a truly notable illustration they are of the privileges which the planters sometimes boast that they have conceded to the slaves. One of these is, that such as are aggrieved may complain to a magistrate: but mark the humanity of the law! If the magistrate, himself a planter and slave-holder, shall judge the complaint unfounded, he is empowered at his discretion to punish the complainant, by sending him to the whip. *Report*, p. 10.

We refer the reader for a full understanding of this melancholy subject to the pamphlets before us, and especially to Mr. Stephen's "Address," which is one of the ablest and most effective expositions of a political subject which ever came before the public. It is admirable as a specimen of composition; more admirable as an effusion of humanity and Christian benevolence. The Master in Chancery feels that in his argument he stands upon high ground; and from the eminence to which he is raised by the growing strength of the cause, by the support of government and the co-operation of the people, he hurls down weapon after weapon, of reason and of irony, drawn from political expediency and from Christian duty, which the supporters of unqualified slavery will find it impossible to repel or even to parry. As far as reasoning extends, the day is won.

Mr. Stephen calls upon all classes of his countrymen to come forward and strengthen the hands of Government in this righteous cause, by their declarations and petitions. What pious man can resist the following appeal?

"Servants of God, of every description, my last and surest appeal is made to you. Of whatever faith you are, Churchmen, Dissenters, Catholics, Theists of every kind; if you believe that there is a God, the common Parent of the human race, who delights in justice and mercy, behold a cause that demands your strenuous support. The Slave-masters would craftily divide you. They would avail themselves of your theological differences; and especially would persuade you, if they could, that those who earnestly maintain this cause of God and man, are all fanatics and enthusiasts. But what creed will be found to countenance a system like theirs, when its true nature is developed? Even the Mahometan faith proscribes it, though

in a much milder form, except as a scourge for unbelievers.

“What then! is it pushing religious zeal too far to say that innocent fellow-creatures ought not to be left in a perpetual hereditary Slavery? that unoffending men, women, and children, ought not to be deprived of all civil and human rights, and condemned to toil for life, like cattle, under the whips of the drivers? Is it enthusiasm, to hold that a Slavery so rigorous as to have destroyed thousands and tens of thousands of its victims in our Sugar Colonies, and which is still so fatal that the most prolific of the human race cannot maintain their numbers in it, ought to be lenified by law? Is it fanaticism, to regard a bondage imposed by acknowledged crime, as one that cannot be rightfully protracted, and fastened on the progeny for ever? Then let religion and wrong, religion and cruelty, religion and murder, shake hands.

“To such of you as are deeply impressed with the truth and importance of the doctrines peculiar to Christianity, and zealous for their propagation, and to such of you as are accustomed to observe and recognize the hand of Divine Providence in the government of the world, there is much more that I could wish to say. I might appeal to the principles you hold most sacred, for the duty of lending your aid to reform an impious system which shuts out the light of the Gospel, and violates in the grossest manner all its precepts; which keeps in a cruel thralldom the minds, as well as bodies, of its unfortunate victims; and adds to its other enormities anti-christian persecution. I might shew the inconsistency of the charitable efforts you are making to convert your fellow-creatures in the most distant and uncivilized regions of the globe, while you suffer your fellow-subjects to be kept in pagan darkness, and the vilest moral degradation, not by choice, but by compulsion, through a domestic tyranny which your own power, within your own territories, impiously upholds. I might prove to your entire conviction how hopeless it is that the poor Slaves in general should be made Christians, in more than name, by any means that have been adopted, or can be used, without raising their temporal condition.

“Many of you also, I doubt not, might be strongly impressed by a clear and comprehensive view of that wonderful chain of events, which indicates, as plainly as events unexplained by Revelation can indicate, to human eyes, the hand of Divine Providence avenging the wrongs of the poor enslaved Africans, and favouring, I trust, our feeble efforts for their deliverance. The ‘signs of the times’ are

in this respect well worthy of the careful observation of every pious mind; and it is no presumption to deduce from them, not a new rule of conduct, but confirmation and encouragement in a purpose prescribed to us by the clearest principles of Christian duty.

“But I think it best to abstain at present from these important and interesting topics. To do any justice to them here, would be to extend too far the length of this address. My views on some of them are already, though partially, before the public; and I hope ere long to present to the religious friends of our cause, in a separate publication, a defence of the Bible against the foul charge of its countenancing Colonial Slavery; to which I propose to add a summary of those very extraordinary facts and coincidences that indicate, to my firm conviction, a purpose of Divine Providence to avenge, and I trust also to deliver, the long-oppressed African race.”—*England Enslaved*, pp. 65—67.

Already the call has been heard and obeyed. Hundreds of petitions in favour of the negroes have been poured, and are still pouring, into the Houses of Parliament; many from large towns, some from corporations, and a few from counties. Many more will, we doubt not, attest to the legislature and the world the inextinguishable hatred of slavery which is native to the hearts of Englishmen.

The Dissenting Ministers of the Three Denominations have presented unanimous petitions in concurrence with the general feeling. The Deputies from the Dissenting congregations have at least talked of petitioning. The Committee of the more active “Protestant Society” have resolved on petitions, and published their resolutions; they have also recommended to congregations, in connexion with them, to send up separate petitions, of the expediency of which we have some doubts. The question is, how the greatest sum of influence is to be obtained. And we cannot but think that the proper answer is, “Go to the legislature in large masses, or with the authority of recognized bodies. This is not a measure that belongs to Churchmen or Dissenters, or Catholics; it belongs to ALL. Unite in the pursuit of it, for this very union will be strength.”

Some of the petitions may, and probably will, be unwise; so we, at least, should denominate any which may pray for immediate emancipation, or overlook the claims of the planters to

compensation. All that we contemplate is such steps in favour of the Negroes as shall civilize and christianize them, and prepare them eventually for freedom, and that not in opposition to their masters, but in promotion of their ultimate interests; so that in the event the proprietor and the slave, the colony and the mother-country, may be benefited, and that, with the concurrence and co-operation and satisfaction of all parties, human nature may be vindicated, Christianity may gain a triumph in the recovery of nearly a million of human beings to happiness, and the English name may be restored to its due honours in the eyes of the whole world.

POETRY.

LINES TO THE FIRST PRIMROSE OF THE YEAR.

CHILD of the early year,
Thy stormy lullaby
Sweeps o'er my ear
In the rude wind's wintry sigh.

Thou look'st in beauty forth,
To tell the tale of spring,
Ere yet the North
Has unfurled his cloudy wing—.

In other zones to reign,
Through polar pines to roar,
And lash the main
On the sullen arctic shore.

The winds thy cradle rock,
To their stern melody,
As if to mock
At thy pale fragility.

Yet there thou bloomest on,
Like worth by sorrow tried,
Rearing its crown
'Mid the storms of time and tide.

And looking to the sky,
Where all *such* flowers shall wave
(No more to die)
In the winds beyond the grave.

Crediton, Feb. 20, 1826.

STANZAS.

ALL that live must taste of sorrow—
The golden clouds of to-day,
Ere the sun shall arise to-morrow,
Will be passed, like a dream, away;
And the hopes which from time we borrow,
Are wrought of a frail world's clay.

Ah, vainly the heart reposes
On the visions of life's young morn!
Many hearts, ere its evening closes,
Will be left to bleed forlorn:
The tear is the dew of its roses,
And the rose is the bride of the thorn.

But grief is the fire of trial,
The gold of the soul to prove ;
And over this frail life's dial
Many shadows of pain must move,
Ere the heart be a crystal vial
For the waters of life above.

Alas, for the chains that bind us,
For the souls that are earthly still !
Alas, that the days behind us
Should the thoughts of immortals fill—
That the tears of this world should blind us
To the light of the paradise-rill !

Crediton.

THE SONG OF MOSES.

Exod. xv. 1—21.

THE horse and the rider are thrown in the sea,
And Israel, escaped from her bondage, is free—
Jehovah has conquer'd—to Him I will raise
The song that bursts forth from my heart in His praise.

The arm of our God was our safety alone,
That arm has the hosts that pursued us o'erthrown ;
The God of our fathers has fought on our side,
And Pharaoh struck down in the pomp of his pride,
His chariots and horsemen, o'erwhelmed by the waves,
Have sunk in the deep ocean's fathomless graves !

Thy hand, O *Jehovah*, is glorious in fight,
And none can resist its omnipotent might ;
The foe that rose up in his pride against Thee
Thou hast scatter'd, and drown'd in the depths of the sea.
As stubble dispers'd by the wind, so the breath
Of Thy wrath in a moment has swept them to death ;
The monarch himself, his chief captains and hosts,
Lie entomb'd in the Red Sea that washes their coasts.

The blast of Thy power divided the flood,
And the billows, ascending on either side, stood
Like mountains of water, unscalably steep,
High walls of defence in the midst of the deep.
Exulting in triumph the enemy cried,
“ I will follow—o'ertake—all the spoil will divide ;
My lust in their ruin shall riot its fill,
The sword I unsheathe—the slaves I will kill !”

The breath of Thy spirit blew strong on the waves,
They cover'd that host in their fathomless graves ;
Like lead they sank down in the depth of the sea,
And Israel, redeem'd from her bondage, is free.

O *Jehovah*, our God, who with Thee can compare,
'Midst the gods of the earth, or the gods of the air ?
Whose glory or greatness is equal to Thine ?
Whose deeds are so glorious, whose power so divine ?
Thou stretch'd out Thy hand from the gloom of the cloud—
The earth deep engulph'd them—the sea was their shroud.

The nations shall hear, and with trembling shall own,
Almighty the Power which our foes has o'erthrown :
The arm of the valiant unnerv'd shall decline,
And hosts stand in motionless dread, Lord, of Thine.

The princes of Edom in terror shall quake,
 The knees of thy mighty men, Moab, shall shake,
 Thy sons, Palestina, droop hopeless in woe,
 And Canaan melt from His presence as snow.
 Thou hast rescued Thy people from slavery's yoke,
 Thy mercy the chain of their vassalage broke ;
 Thou wilt lead them triumphant thro' deserts and seas,
 To the land fix'd as theirs in Thy changeless decrees—
 The land of long promise, where, placing thy throne,
 Thou reignest Almighty, and reignest alone !
 The horse and the rider are cast in the sea,
 And Israel, escaped from her bondage, is free—
Jehovah has conquer'd—to Him I will raise
 The song that bursts forth from my heart in His praise.

J. B.

Rotherham, February 3, 1826.

 VERSES
To a Daughter on the completion of her Eighteenth Year.

THIS morn, dear EMMA ! swiftly too, I ween,
 Advance the promis'd hours of gay nineteen,
 And soon—may Heav'n indulge a parent's prayer—
 Shall woman's honour'd duties be thy care.
 Full many a sun has pour'd the morning ray,
 Since last my verse would hail thy natal day :
 And now, or ere life's ev'ning shades prevail,
 Ere memory sleep, and thought and language fail,
 Fain would I ask, once more, the rhymers art,
 A father's favourite wishes to impart,
 That woman, matron, friend, each dear relation,
 To thee be, Heav'n-endow'd, a blest vocation,
 Till Time present thee, virtuous, kind, and sage,
 The guide, the exemplar of another age.

J. T. R.

 OBITUARY.

SAMUEL PARKES, Esq. [Mon. Repos.
 XX. 752.]

MR. SAMUEL PARKES was the eldest son of Samuel and Hannah Parkes, of Stourbridge, in Worcestershire, and was born there on the 26th of May, 1761. At the age of five years he was sent to a preparatory school in the town, and during the time of his daily attendance at this infant seminary, Mr. Kemble's company of itinerant performers were at Stourbridge, and played in a capacious barn to a large auditory; the success of the company being great, they staid in the town several months, and Mr. Kemble sent his daughter to the same school. This child was afterwards the celebrated Mrs. Siddons. At the age of ten, he was sent to a school kept by the Rev. Stephen Addington, at Market Harbo-

rough, in the county of Leicester. For this gentleman Mr. Parkes always expressed strong feelings of respect and obligation for the instructions he had received from him, but how long he remained with him does not appear; but when removed from school, he returned home and was in his father's business, that of a grocer, till he settled for himself. In 1790, while living at Stourbridge, Mr. Parkes was active in establishing a public library in the town, and was the president for some years; about the same time he was engaged in the management of the erection of a chapel for Unitarian worship; indeed he always felt a lively interest for the welfare of his native place. About the year 1793, Mr. Parkes went to reside at Stoke upon Trent, where he began business as a

soap boiler, and from this time he dated his commencement of chemical pursuits. In 1794 he married Miss Twamley, of Dudley. During the time he lived at Stoke, in consequence of there being no place for Unitarian worship, Mr. Parkes had a private service in his own house every Sunday, which was attended by many of his friends from the neighbourhood. In 1803 Mr. Parkes came to settle in London as a manufacturing chemist. In 1805 he published the first edition of the *Chemical Catechism* [M. Repos. II. 30]; in 1809, the first edition of the *Rudiments of Chemistry*. In 1810 he was active in forming the Christian Tract Society. In 1813 Mrs. Parkes died quite suddenly, while Mr. P. was on a journey in the North, and a memoir of her written by himself will be found in the *Mon. Repos.* [IX. 68, 114]. In 1815, Mr. Parkes published his first edition of the *Chemical Essays*, in five volumes, 12mo. [M. Repos. X. 586.] In 1817, the Highland Society of Scotland voted Mr. Parkes a piece of plate for his *Essay on Kelp and Barilla*, which was printed in the transactions of the Society. This year Mr. Parkes was very active, in conjunction with the late Sir Thomas Bernard, in endeavouring to obtain a repeal of the Salt duties, and published a small work entitled "*Thoughts on the Salt Laws*," and soon after published "*A Letter to Farmers on the Use of Salt in Agriculture*." He also received a piece of plate from the Horticultural Society of Scotland, for a paper sent to them on the uses of salt in gardening. After so many years of assiduous labour, he had the satisfaction, in 1825, of seeing his endeavours to benefit his country crowned with success by the entire repeal of this tax, to accomplish which he began to write twenty years before, and he received with no small degree of pleasure letters from different parts of the country thanking him for his exertions in this useful cause. In 1820, Mr. Parkes published a second edition of the *Rudiments of Chemistry*, and in this year was actively engaged in the trial of Severn and Co., in which were examined almost the whole of the leading chemists of the country. In January 1822, the tenth edition of the *Chemical Catechism* was published, and in 1823, a new edition of the *Chemical Essays*, in 2 vols. 8vo., and about the same time an improved edition of the *Rudiments*. It was very gratifying to Mr. Parkes to know that his different works had been translated into the German, French, Spanish and Russian languages, besides many editions published in America. In Spain and Germany the *Chemical Catechism* is the standard chemical work in the public schools. He was constantly engaged in correcting his

works, and at the time of his death had three new editions preparing for the press. In June 1825, Mr. Parkes went to Edinburgh and was there taken ill and attended by the first medical practitioners of that city: his illness, however, became so severe and alarming that his son-in-law, Mr. Hodgetts, hastened to him, and, as soon as it was considered prudent, he removed him to London by easy stages. The disease had become too deeply seated by this time to be eradicated, and his family had the pain of watching him fast sinking away from his sphere of usefulness. He was attended by Dr. Babington, Dr. Farr, Dr. Bright and Sir Astley Cooper, but medical skill was useless and unable to alleviate his acute and severe sufferings, sufferings which none but those who witnessed could imagine; but throughout the whole of his illness he was never heard to repine, and expressed the most lively pleasure at receiving the visits of his numerous friends: indeed, the last sentence he uttered only a few hours before his death, was to thank a friend standing by him for his kindness in coming to see him, and he was constantly talking of the attentions he received. But, alas! his friends only alleviated for a time his pain; his valuable life was not at their disposal; and after a severe struggle of eight and forty hours this affectionate parent, valued friend and useful member of society, closed his active life on the 23rd of December, 1825.

H.

[Mr. Parkes contributed several papers to this work: on the Indestructibility of Matter, IV. 20 and 711, and V. 175; an extended Obituary account of his father, VI. 431; an interesting description of a "*Visit to Birstal, Dr. Priestley's Native Place*," XI. 274, &c., &c. ED.]

1825. Dec. 28, at *Moretonhampstead*, in the 70th year of his age, Mr. JOHN TRELEAVEN. There were many qualities in the character of this excellent man which entitled him to peculiar respect, and rendered his death the occasion of no common sorrow. The natural strength of his mind, the soundness of his judgment, and the strict inflexible integrity which marked his whole conduct, gave him an influence seldom possessed by persons who move in a much higher sphere, and little capable of being understood by those who had not the privilege of witnessing it. In no instance, perhaps, has the superiority of moral distinctions to all that rank and greatness and wealth can bestow, been more unequivocally proved. Believing that those enlarged views of religion, of its

doctrines and its duties, which recommended themselves to his serious and discerning mind, were supremely important, he took care that his heart should bear witness to their calm and steady and habitual efficacy. He knew how to contend earnestly for the principles which he had embraced, without being unmindful of his own weakness and fallibility; and he rejoiced to behold in every class of Christians bright and beautiful examples of Christian virtue. The spirit of unostentatious, cheerful piety which distinguished him in the earlier days, and amidst the more active scenes of his life, did not forsake him when his head was silvered with the honours of age, and it strikingly displayed itself through the period of his decline. His failing strength announced that the time of his departure was at hand; and he could lay him down in peace; for he was not afraid to die. Death entered his chamber, and was welcomed by him as a messenger from the throne of mercy, sent to tell him that the season of his trial and labour was over, and that his reward was ready. In that house of prayer which so long saw him a humble and devout worshiper, bowing down before the Majesty of Heaven, within those walls which so often resounded to his heartfelt and animating notes of praise, his removal has left a void that cannot easily be filled up. May the affectionate mourner who grieves for the loss of her stay, her counsellor, her friend, find comfort in the sure promises of the widow's God! And, while his children muse over the memory of a father, by whose presence their home was enlivened and endeared, may they redouble their grateful, considerate attentions to her who bore them, and dwell together in uninterrupted harmony and love, helping and serving one another! To the individual who traces this feeble record of departed worth, Mr. Treleven was "the friend of many years," and he hopes never to forget his virtues, never to lose the impression of his kindness. "We took sweet counsel together, and walked unto the house of God in company."

J. H. B.

1826. Jan. 5, aged 54, after an illness of long continuance, Mr. JOHN WOOD, of *Shore Place, Hackney*. The following affectionate tribute to his memory has been put into our hands: "The name of an individual, who took so lively an interest in a work which now records his decease, must not be passed unnoticed. The study of theology had of late years become the favourite occupation of his leisure hours, and a few days previous to

his death, he said to one of his family, 'That were his life prolonged, and he could devote his time exclusively to literature, it would be his chief pleasure to write for and read the Repository.' The distinctive and essential characteristic of the deceased was *benevolence*. It was this which led him, in days of activity, to promote the interests of all who called upon him for assistance; in hours of conversation it prompted him to admire and advocate whatever tended to universal peace; and in moments of reflection induced him to cherish and pursue those tenets which exhibit the Creator in the most merciful points of view to his erring creatures. He continually referred to the folly and bigotry of the supposition that Unitarianism was merely a religion for the hour of health and prosperity, for he had found that it enabled him to look forward to his death with calmness and with hope. He always spoke favourably of human nature generally, and in his individual experience, the grateful and the good had always preponderated over the unthankful and the evil. May he receive that mercy that he hoped would be the portion of all those who worship the Father in spirit and in truth!"——Mr. Aspland paid a justly-deserved tribute of respect to this excellent man, in a funeral sermon, Jan. 15, at the Gravel-Pit Meeting, of which Mr. Wood had long been an active and universally-respected member.

Jan. 21, *SOPHIA ELIZABETH*, aged 36, wife of the Rev. E. BRISTOW, of *Birmingham*. During a long period of depression and sickness the supports and consolations of religion were powerfully felt. While her mind on most subjects partook of the infirmity of her body, and frequently inclined her to despondency, her views of religious truth were ever of the most cheerful and comprehensive kind. Though anxious by every means to prolong her life, she still contemplated death without dismay, and looked forward to futurity with devout hope; and the closing scene of her earthly existence at once displayed her mild and unostentatious yet fervent piety, and evinced the beneficial tendency of correct views concerning the scriptural character of the great Supreme. Fully aware of her approaching dissolution, and retaining her faculties to the last, she requested to bid adieu to her child, and then calmly resigned her spirit into the hands of her Creator. Agreeably to her own request, she was interred at the Old Meeting-house, in Birmingham; and the funeral service, which was most impressively performed by the Rev. J. Kentish, toge-

ther with the devotional exercises and the sermon of the ensuing Lord's-day morning, evidently affected the hearts of those who assembled to pay the last tribute of respect to her memory.

Jan. 26, at *Portsea*, Mr. JAMES BRENT, a Burgess of the Corporation of Portsmouth. Having attended public worship on the Lord's-day and read the hymns with more than usual animation, at the close of the afternoon service he complained of indisposition, but spoke cheerfully, and, taking an affectionate leave of his brothers and friends, walked home. On joining his family he said, "I am very ill;" and, when seated, remarked, he thought the spasms which afflicted him would eventually occasion his death. A stimulant having been promptly prepared, he just tasted it, the glass fell from his hand, and, supported by his wife and daughters, he expired in their arms, without a struggle, groan or sigh, and without a feature or muscle of his countenance being distorted. Medical aid was instantly called in, but proved ineffectual. His family were involved in the deepest sorrow by the momentary nature of the shock and the awful separation it had produced. On the Friday morning after his decease he was interred in the General Baptist Chapel, St. Thomas's Street, Portsmouth, when the Rev. RUSSELL SCOTT performed the funeral service, and on the following Sunday morning kindly improved the mournful event in an appropriate and pathetic address to a numerous, attentive and sympathizing audience, from *Zachariah i. 6, Your fathers, where are they?* The subject of this memoir possessed a sound understanding and a mind well stored with useful knowledge. He was an attentive and judicious observer of the passing events, and held deception in abhorrence when practised by those placed either in high or low stations of political trust. As a subject of the British Government he felt it his duty to defend strenuously the principles of constitutional liberty established at the memorable era of 1688, and from this honourable line of conduct nothing could induce him to deviate. The chicanery of priests and the cant of hypocrites were his soul's aversion: integrity and uprightness marked his own character. He was serious, pious and extensively benevolent, and his heart often bled over the follies, misfortunes and suffering of others, which he had not the power to counteract or the ability to relieve. Instructed in early life by pious and respectable parents in the first principles of natural and revealed religion, on personal conviction of its being a Christian rite, he was baptized,

and joined the Church meeting in the chapel before named, of which the Rev. JOHN MILLS was then pastor. [See *Monthly Repository*, VIII. 743.] Not long after becoming a member of the society, he was appointed to the office of deacon, which he filled nearly forty years with credit to himself. If he ever was a believer in the Trinity, it must have been in early life, as from the time of his first making a public profession of religion, one God, the Father only, was the object of his faith and worship. To this, in his estimation, essential branch of Christian faith and practice, he gave the most uniform support through life—as also to those great moral truths, the accountability of man, and the love of God to the whole human race!—Indeed, amidst the trials of this evanescent state, his best consolations were derived from a lively hope of the final happiness of all men, through the unpurchased mercy of God in Jesus Christ. These religious principles were not embraced as an amusing theory, but as motives to virtuous obedience. Hence he was the tender husband, kind and provident father, affectionate brother, peaceable neighbour, and actively benevolent friend. The CHRISTIAN SOCIETY to which he belonged will remember with lasting respect his unwearied, solicitous regard for its welfare, particularly his laudable exertions in frequently, during the two years' illness of its pastor, keeping the chapel open when it would otherwise have been shut for want of a supply. On these occasions he conducted the devotional services, and read sermons selected with judgment for the edification of the congregation. *Blessed are the dead that die in the Lord: HE rests from his labour, and his work will follow him.*

Jan. 30, at his residence in *Thornleigh Street*, the Rev. JOHN HYATT, one of the ministers of Tottenham-Court Chapel and the Tabernacle, Moorfields. He was highly esteemed in his connexion, that of the Calvinistic Methodists, and was the author of a volume of Sermons [see *Mon. Repos.* XI. 611—614] and many other religious publications.

Feb. 7, at *Bermondsey*, in the 69th year of his age, the Rev. JOHN TOWNSEND, Pastor of the Independent congregation in that place. He was a sensible, prudent and excellent man, whose piety and benevolence were most exemplary. He was one of the Founders of the Asylum for the Deaf and Dumb, and one of Mr. Coward's Trustees. He was also an active member of several Dissenting Societies for charitable objects.

Feb. 16, at Norwich, whither he had removed in December in the hope that change and the anxious attentions of a widowed mother might restore his health, **WILLIAM HENRY TAGART**, in the 23rd year of his age. If ever a deep conviction of the wisdom, rectitude and benevolence of the Divine government be necessary to repress the murmur of complaint, and the hopes of religion needful to soothe the anguish of regret, surely it must be when the fond parent and attached family are called to resign at once a son and brother, with whose life, situation and character have been connected all the most encouraging prospects and sacred endearments of this world. For the decay of age we are prepared by nature. Is a career of vice suddenly checked?—it accords with our notions of wise, providential interference.—But when a young man, rejoicing in his strength, full of promise and of hope, already the protector of the fatherless and the confidence of the widow, is cut off in the morning of his days, the dispensation is awfully mysterious. This tries the strength of Christian faith and resignation. In vain do we probe our natural understanding for an argument to justify this act of Providence; and happy is it that we can summon to our aid the apostle's exhortation "to sorrow not as those who are without hope," and with implicit trust can rely upon the Divine promises of his and our great Author and Finisher of faith. The youth whose rapid and fatal decline has suggested these reflections, was distinguished by the firmness of his religious principles, by the blamelessness of his life, by the gentleness of his manners, and by a most truly amiable and excellent disposition. Having lost his father at the age of fourteen, and being the oldest of a large surviving family, he entered early upon his brief career of laborious and useful exertion; and from that time became the best and almost only assistant of the widow, and acted as a father to the fatherless. Though sent forth thus early to open a way for himself and those he loved to an honourable station in the world, and exposed to all the evils attendant upon removal from the salutary restraints of the parental roof, it is no little consolation to his mourning friends to reflect, that not a single instance can be traced of his departure from the path of rectitude. Far be it from a surviving relative, in the weakness of partial affection, to exaggerate the value of his loss; but surely he was a youth of no common character, who, without the encouragement of immediate example, or impulse gained from a thoroughly completed virtuous education, held on a quiet course of innocence and purity, integrity and uprightness, with persevering

and steady application to his duties; who was not only beloved as an associate, but respected as an example by his companions; who neglected no opportunity which the confinement of his situation admitted for religious instruction and intellectual improvement; who was known by few, perhaps by none, without acquiring their esteem and their attachment. As a son and as a brother he was invaluable; and the recollection of him in the minds of those who knew and loved him, will be embalm'd by all those little nameless acts of beautiful and affectionate attention to their wants and wishes, which, "by the world unseen or scorn'd," constitute the happiness and endearment of private and domestic life. There was indeed that religious purity and integrity felt in his presence and seen in his actions which often mark the victim of an early death. He is gone where the heart will be judged. Let then the trumpet of fame call the attention of the world to those whose glory and reward it is that they are seen and heard of men; but let the pious and humble Christian take comfort in the thought, that in the breast of one who lives and dies almost unknown, there may exist a benevolence as pure, a virtuous energy as great, a hope as high, as in the more distinguished of the earth; and that our heavenly Father marks and approves the secrets of the heart. This is the consolation for all the bereavements which friendship and affection are called to endure, and this the motive for continued perseverance in every path of quiet and unostentatious, though hard and oftentimes oppressive duty. R. T.

Feb. 16, at Southampton, **ANNE COBB MAURICE**, third daughter of the Rev. M. Maurice, formerly of Frenchay. Patience, meekness and resignation were united in her to brotherly kindness and charity, and by a pious and diligent perusal of the Scriptures she aimed to form her faith and to direct her conduct.

Feb. 17, aged 21, after an illness of three months' duration, **JAMES**, the youngest son of Mr. **WILLIAM CLARK**, of *Much Park Street, Coventry*. In this amiable and excellent young man were united those qualities, both of the head and heart, which never fail to ensure to their possessor the respect and esteem of all the truly wise and good. Destined from his fifteenth year to become a practitioner of medicine, he was sent to the University of Glasgow to prosecute his studies for that purpose, and during three sessions which he passed at this seat of learning, his orderly and regular attendance in the different classes in which he

was enrolled, and the success which attended his well-directed researches after knowledge, were such as procured for him the friendly notice and encouragement of the several Professors under whom he studied, as well as the esteem and good-will of all his classmates. He subsequently removed to Birmingham, and entered upon his professional career as a pupil and assistant of Mr. I. M. Baynham, of Portugal House, in which capacity he

soon acquired the confidence and friendship of that gentleman by his unwearied attention to the duties of the surgery, and by the kindness and urbanity of his manners towards the patients whom he occasionally visited. His loss will be long and deeply felt by his afflicted father, and an extensive circle of mourning relatives and friends.

THOMAS CLARK, Jun.

Birmingham, Feb. 19, 1826.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Report of the Committee of Deputies appointed to protect the Civil Rights of Dissenters, to the General Meeting, 16th December, 1825.

THE Committee have again the satisfaction of reporting to the General Meeting, that their occupation the last year, as to any of the common objects of their attention, has not been burthensome. A few cases relative to property, and disputes respecting trusts, have occurred, which they have attended to with various success; but none of importance sufficient to merit particular detail. The Dissenters' Registry, they have endeavoured to arrange so as to answer its purposes, as well as can be accomplished without Parliamentary authority, for which they have not thought it desirable to press,—as, when the question relating to their Marriages shall be again brought forward, it may be found practicable to introduce the other subject without much additional expense or trouble as part of the Public Bill; and, in the mean time, if the Redcross-Street Registries are (in common with all others except the Parochial ones) inadmissible as legal evidence in a Court of Justice, they are, nevertheless, highly advantageous as records of fact, and as indexes, by which complete legal evidence of the dates of Births (not merely of Baptisms) may be obtained.

On the most important of the matters committed to their care, the repeal of the Test and Corporation Acts, they have only to report, that by the advice and with the entire concurrence of all whom they have consulted as best informed on that head, and most interested in the issue, they resolved to take no step during the last Session of Parliament;—and considering its delicacy, the variety and complication of the interests concerned, and the feverish state of the country at the present crisis on every thing relating thereto, they submit to the Meeting the expediency of refraining from entering

into any discussion of details in this Report. The Committee, however, beg to assure the Meeting, that though, as a body, dissolved, they continue individually, as firmly as ever, attached to the principles on which their dissent is founded, and as desirous of employing their most vigorous efforts to procure the repeal of every restraint on Religious Liberty, whenever an opportunity shall appear of exerting themselves with reasonable probability of advantage. One, they cannot but hope, may be anticipated at no very distant period, from the increasing liberality of the times;—of which, they are happy to be able to furnish the following recent proof and example. In the note, p. 201, of the 12mo edition of the Proceedings of the Committee, it is said, "Dissenters are also disabled, on the ground of scrupling the Sacramental Test, to be called to the Bar, by the Honourable Society of Gray's Inn; that Society having an order or bye-law, which requires a candidate for that degree to produce a Certificate of having taken the Sacrament. The other Inns of Court have no such law." This blot the Society had overlooked too long. To its honour be it now recorded, that this most exceptionable bye-law was abrogated by an order spontaneously issued by the Benchers on the 16th of November last, which has placed the admission to the Bar of the Students of this Inn on the same impartial footing on which, in the other Inns of Court, it has long stood.

Removals of Ministers.

THE Rev. Mr. BAKEWELL, of *Chester*, has accepted an invitation to be Minister of the Unitarian Congregation, *Edinburgh*, vacant by the resignation of the Rev. Mr. Squier.

The Rev. Mr. ELLIOT, of *Rochdale*, is chosen Minister of *Prescot*, in the room of the Rev. W. T. Procter, deceased.

We understand that congregations are without ministers at *Alnwick* (see advertisement on Wrapper for January), *Loughborough* and *Ipswich*.

The Rev. JAMES YATES, one of the ministers of the New Meeting, Birmingham, has, we are sorry to hear, resigned on account of ill health.

The Rev. J. B. BAISROW has declined the invitation to settle at *Warminster*, [see M. Repos. XX. 570,] in consequence of the urgent wishes of his friends at *Ringwood* to continue his labours among them.

MISCELLANEOUS.

Political Economy.—Mr. Macculloch states in his discourse on this subject lately published, an 8vo pamphlet, that the late Emperor of Russia (Alexander) gave considerable encouragement to this study. At his request, M. Henri Storch composed a course of Lectures for the Grand Dukes Nicholas (the present Emperor) and Michael, which were published in 1815, under the title of *Cours d'Economie Politique*. This work Mr. Macculloch places at the head of all the works on Political Economy "ever imported from the continent into England." Chairs for lectures on this new science were established at Naples and Milan, but these have been suppressed by the timid and jealous rulers of Naples and Austria. The Reviewer of Mr. Macculloch's Discourse in the *Edinburgh Review* for November 1825, says, that a professorship of this science has been founded by the munificence of a private individual (Mr. H. Drummond) in the University of Oxford, the endowment having been received with the most grateful alacrity by that ancient and dignified body.

[Mr. Drummond is announced in the *Times Newspaper* (Feb. 4) as the author of a pamphlet on the Corn Laws, entitled "Cheap Corn best for the Farmers," of which the editor says, "We never perused any similar publication with more pleasure, nor met with any one calculated to do more extensive good. It is written with all the simplicity of *Poor Richard's Proverbs*, and reduces several of the truths of the important question on which it treats, to propositions equally convincing. The author throughout evinces the possession, without the pedantry, of knowledge, and brings forward the results of just reasoning without any of that ostentation of formal argument which is usually charged on political economists. His little work may in fact be entitled, 'The Evils of the Corn Laws made easy to the meanest capacity.' The extracts given with these remarks fully justify the high tone of praise in which the *Times* speaks of this publication, which we hope to see extensively read.]

The Reviewer adds, "A proposition was recently made by certain respectable individuals in this place (Edinburgh) to endow a separate professorship for this science in our University (Edinburgh) under the

royal patronage. But the scheme, though supported by many persons of great local authority, and among others by most of the distinguished teachers in the University, was not fortunate enough to obtain the approbation of that learned body in its corporate capacity, and was rejected for the time, chiefly, as we have understood, on the ground of the subject being supposed to fall within the province of the Professor of Moral Philosophy, and of the learned person who now fills that chair (Wilson) being likely in a short time to deliver a course of lectures on it himself." The Reviewer is sore upon this subject; and it would appear that the rejected proposal was designed to provide an academical chair for Mr. Macculloch. The writer consoles himself with saying of this gentleman, "We do not think it unlikely, indeed, that he is destined for still higher things, (Quere, the London University?) and that he would not thank us for the provincial preferment to which we are so selfishly recommending him!" Should this sentence fall under the eye of W. Cobbett, it will throw him into a rage, and, to use a favourite adjective of this political grammarian, a "beastly" rage.

Manumission of Slaves.—By a cause which has come before the Vice-Chancellor, (*Thorley v. Byrne*) it appears that the late Earl of LINDSAY, who died Feb. 1825, directed by his will (dated June 1816), that all his negro slaves on certain lands in Antigua should be emancipated in the year 1833, being first instructed in the Holy Scriptures and taught different trades, and that on their liberation the sum of £10,000 should be shared amongst them. The bequest was resisted by the heir at law, on the ground of its being invalid by the laws of Antigua. On the part of the executor it was stated, that the negroes had as yet been kept in ignorance of the bequest, it being feared that the knowledge of it would occasion their insurrection. His Honour was clearly of opinion that this must be considered as a charitable bequest to the negroes, and directed it to be referred to the Master to take the usual accounts of the testator's real and personal estates, and of the amount of the legacies bequeathed by him; as also to inquire what slaves the testator was in possession of at the time of his death, how many had been born since, what was their state and condition; as also whether by the laws of Antigua this was a valid legacy. We earnestly hope that the Christian design of the philanthropic Earl of Lindsay will not be defeated by any quirk of colonial law. If, as the slave-holders contend, negroes be the real property of their masters, surely an owner may manumit them at his pleasure, either at once or by degrees, in his

lifetime or by testament. Should the slaves in question be held in bondage a day longer than the period specified for their deliverance by their late truly noble master, there will rest somewhere very heavy guilt; and in that case what man having a British heart, but must justify the wronged Blacks should they rise and "break their chains over the heads of their oppressors"?

Society in Scotland for buying up Church Patronage.

One of the grounds of Dissent from the Churches of both England and Scotland is the legal right, growing out of custom, of landed or tithe or advowson proprietors to present clergymen to livings without respect to the opinions, wishes or feelings of the parishioners. The "Evangelical" party in the Church of England have, as individuals, if not in societies, been long intent upon the purchase of benefices with a view to secure an "Evangelical" or orthodox ministry. They have, however, done little or nothing for securing their object in regard to posterity, since the heirs or successors of the present proprietors and patrons may be any thing but Evangelical. The Scottish Church Reformers go better to work. They have formed an institution, to be supported by subscriptions, for buying up patronage and throwing the close church boroughs open to the people. The Society has existed twelve months, and the account of the first annual meeting is just published. Mr. Hume, the Member for Aberdeen, took part in the proceedings of this meeting. The success of the Society will depend upon its funds, though we perceive that the managers contemplate the case of heirs-at-law "disposing a patronage to the Society." Is not the existence of such a Society a strong argument against an Established or Territorial and Political Church? And are not its members compelled to resort to the ecclesiastical crime of simony, in order to restore to the long-abused people their suffrage in the appointment of their pastor? We mean not to reproach them, much less to declare any dislike of their general object; but as Protestant Dissenters we do congratulate ourselves on standing upon principles which conscientious Churchmen shew that they would most gladly return to, if they could, by any means short of separating from the churches to which their education and habits bind them.

Mr. FALLOWS has presented Professor Leslie, of Edinburgh, with £200 to extend the Physical Cabinet belonging to his class; and £75 to be distributed as

prizes for the two best Essays on Comets, open to all students who have attended the University during the last ten years.

NOTICES.

Somerset and Dorset Unitarian Association.—The Half-yearly Meeting will be held at Bridport, on Friday, usually called *Good Friday*, March 24. The Rev. Mr. Lewis, of Dorchester, is engaged to preach on the occasion; and it is expected that the Chapel will be open in the evening for divine worship. It may be added, that there is a regular service on Thursday evenings.

Ilminster.

E. W.

The Annual General Meeting of the *Devon and Cornwall Unitarian Missionary Society* will be held at Exeter, on *Good Friday*, March 24th.

The next Half-yearly General Meeting of the *Somerset, Gloucester and Wiltshire Unitarian Missionary Association*, will be held at Frenchay, near Bristol, on Friday, March 24th, (*Good Friday*), when the Rev. Matthew Harding is expected to preach. Morning service to commence at eleven o'clock.

Society for the Relief of Aged and Infirm Ministers.—It will be seen by the *Wrapper* that the Annual Sermon on behalf of this charitable and truly Christian institution will be preached on Wednesday, March 15, by the Rev. JOSEPH HUNTER, M. A.

Manchester College, York.—The Annual Meeting of the Trustees will be held at the Cross-Street Chapel Rooms, Manchester, on Thursday, March 23. (See *Wrapper*.)

The Annual Sermon for the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, will be preached on Wednesday, the 5th of April next, at the Old Jewry Chapel, in Jewin Street, by the Rev. F. A. Cox, LL.D., of Hackney; service to begin at twelve o'clock at noon precisely.

THE Select Preacher at St. Mary's Church for the present month is the Norrisian Professor of Divinity [Dr. Hollingworth, elected 1824].

PARLIAMENTARY.

The Parliament has met under evil omens. The tide of prosperity has rolled back, and the public confidence is at its lowest ebb. The King's Speech, which was delivered by commission, is in a doleful strain; and the debates in both Houses

public confession, confirmed either by subscription or a solemn oath, became in most of the Protestant churches an indispensable condition of qualifying their pastors for the ministry; and, in some, of admitting lay-members to church communion.

But this expedient, intended to prevent division in particular societies, unhappily proved the means of embroiling different churches with one another to a very unedifying extent. The compilers of some of these confessions, in their zeal to stigmatize the heresies of the most obnoxious sectaries, had made use of terms which reprobated the doctrines of some of their orthodox brethren; the immediate consequence of which was, that several controversies which had arisen among the respective leaders of the Reformation at the beginning, and had been partly composed and partly suspended, in regard to their common interest, were now revived with much heat and bitterness. This led the Catholics to change their method of attack: and they readily took occasion not only to insult *the Reformed* for their want of unity, but to turn many doctrines to their own account, which particular men had advanced in conformity with their own confessions.

“To swear to the words of no master,” is the translation of a Roman sentiment, which every man of independence of feeling must acknowledge to be congenial to his own mind; and which has, accordingly, in innumerable instances, been cited in reference to the various subjects of human thought and action. But there is one topic, above all others, that of Religion, to which this sentiment will apply in its full force; to which it is of the highest importance that it should be applied, from the application of which the highest benefits may be reasonably expected to result, and which can be shown, by the most conclusive evidence, to be a bounden and indispensable duty. Our Saviour has expressed precisely the sentiment which, as indicative of liberal and manly feeling on general subjects of literature and human conduct, has ever excited the admiration of the cultivated and independent mind:

“Call no man father upon earth.” (Matt. xxiii. 9.) The connexion, it is obvious, limits this command to the

serious topics of religion; and we find upon an examination of the passage, as illustrated by Jewish history, that our Saviour's words had reference to an existing controversy of that day. It appears to have been nearly coeval with our Lord's public preaching,* that a schism occurred among the learned men of that nation, and that both parties, actuated by the principle of emulation, were disposed to raise the dignity and elevate the reputation of their respective adherents. Professing to be expounders of the written law, from which all their instructions ultimately derived their authority, yet such was the superstitious reverence with which these teachers were regarded, that in many respects *their dicta* were considered to be of equal, if not of superior, authority to the Sacred Volume itself. They had, we know, a number of traditional maxims, to which they attached the same importance as to the Divine commands, and which were often allowed to usurp the place of God's law, and to prevent its operation upon men's minds. The command of Christ, then, is most authoritative. The explanation must be sought for in the circumstances now alluded to, and the spirit of the prohibition may be thus expressed: Do not you, my disciples, although you may assume the office of teachers of religion, ever suffer yourselves, from vanity and the love of distinction, to receive that reverence for your opinions and instructions which belongs only to the great Head of the Church; or, taking the words to apply to Christians in general, as indeed a part of the sentence (Matt. xxiii. 10) clearly does; Surrender not to any man that right of private judgment to which you have an indisputable claim; be not swayed by the opinion or doctrine of the most distinguished earthly instructor, but recollect from whom you have all received the rudiments of religion, and who is appointed by the common Father as the Instructor, the Reformer, and the Saviour of mankind.—And it would have been well if the temperate, sagacious and authoritative suggestions of the Lord Jesus, had received their due measure of attention. For is it possible that, if this

* See Schleusner's Lex. in N. T. on the word *Paῖς*.

Christian duty had been constantly borne in mind by the teachers and the taught in the Christian church, we should have heard of the arrogant decisions and loud pretensions of successive councils of ecclesiastics, from a very early time? That we should have read of the gradual establishment of a most enormous antichristian power, under the pretence of securing uniformity of opinion, claiming the exclusive and the infallible right to decide in matters of doctrine, and to legislate in matters of discipline, for those whose only Master forbade such presumptuous interference? Or should we, after the measure of spiritual iniquity had been filled up, and several of the most enlightened nations of Europe had separated themselves from the connexion of the Pope—should we, if this precept of the Saviour had not been most deplorably forgotten, have beheld the Protestant leaders framing the creeds and articles for the observance of their followers, to which such extravagant deference has been paid in every succeeding period; which are still suffered to remain in their full force in the two Establishments of our island; and subscription to which—I will not compromise *truth* out of an affected and false regard for *charity*—subscription to which is required of candidates for the ministry, in preference to a declaration of belief in the Holy Scriptures?

To place the subject of this Essay in a more striking light, I will address, in imagination, some young persons hitherto occupied with the necessary elementary processes of education, which cannot be too carefully or exclusively attended to, before the endeavour is made to store the mind with that various collection of knowledge which human ingenuity and human labour have amassed in the field of theological literature. I will suppose that I am addressing some young persons whose early wishes have been fondly directed to the sacred duties of the Christian ministry, and whose time has been hitherto faithfully devoted to the necessary preparation. It is no hazardous conjecture that such may be ignorant of the facts which lie at the basis of my present reasonings, and I must be allowed to enter into detail on first principles. You are fond, I ardently cherish the

belief, of the perusal of the Holy Bible, especially of those simple narratives and moral and religious precepts which you can most easily understand. Your hearts, imbued with that excellent spirit which the Holy Scriptures breathe, are anticipating the period when it shall be your sacred and delighted employment to unfold to your fellow-creatures the treasures of wisdom and knowledge which they contain. You feel the powerful impulse which this anticipation gives to the most abstract and intricate studies to which your minds are directed, from a full reliance on the connexion which your instructors affirm to subsist between these introductory pursuits and the sublime end to which your thoughts, your wishes and your hopes are tending. While you peruse the monuments of Roman learning, you recollect the extent of the Roman influence and authority at the time that your venerated Master assumed the character of man's guide to immortality—you will be convinced of the value of even the minutest information respecting the history of that eventful period, to the knowledge of which, it is obvious, that few things can be more necessary than an intimate acquaintance with the language, and, by means of the language, with the institutions and policy and influence of the Roman government; but more particularly as you ascend the *ordinary* steps of education, to the elements of that highly polished, most copious, and truly noble language in which the Christian evangelists and apostles have transmitted to posterity the faithful record of "the wonderful works of God," you naturally feel your enthusiasm enkindled, in the immediate view of that most valuable employment which you expect to make of your acquisitions in the personal and critical perusal of the very sentences in which the sacred penmen have uttered "the word of life." You justly imagine that after having bestowed your utmost diligence in the acquisition of theological knowledge, and having attained to a strong and well-grounded conviction of the heavenly origin of that revelation which the Bible contains, you will be introduced at once to the character of a Christian teacher, in which capacity your highest powers and your best affections will find their

noblest and most delightful exercise. But stop—for which ever of the Established Churches of this kingdom you are destined, you are required, previous to your discharge of any part of the ministerial duty, (and in one of the English Universities, immediately on your entrance upon College, at an age when it is morally impossible that the generality of students can have made an accurate personal investigation,) to declare your unfeigned assent and consent to certain creeds, articles or confessions, drawn up in the infancy of the Protestant churches, by men just emerged from the dark night of Popery, designed to exhibit the state of their convictions concerning the truths of the Christian religion. It is scarcely to be expected, that the eminently conscientious and pious persons who were employed in framing them, and who deemed them calculated to subserve the purposes of Christian Reformation at that time, ever imagined that they would be treated with the superstitious reverence which is too generally attributed to them; nay, they would have been utterly astonished if they could have foreseen this in the nineteenth century, i. e. for more than two centuries and a half after their deaths; when the subject of religion in all its branches has been more fully discussed in every nation of Europe, the original languages of the Bible have continued to be cultivated with vigour, every conceivable inquiry has been made into Eastern manners and customs calculated to illustrate this volume; when the collision of numerous sects, during the whole of this interval, has compelled each party to examine critically the original records; when a progress, at that time unexpected, has been made in the collation of MSS., and the correction, upon principles of philosophical criticism, of the Received Text, so as to make it approach as near as we can almost ever expect to bring it, to the state of the apostolic autographs; and when (an observation which I hold to be inferior to none of the preceding) the general intellect of Europe has been carried to a vastly higher degree of culture; when art and science have received from human talent and industry their appropriate impulse; and when, in respect of the doctrines of Christi-

anity—nay, the truth of our most holy faith itself—the celebrated maxim, “to think what we will, and to speak what we think,” has here been completely realized. It would almost exceed belief, that at this auspicious period of the Christian Church, the candidates for the ministry in either of the Establishments of this country—and, with wonderful inconsistency, the same may be affirmed of the principal bodies of *Scottish Dissenters*—are required to profess unfeigned assent and consent, in the most solemn manner, to the very words which the wisdom of a Knox, a Cranmer, or a Ridley, teach;—when if the candidate, with all possible sincerity, intelligence and seriousness, declare his unfeigned belief in the Bible revelation, such a declaration is not to be considered as qualifying him to teach *the religion of the Bible* in these Churches. You must profess your Christian faith in the very words which were, without any such ill design, written by men as fallible as yourself, as weak as yourself, and whose opportunities of coming to the knowledge of pure Christian truth were greatly inferior to those which you yourself enjoy.

And here I shall bring together a number of *facts* connected with our subject, which it is important that we should bear in mind.

This method of requiring subscription to human creeds, as before observed, appears to have originated with the Protestants themselves. The very persons who often talk of the monstrous doctrine of the infallibility of the Pope, (or, according to the version of modern Catholics, the infallibility of the Church,) seem not to be aware of this; and the Protestant world do not sufficiently consider that a better provision is made in the Catholic Establishment for the gradual discovery of truth, in regard to the Scriptures. And it may be doubted whether a large part of the really learned and pious of the clergy of the Catholic communion, may not bear a close comparison with the generality of our Protestant clergy, in regard to the reasonableness of their doctrines, and the clearness of their views of the design of the Bible. There can be no doubt, at any rate, that at the era of the Reformation, one of the very first men for mental cultivation and en-

lightened Christian opinion was the celebrated Erasmus, who never separated himself from the Romish Church; and that in these respects, though not certainly for a manly avowal of his opinions, he was greatly superior to his contemporary and correspondent Luther. But,

So early as the time of Bishop Burnet, the question of subscription to human articles was very fully and rationally discussed; and this eminent person availed himself of his acquaintance with the clergy of Geneva, the cradle of the Reformation, to recommend a plan for the abolition of such subscription,* which, to the honour of that body, was soon after carried into effect. And God hath rewarded this act of duty, by the present enlightened and rational state of Christianity at Geneva.

So long ago as the year 1719, the question of subscription was brought into discussion among the ministers of the Three Denominations of Dissenters in the city of London. Their debates related principally, indeed, to subscription to the Article which expresses the Trinity, but it is natural to suppose that many of the liberal men who voted on the side of free inquiry, must have been directed to the question of subscription itself.† These proceedings were the immediate result of the differences among the Presbyterians at Exeter, arising from the adoption of Arian sentiments by the very learned and justly celebrated Mr. James Peirce, of that city, the author of a Vindication of the Dissenters, a Paraphrase upon the Epistle to the Hebrews, &c. The whole force of the Dissenting Ministers in and about London was collected, and the discussion occurred in the place of worship known by the name of the Salters' Hall, of great interest and frequent mention in the history

of English Dissent. The numbers of the subscribers and non-subscribers were nearly equal, but in the lively expression of Archdeacon Blackburne, "the Bible carried it by four." "This was the first Synod since the days of the apostles that decided in favour of liberty."

Several applications, on the part of the Universities, for relief in the matter of subscription, have been made to the supreme authority in the English nation. Several applications have been made to the University of Cambridge. The first grace for this purpose was proposed by the late Mr. Tyrwhitt, of Jesus' College, A. D. 1771; the last, by Mr. Edwards, in 1787: both were rejected by the Caput.* In the years 1772 and 1773, the English Protestant Dissenters presented petitions to the House of Commons to be relieved from subscribing to any Articles of the Church.† At that time every Dissenting Minister was obliged to profess his belief of thirty-six Articles and a half. They have since been relieved from that oppression, and now profess their belief in the Scriptures only.

The year 1772 is also remarkable for an application to Parliament on the part of a very large proportion of the most learned and cultivated clergy of the Church of England for relief in the matter of subscription.‡

This application failed, and this failure was the immediate occasion of the determination of Theophilus Lindsey to leave the Church. He was followed by Jebb, Disney, Friend, Dyer, Hammond, Wakefield and others.§

* Jebb's Works, Vol. I. p. 207, and Friend's Thoughts on Subscription, both referred to by Mr. Dyer, in his valuable "Inquiry into Subscription."

† See Arcana, or the Principles of the Dissenting Petitioners, by Mr. Robinson.

‡ It was on this occasion that the celebrated speech of Sir George Saville was delivered in the House of Commons. See Belsham's Memoirs of Lindsey.

§ Robertson had previously left his living in the Irish Church, and was resident at Wolverhampton. See the Apology of Theophilus Lindsey, (p. 196, 12mo.) who owns that "the example of that excellent person had been a secret reproach to him ever since he heard of it." The upright and noble spirit of these confessors has been recently finely exhibited by the Rev. S. C. Fripp.

* See his History of his Own Times. This eminent prelate had in early life, during the short period of the establishment of Protestant Episcopacy in Scotland, been Professor of Theology in the University of Glasgow. An interesting account of his plan of teaching is given by Professor Jardine, in his "Outline" of Lectures.

† That this was the case, see Peirce's Animadversions on the True Relation of Proceedings, &c.

whose talents and erudition might have thrown an increasing lustre around that Church, and saved her from the fanaticism of which her more sober sons complain, and by which some parts of the Church are nearly overrun.

As far as I know, the Church of Scotland, though she did exert herself in changing her Confession, (the one now in common use* being not that which was drawn up by John Knox,) yet has made no vigorous attempt for the removal of subscription.† It remains the crying sin of both our national Churches, and I have no hesitation in affirming, that much of the infidelity and profligacy which pious men deplore is indirectly attributable to its continuance.

It reflects honour on the University of Cambridge, where, indeed, it was not till the 17th century that subscription upon taking degrees was imposed, to have attempted a reformation of this grievance. At the sister University no generous effort has yet been made for liberty. Even at matriculation, the young men still subscribe to the Thirty-nine Articles, and have not the shelter of a *bonâ fide* subscription.‡ By the Oxford Statutes, whoever go to be matriculated, if they have attained their 16th year, must subscribe the Thirty-nine Articles, take the Oath of Allegiance and Supremacy, and of Obedience to the University Statutes. If within their 16th year, and above their 12th, they must then *only subscribe* to the Articles. If they have not passed their 12th year, they may be matriculated; but when of proper age, must go through all the forms. All degrees in the English Colleges, in arts, laws, physic, music and divinity, are guarded by subscription. The Scottish Universities present in this respect a fine

example of liberality to the sister institutions in South Britain. For, though it is conjectured that the practice of matriculation by subscription was once the same there as in the South—and I am unable to mark the steps which led to this important change—no student has for a number of years been called upon for subscription, as necessary to his proceeding through the various classes of languages, philosophy, mathematics, law, medicine, or even of divinity, nor till he presents himself as a candidate for admission into the Church, which has expressed her creed in the Westminster Confession of Faith. It has been chiefly owing to this circumstance that two, at least, of the Scottish Universities have received a regular succession of English students, unable from the illiberal terms proposed at their own native institutions, to accept of the education which they furnish, and, therefore, gladly embracing, as their Alma Mater, a collegiate establishment, venerable for the intelligence and experience of its Academical Senate, and for the spirit of liberality towards all classes of students, which has long distinguished them. Still, however, it is, I believe, the practice for the Presbyteries to require subscription from all the parish schoolmasters of the land, (though some effort is about to be made for their relief,) as well as from all the Professors in the four Colleges, however remote their branch of tuition may be from the subject of religion; and, lastly, though with different degrees of strictness by different Presbyteries, from all candidates for admission into the Church. Thus, those who enter into “holy orders,” in the present advanced state of mental cultivation, must declare their unfeigned satisfaction with, and their thorough belief of, all the doctrinal positions which were expressed by their ancestors two centuries ago, though their own advantages for the discovery of truth are vastly greater than could have been enjoyed by the former. I said, with different degrees of strictness by different Presbyteries, for I have heard of some ministers allowing subscription to the Confession of Faith to be accompanied with the declaration, “So far as it is agreeable to Scripture:” and one young man, who

* Which, it is well known, was compiled by the Assembly of Presbyterian Divines from Scotland and England, meeting at Westminster; and this had been preceded by two others.

† It would not, I believe, be correct to say that no attempt has been made in that Church. Dr. Hardy and Dr. Dalrymple were advocates of the measure.

‡ “I, A. B., do declare, that I am, *bonâ fide*, a member of the Church of England.”

is a preacher in the Church of Scotland, lately told me, that he was licensed without subscription being required of him; * one of the Presbyters simply affirming, that there was no reason to suspect the candidate's soundness of faith. This gleam of light in one of the corners of the land, may, perhaps, indicate the probability of a progress to greater liberality, and to the fullest recognition of the grand principle, so admirably expressed by the immortal Chillingworth, "The Bible, the Bible only, is the religion of Protestants." When that time comes, the ingenuity of men, suspicious of the perfect credibility of the multifarious articles of the Church's Confession, will no longer be strained to invent salvos similar to those which are commonly attributed to two Glasgow Professors.†

In the University of Dublin, subscription to the Thirty-nine Articles is not requisite to the taking of the degree of B. A. The members cannot, however, obtain a scholarship or fellowship without going through this ordeal, and, in addition, acknowledging that the King is the head of the Church, and partaking of the sacrament according to the form of the Church of England. Among the Presbyterian Dissenters, some Presbyteries require subscription from their students, others require it only on such terms as defeat the whole intention of such a law, by allowing young men to subscribe so far as they believe the confession consistent with Scripture, and a third party condemn the measure *in toto*. So long ago as

the reign of Queen Anne, the Synod of Munster repealed the law, not so much from a dislike to the doctrines entertained in the Confession of Faith, as to the principle of subscription itself. The Presbytery of Antrim, in the North, has long since followed that example.

The abolition of subscription at Geneva has been mentioned. The practice has, I hear, gone very much into desuetude among the Protestants in several parts of the continent, especially in Bavaria.

Whatever be the merits of Dr. Paley's scanty chapter on Subscription to Articles, in that part of his work which relates to religious establishments, (chap. x.) he speaks so much the language of truth and sincerity, that I shall beg leave to cite a short passage: "Though some purposes of order and tranquillity may be answered by the establishment of creeds and confessions, yet are they at all times attended with very serious consequences. They check inquiry, they violate liberty, they ensnare the clergy by holding out temptations to prevarication. However they may express the persuasion or be accommodated to the controversies or the fears of the age in which they are composed, in process of time, and by reason of the changes which are wont to take place in the judgment of mankind upon religious subjects, they come at length to contradict the actual judgment of the Church, whose doctrines they profess to contain, and they perpetuate the proscription of sects and tenets from which any danger has long since ceased to be apprehended."

The following extract from a MS. work of a divine of the sister Church,* feelingly describes a chief mischief which unavoidably arises from the use of confessions: "It seems to be an

* I have since learned that this is not a solitary instance. It is believed that the North of Scotland presents the most liberal aspect. The West is distinguished for its adherence to old forms.

† One of these, who had been a medical practitioner in that city previous to his appointment, is reported to have said, when called upon for subscription to the Confession of Faith, "Gentlemen, I have been a man of business; I shall settle this account as I have been accustomed to do in other cases. I will write opposite to my name, E. E." (errors excepted). Another, speaking after his election to the Professor's office, "When I am called upon to sign the Confession, I shall say, Here, Gentlemen, you have my creed, and a great deal more."

* The late able and Rev. Dr. Macgill, of Ayr, author of "A Practical Essay on the Death of Christ," for the want of orthodoxy in which, the excellent author was rudely treated by the Church Courts in Scotland. A copy of the MS. above referred to is in the possession of the writer of this Essay, who is happy here to express his conviction that Dr. M., though he retained his living in the Church of Scotland, did not, as some have supposed, make a recantation of his opinions.

inconsistency in the constitution of the Church itself, cleaving to all established churches that exist in the world, whether Popish or Protestant, only it is more glaring in the latter than in the former,—I mean that of putting two standards into the hands of their members, an infallible and a fallible one, and requiring them to follow both, and to find the one in all things perfectly consonant with the other. In Popish Churches this inconsistency does not so much appear, because there no minister is allowed to interpret the Scripture for himself, but is required to follow the interpretation of the Church as his absolute and infallible rule. (See the creed of Pope Pius IV.) Protestant Churches, on the contrary, not only allow but require him to follow the Scriptures as the only rule of faith and manners, which implies that he is to use all proper means to attain the true sense and right understanding of them. At the same time they let him know that if he discover any thing in the Scriptures inconsistent with their particular confessions and catechisms, he must either voluntarily resign his living, or they are entitled to deprive him of it. It was upon this ground that the prosecution before stated was founded. For though it was alleged, that the accused had said things contrary to the *word of God*, it was evident that the pith of the argument lay in his not having used the words and phrases which occur upon these subjects in the Confession and Catechisms of this Church, though they are no where to be found in Sacred Scripture. And in such cases the word of God seems to be introduced only for form's sake.

“There is here a real difficulty. On the side of human formulas stand ease and worldly interest and safety. On the side of the divine formula, the Scripture, nothing but conscience. No man can serve two masters. One of them must be uppermost. Conscience or worldly interest—the Scriptures or the Confession of Faith. But the Church of Scotland, as by law established, binds her ministers to the service of both, acknowledges in words the Scriptures to be supreme, but asserting in deed the supremacy of the Confession, at least over all her own members. The same, per-

haps, takes place in all other Established Churches throughout Christendom, and it is supposed and hath been affirmed that no Christian Church can be established on any other terms or in any other way.”

The reasonings and illustrations which have now been advanced may prepare us for an unqualified condemnation of the principle of imposing subscription to human articles of faith. The very nature of the thing seems repulsive to those independent and generous feelings of the uncorrupted heart which we cannot safely tamper with; it seems to be evidently contrary to the maxims adopted in every other department of thought and inquiry besides *religion*; and *here* it is so palpably opposed both to the spirit and letter of our great Master's instructions, that the wonder is, how so many ages should have passed away, and so many excellent and able persons been duped themselves, and attempted to dupe others, by a species of chicanery of the most revolting description, in the most solemn of all concerns, the formation of our judgments concerning God, and the means of obtaining his favour. I know not why the truth should be disguised, and bold and fearless language not be employed, in order to expose, as far as our feeble powers and influence will enable us, this prevalent, inveterate, but most pernicious species of *spiritual fraud*. On these two grounds, then, the *impolicy* and the *injustice* of requiring subscription to human formularies, I would, in perfect confidence, rest the merits of this question. For the *impolicy* of the measure, I content myself with saying in addition, that if in any other department of thought the human mind were fettered by subscription to the sentiments of predecessors, in the very words, too, in which they had expressed their sentiments, it is obvious that either a complete stop would be put to the progress of improvement, and the ideas would stagnate in the brain, without any possibility of their being formed into useful and practical maxims, or the interest of *literature*, of *medicine*, or of *jurisprudence*, to which this tyrannical influence was applied, would have been deficient in those glories which the free and cultivated mind has earned for itself and

for society in many an age.* There have been periods indeed, and perhaps the principle is still in some measure in operation, in which, even on general subjects, too superstitious a reverence has been paid to the opinions of our predecessors, when it is recollected that they were men of the same infirmities as ourselves, subject to the same errors, and placed in circumstances far less favourable to the discovery of *truth*. We admire the diffidence and the modesty which lead the young man, not yet entered upon life, to bow to the convictions and experience of his seniors, in regard especially to the business of life, in which, from the very nature of the case, he cannot be so competent a judge. It is natural even on subjects of science and literature, that he should defer to the judgments which require a long process of previous training before the mind is possessed of the *facts* and *data* for the formation of a correct decision: and that disposition certainly argues any thing but sense and amiability, which leads a youth to *protrude* his notions in matters of religion, be they for or against the prevalent creed, in the company of intelligent and experienced inquirers, who must have had better means of informing themselves concerning the several branches of so intricate a science as the science of theology, viewed in all its bearings. But these observations will not apply to the man of mature age, of well-conducted education, imbued with the love of truth, and who has diligently employed his means in the search after its hidden treasures. Such a

one, living in this enlightened period of the world especially, *has no right* to defer to the judgments of others: *diffident* he will always be of the correctness of his opinions, and with sincere devotion will he apply to the Father of lights for further illumination; but to weak and fallible mortals like himself, he should *disdain* to pay that homage which belongeth to God only. To "lean on his own understanding," in preference to the mind and will of God, the pious man will never be disposed; but he will be no less indisposed to lean to the understandings of others in a case which lies immediately between God and his own conscience. And hence the manifest *injustice* of the whole proceeding—injustice on the part of persons making the most solemn profession of religion, bound by their profession to pay the most sacred regard to the rights of men and the laws of God, and yet, either from a culpable negligence to enlighten their own minds, from the slavish influence of early prepossession and popular prejudice, or from a selfish desire to confine the privileges of their order to men of precisely the same stamp with themselves, shall go on from age to age in the perpetuation of this most monstrous abuse, in exposing the Christian religion to the scoffs and ridicule of mankind, stabbing the gospel in its most vital interests, and exerting, ignorantly perhaps, but really exerting, all their power to cramp the genius of religion, and to hinder its beneficial operation among the sons of men. Amidst this general defection which characterizes, alas! so many portions of Christendom—and, may we blush to own, particularly characterizes the Established Churches of Great Britain, of Scotland, so ennobled for her energy in the good cause of reformation, after her elder sister Geneva has set the memorable example of abolishing all subscription to articles of faith—it is refreshing to find even one solitary instance of a Scottish clergyman* relinquishing the emoluments resulting from the discharge of his wonted duties, and at

* It has been well remarked by Mr. Dyer, (p. 18,) that "the Royal Society was founded for the advancement of natural knowledge; the Antiquarian, for the elucidation of antiquities; the College of Physicians, for encouragement of medicine. But would it not be amusing to have none admitted members, or to enjoy the benefits of those institutions, but subscribers to Thirty-nine old-fashioned Articles? No greater propriety is there in a *University* requiring such a test. As the former Corporations should be accessible to members of the same political communities, so should the latter." For the recent abolition of the Sacramental Test, in Gray's Inn, see Mon. Repos. for December last, p. 738.

* The Rev. James Shirriff, of St Ninian, now a Baptist Minister in Glasgow. See Mon. Repos. XVIII. 427, 675.

the call of principle and of honour, evidently in opposition to all inducements of a selfish nature, resolving to pursue the rugged and, in Scotland, the seldom-beaten track of seceding from the Established Church, nobly taking his stand upon the inalienable right of private judgment and the iniquity of requiring subscription to the dogmas of man's invention. The respectable person to whom I allude, is known to hold opinions highly Calvinistic, so that his reputation will not, I trust, suffer from the feeble but honest praise which my subject* and my profound admiration lead me to bestow on one whose *conduct* raises him infinitely higher than any ecclesiastical preferment could have raised him in the estimation of good men of every Christian party, is more than any thing calculated to uphold the sacred cause of religion, which has suffered so sensibly from the vices and selfishness of many a pretended friend, and will, I trust, not remain a solitary instance of integrity in that part of the country, in a cause in which, of all others, it is most absolutely necessary, and most peremptorily enjoined, that integrity should be evinced.

If then the arguments of this Essay, and the facts and authorities that have been introduced, carry with them any thing of the weight which they seem to the writer to possess, one thing is certain, that even previous to an examination of the separate formularies of the two Established Churches of Great Britain, (a similar remark, indeed, will apply to the candidates for admission into the larger Dissenting bodies of Scotland,† only with a ten-

fold strength, suited to the incomparably greater disgrace which recoils on the heads of *Dissenters* requiring subscription to human formularies,) the ingenuous and conscientious student who has faithfully exerted his faculties in the attainment of the necessary knowledge and in the slow and deliberate formation of his opinions, when called upon, previous to the receiving of a licence, (one of those terms which ought never to be used in reference to a Christian profession,) to sign a formulary, entitled a Confession of Faith, or the Thirty-nine Articles, may, with laudable, natural, and Christian disdain, repel the *temptation*. "Get thee behind me, Satan," the words of our Master when his principles were exposed to actual experiment, were not more proper in his case than in that of every conscientious candidate for the sacred office when solicited by *the tempter*, bearing the name of a Christian minister, who invites him—for this has been shewn to be the case—to forswear the sufficiency of the words of God, and to bind himself by an oath to the opinions and the words of men. This ought, I conceive, to be his conduct, even upon the supposition, which all who are acquainted with the doctrine of chances will know to be highly improbable, that of the many hundred separate positions which these confessions contain, he can from actual examination say that he believes them all.

But on the contrary supposition, that it be the result of accurate inquiry that these confessions contain a variety of propositions of the most dubious description, a great many more that are contradictory, many which would reflect most highly upon the character of our heavenly Parent, many which have estranged from the communion of the Church some of the brightest geniuses and most benevolent and pious Christians—surely I have a right to affirm, that the continuance of subscription to the Confession of Faith and Catechisms in Scotland, and the Thirty-nine Articles in England, is one of the most

* I might also have made reference to the enlightened zeal of the projectors of the Metropolitan University, in their aiming to confer the advantages of the higher branches of education, without subscription to the "old-fashioned Articles," and without distinction of sect or party. Surely this comprehensive scheme, under judicious direction, bids fair to contribute the most essential benefits to our country, and to reflect distinguished honour on the age which has given it birth.

† It is presumed that a majority of English Dissenters, with the exception of the Methodists, who virtually subscribe to the writings of John Wesley, have dis-

continued the practice. But the Scottish Presbyterians, that are out of the Establishment, even enforce it with greater vigour than the Church itself.

glaring departures from Christian principle, most loudly calls for a nation's interference, and must be most displeasing to that gracious Being who hath supplied the energies of the free-born mind, who hath invested us with the liberty by which the gospel would make us free, and hath impressed upon every virtuous feeling of our hearts, as well as every conviction of our understandings, when the one is uncorrupted with worldliness and the other unfettered by self-interest, the most confirmed detestation and the most supreme contempt for such unmanly, injurious and anti-christian interference with the religious rights of the human race.

B. M.

London,

Feb. 12, 1826.

SIR,
YOUR correspondent Clericus Cantabrigiensis (p. 3) thinks there are "numerous theological and metaphysical propositions to which it is impossible to refuse our belief, though at the same time they confessedly exceed the limits of human comprehension." And he goes on to say, that "in a greater or less degree *mystery* appears to be inseparable from many doctrinal points of religion as well as of metaphysics." Now it appears to me, that religion and metaphysics ought not thus to be connected, and that though his assertion may be true as regards the latter, it by no means follows that it is so with respect to the former. We learn religion from that revelation which God has vouchsafed to give us, but we have no metaphysical revelation that I know of. If a revelation is a making known any thing, it follows that to be known it must be understood, or it is no revelation. Or, as Dr. Whitby truly says, "What is truly a mystery, cannot be a revelation made by God; and to require any man to believe what we confess to be a mystery, is to require him to believe what God hath not revealed in his word." (Discourse V.) And believing thus, I certainly am among the number of those who think "the term *mystery* ought to be abolished as connected with Christianity," because the thing itself, as so connected, is abolished. I think, with Robert Robinson, that "if Paul when he first stood up in the syna-

gogue at Ephesus to teach Christianity, had begun his discourse by saying, 'Men of Ephesus, I am going to teach a religion which none of you can understand,' he would have insulted his hearers, disgraced himself, and misrepresented the religion of Jesus Christ."

The sense in which Paul uses the term *mystery* appears to be some counsel, decree or dispensation of God regarding his creatures, which had been hidden from them, but was now made known, that is, was no longer a mystery. The following passages from his Epistle to the Ephesians may serve as examples: Chap. i. 9, "Having *made known* to us the mystery of his will, according to his good pleasure which he hath purposed in himself," &c. Chap. ii. 3, "By revelation he *made known* to me the mystery, (as I wrote afore in a few words, whereby when ye read, *ye may understand my knowledge* in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is *now revealed* unto his holy apostles," &c. Again, vers. 8, 9, "Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men *see* what is the fellowship of the mystery, which from the beginning of the world hath been hid in God," &c. Chap. vi. 19, "Praying for me, that utterance may be given unto me, that I may open my mouth boldly to *make known* the mystery of the gospel." Here Paul evidently speaks (and in many other passages of similar import) of the revelation which it pleased God to make of his mind and will, and which, until it was so made known, was "hid in him," but was now revealed by the mission of Christ to all men. The knowledge of this mystery had been imparted to Paul, and he tells the Ephesians that whatever he knew they might also know. The mystery was at an end. The appearance of our Saviour, his declaration of the new covenant, his resurrection, and the preaching of the apostles, had dispersed the previous darkness and called all the sons of men to the enjoyment of light and liberty. In the religion of the New Testament I can find nothing mysterious. True it is that men have invented doctrines and passed them off for parts of Chris-

tianity, which are sufficiently so. They have also invented terms in which to describe them. I remember reading a Calvinistic writer who made it out very clearly that the Deity would have been reduced to a dilemma, but for the satisfaction which he received by the death of Christ. Now with all these inventions, and with the jargon and slang by which they are supported, I have nothing to do. If I am censured because I don't believe in such "scriptural" mysteries, my answer is, "Prove that they are scriptural, and when you have done that, blame, but not before."

If "mysteriousness does not" (according to your correspondent) "afford a substantial argument against the truth of any doctrine which involves no absolute contradiction," it is certainly very strong *prima facie* evidence against its truth, if he means to apply his remark to revelation, since the object of revelation, as we have seen, was not to perpetuate but to abolish mystery.

A NONCONFORMIST.

Critical Synopsis of the Monthly Repository for February, 1825.

EXTRACT FROM REVUE ENCYCLOPÉDIQUE. Choice. The North-American Review recommends this publication as the most valuable, for Americans, of foreign journals.

Lord Bolingbroke on the N. W. Passage. I know not how Captain Parry "has dashed Lord Bolingbroke's eloquence to pieces." Has the passage in question yet been actually navigated? Are not his Lordship's discouraging representations, to all practical purposes, still true?

The "Faith of the Heart." Mr. Worsley's illustrations of this essay are quite commendable. May I not add, that one reason why examples of shining virtue are so often united to revolting systems of belief, is the following? The very act of admitting absurd and repulsive doctrines implies a previous *humility* of heart, which is the basis also of a thousand virtues. Thus the excellencies of character which we admire in so many Calvinists, flow not necessarily forth, as they wrongly imagine, from the peculiarities of their creed, but are often

derived from a source which God Almighty himself planted before a single proposition of Calvin addressed itself to their minds.

Another distinction on this subject must be attended to, which I think is rarely observed with accuracy. It will be seen in the preceding remarks that I do not deny great excellence of character to be *sometimes* the result of Calvinistic doctrinal peculiarities. The question is, are such doctrines therefore necessarily true and scriptural? In other words, are the moral effects of any opinion, in individual cases, an exact criterion of its truth? I maintain that they are not. Let us take for instance the doctrine of *election*. Convince a man that the omniscient, all-wise, adorable and glorious God has from past eternity sent forward his awful regards, and selected *him* from among millions of his fellow-beings who are doomed to perish, while *he* is destined to an eternity of inconceivable felicity—and pray what is to be expected as the natural effect of such a conviction on a mind of any purity or sensibility? Clearly, to awaken the most profound gratitude to God, a mysterious reverence for one's self, and a determinedness to act up to the lofty destination which has thus been the eternal and special care of heaven. Now that some minds have been affected in this manner, is no more a testimony in favour of the doctrine of election, than the good behaviour of my child for a day, in consequence of his nurse's promise that he shall go to court to-morrow and be presented to the King of England by the King's desire, is a proof of the nurse's veracity. Until this consideration occurred to me, I have not seldom been staggered and perplexed by the undeniable difference which is very frequently witnessed between the depth of Unitarian and Calvinistic piety. I could not but feel convinced that our opinions were essentially and incontrovertibly true; and yet, I would ask myself, and it was pushed home upon me also by orthodox friends, Why do not these opinions, which are freest from error, exert, in all cases, the most positive and lasting good effects? And then, some instance among our mutual acquaintances would be adduced, to give point and force to the argument.

Such instances, I doubt not, are within the cognizance of most of my readers, of individuals who are really transformed by Calvinistic notions into perfect, happy beings—whose tempers can never be ruffled—and who preserve, amidst the trivial duties of life, a certain elevated and mysterious sanctity, to which we poor Arminian strugglers after “sincere though imperfect obedience” cannot for our lives attain.

Such were my difficulties (for I am now rehearsing my Unitarian “experiences”) until I began to question the maxim, to which I had hitherto yielded a tacit and undoubting assent, that *it is speculative truth alone which in every particular instance is productive of the most valuable effects.* The child who is told that the bears shall come and eat him up, behaves himself delightfully for an hour or two—no angel is so fascinating, so sweet, so obedient. But will the bears therefore in very deed come and eat him up, even if he sets the whole house into an uproar? The Roman Catholic girl is often perhaps an astonishing pattern of the most perfect religious and moral propriety. But can the Confessional and the Purgatory, which haunt her imagination by day and by night, and thus become to her the efficacious substitutes, or at least the powerful helps of the nicest moral sense, *on that account* lay claim for their origin *to truth, to scripture, and to righteousness?* Henceforth, then, let me not be told, that the superior sanctity of life which may in a few instances be attained under Calvinistic preaching, are necessarily demonstrations that that preaching is founded on the Bible.

And yet I am not going to be so loose and latitudinarian as to leave the matter here. I pray not to be misunderstood. I would still maintain, that notwithstanding these occasional individual instances to the contrary, **THE TRUTH**, whatever it may be, must, on the whole, and, to use a vulgar expression, in the long run, be most entirely productive of virtue and happiness to mankind. My child’s nurse shall never promise him a delusive interview with the King of England, she shall never threaten him with being devoured by the bears, although every other possible expe-

dient should fail to coax or to intimidate him into temporary regularity. Because, I am convinced that other maxims of education and moral government, if resolutely persevered in, will most successfully conduce to his ultimate virtue and felicity. And thus, even though I had never witnessed or heard of a single instance of the mischievous effects of Calvinism; though I had never seen it most cruelly hardening the heart against some of the sweetest charities of life; though I had never known it to inflate its possessor with the most intolerable spiritual pride, nor excuse and sanctify in his eye the indulgence of the worst passions; though I were not at all aware that it had ever driven a single wretched being into the utter madness of desperation, nor hurried forward others into the practical excesses of Antinomian presumption, nor benumbed the large and uninitiated portion of many a Christian congregation into a hopeless indifference, or a reckless and indefinite expectation of some future period of personal repentance; yet, as long as I perceived so many arguments from Scripture, from analogy with the known character of God, and from abstract reasoning, to preponderate in favour of speculative Unitarianism, I would still repose my entire confidence in that system; I would believe that its general and ultimate tendencies would be most salutary; that its influences would carry human nature to as high a degree of moral and religious excellence as the whole of human nature can bear; and that a time would sooner or later arrive, when the perfection of virtue and happiness shall be the invariable result of inculcating the perfection of **TRUTH**.

Religious newspapers, which appear to be a novel matter to Mr. Worsley’s experience, are extremely abundant in America. I had thought that we must have followed England in this, as we have in so many other good things.

Archdeacon Paley’s Creed. I happened to be present at the original delivery of the Memoir of Mr. Chase here alluded to, as it assumed the form of a funeral address. I could not but be struck with the inconsistency into which the rites of the speaker’s own church betrayed him,

with respect to some of the sentiments quoted by your correspondent. Immediately preceding the address, the xvth chap. of 1 Cor. had, as is usual, been read. We were there told, that as by man came death, so also by man came the resurrection of the dead—and that a time would come when Christ would put down all rule and all authority and power. After this, I could not but blush from a mingled feeling of pity and triumph, when the orator spoke of Mr. Chase as having been “thankful for being preserved from what he considered the *melancholy error* of the respectable university wherein he received his education.”

Dr. Evans on General Baptists. I regret that this pleasing correspondent should, on such slender grounds, have hazarded the assertion, that Dr. Gale was a Trinitarian.

He speaks of Southey. I have always been under the impression that the Poet Laureate himself was, in the outset of his career, a flaming Unitarian.

Dr. Fordyce's Stumbling at the Marriage Service. It seems to have been pretty resolute and deliberate “stumbling.” *Plunging* were the better word.

Mr. Cogan on the Greek Article. What Mr. Cogan denominates a *circumstance of difference*, would, I fear, by a Trinitarian, be called, a *begging of the question*. For my own part, however, I am satisfied with his positions.

Mr. Taylor on Evangelical Declaration of War. But is there any danger of success on the part of these evangelicals? At all events, I dislike the vindictive spirit of Mr. Taylor's communication. Surely, that gentleman and his friends would not, on second thoughts, withhold the donations he mentions from the beneficiaries who now receive them, even though they should concur in the foul project in question, of which they yet are probably entirely innocent.

Dr. J. P. Smith's Reply to Mr. Gibson. Two technical terms, Justification and Sanctification,* which ori-

ginally referred to certain obligations and ceremonials of the Jewish law, have been seized upon by some imaginative and generalizing readers of the Bible, and erected into magnificent, imposing abstractions, involving and confounding all our ideas of universal morality.

The only occasion on which these terms need ever be used, except perhaps figuratively, and by way of point or illustration, is, when an opponent is contending for the superior authority of the Mosaic law over that general sense of moral propriety and rectitude which God has implanted in the universal heart of man, and which Christ and his apostles vindicated against the prejudiced advocates of the declining Mosaic religion.*

Can we be considered as righteous or *justified* before God without submitting to all the restrictions of the levitic ceremonial? Can we be regarded as holy in the sight of man, or *sanctified*, without undergoing the same burdensome process? Yes, maintain Christ and St. Paul; the internal force of moral character alone, (which, to be sure, is the gift of God, and may still further be assisted by the influences of his spirit,) may effect these purposes; and Jews and Gentiles are in this respect on the same footing.

In consequence of more or less directly inculcating this blessed and inestimable doctrine, Jesus resigned his life, and thus became OUR SACRIFICE.

Entertaining, as I do, what Dr.

course, when asked how he had been impressed, half-seriously and half-jokingly reply, “Bless me, if I have understood one word of it except Justification and Sanctification.” Poor fellow! the last words he could probably have understood were these. But having heard them rung into his ears from his infancy, he had no doubt that he had as clear conceptions of them as of any rope in his ship.

The late excellent Mr. Thacher, author of the discourse on the Unity of God, once told me, that he found *δικαιοσύνη* the most difficult word in the New Testament to understand.

* I apprehend the most candid reader of the Quarterly Review must acknowledge the account given of Justification in the article on Mr. Belsham's late work to be unsatisfactory in the extreme.

* I remember once hearing a sailor, after sitting with no little patience under the preaching of a most profound dis-

Smith will undoubtedly regard these low and unworthy views of the subject, but which, I can assure him, are, in all their legitimate consequences, connexions and relations, as precious to me and the world as his more complicated and metaphysical refinements are to him, I will not attempt to describe how unsatisfying to my mind is the long array of definitions, distinctions and modifications, with which he has answered the simple queries of Mr. Gibson.

After the foregoing exposure of my general views, it would of course be irrelevant to enter into a detailed examination of those of Dr. Smith. For since we both set out from totally different interpretations and uses of scriptural language, we might discuss the subject for ever without approaching any nearer together. I would be indulged, however, in a few desultory remarks, just to shew into what strange dilemmas Dr. S. is liable to fall, when he strains the local language of scripture into some mysterious and transcendental system, which he would adopt over and above a plain code of Christian and sublunary ethics.

In one place he seems to speak of Sanctification as if it originated from the human subject, (p. 78, top of col. 2,) and in another as if it were a work of divine power and goodness.

His account of the defects of Sanctification in the true Christian, represents them as no defects at all. For, according to him, a state of sanctification is "a holy sensibility and justness of feeling, by virtue of which it detests all sin, and loves and pursues all holiness." But exactly such a state, it seems according to him, the true Christian preserves in the midst of his *defects* of sanctification, since they are all the time "felt, lamented and opposed, in sincerity and with constancy." This is a plain proof that the Doctor has no sort of clear idea at all of what he is after in that dim and mystic figment of Sanctification at which he strains. In attempting to guard his system from inconsistency, he runs against the bigger rock of absurdity. It never would have done for him to allow that defects of Sanctification were *real* defects, because he had before maintained that Justification and Sanctification are for ever inseparable, and if the latter

were defective, the former must be so too, which he cannot admit to be the case in *any degree* with the "true Christian." Yet that there is something *like* defects of sanctification in Christians, was too notorious for him to deny. He had no other way to get rid of them than by an explanation which, as we have seen above, actually denied the very thing he was explaining.

Dr. Smith's subsequent attempt to explain the sins of the saints in a philosophical way, is clumsy, invidious, and, I must say, somewhat ridiculous. I want to know why the circumstances which he enumerates with such analytical skill and exactness as causing true Christians to sin, may not explain the sins also of a great majority of mankind. I will ever maintain that Unitarian wickedness is as good a thing in itself as Calvinistic wickedness. Why, this is a pretty daring attempt, truly, thus to embalm the defects of his sect, and to contend that they even SIN from better motives than other people! If we allow this, we shall give up the only common ground on which we stand with our adversaries. Long has our comfort and defence been, that *they* are sometimes human as well as ourselves. But here their very transgressions are consecrated, and etherialized into something less offensive than ours. Never was such intolerable pride and vanity. Never was a more dangerous maxim advanced. It is the basis of a fifth monarchy. Lamenting Antinomian extravagancies too in almost the same breath! But I will let the reader into the secret of this outrage upon theological decency. The consistency of Dr. Smith's system would have been violated without it. His great and favourite maxim is, that Justification always keeps pace with Sanctification. But, as he says, there are no "*degrees*" in Justification. It is either every thing or nothing. "It either is or is not." Now, if you allow Sanctification to be essentially corrupted in any manner, Justification goes too, and Dr. Smith's system goes with it. Hence it is, that he is so anxious to maintain a *better way* of sinning among the elect—one that is not quite so wicked as other people's—one, in short, which, however unsanctified it may be, shall still be consistent with

"Sanctification"! Is this the man who wonders that Unitarians should be ignorant of so very plain and clear a doctrine? And, after all, will the reader believe that our invidious casuist knows not how to dispose of those "dreadful falls" which sometimes happen to "true Christians;" thus leaving the whole subject in the same darkness, from which he originally set out to clear it!

But what little note have we here? Is it possible that this was penned by a pretender to candour? While writing the word THIEVES against certain trustees, and presumptuously excluding them from the kingdom of God, did not the word REVILERS stare him in the face out of the same passage whence he borrowed the other? Might not the expression *rapacious men*, also, in the same passage, suggest a certain description of persons, who, for the sake of getting the controul of a few unsteeped buildings, would introduce maxims that must exclude the wholesome principle of PRESCRIPTION, arrest the gentle progress of improvement, re-establish idolatry at Rome, and the mass at London, and upturn society from its lowest foundations?

To return to the text. Have we not something like an Arminian concession in this writer's view of the atonement, which, he says, was made, *not to purchase* the Father's grace, but as a *fruit and effect* of that grace? Surely controversy has its uses, when it thus drives the Calvinist from one position to another, until the obnoxious peculiarities of his religion are cleared away from the field. Precisely the same process is going on in America.

The extracts from Dr. Ryland exhibit the same great delusion, the same self-complacent infatuation which so many Calvinistic writers, from the Genevan downward, display, in attempting to answer objections against their doctrines. They protest against certain consequences being drawn from their dogmas, they maintain that their views are true, *saving and excepting* your objections, and then they think the business is done. Still the consequences must and will be drawn, the objections are still in force. I never can think that Calvinism will be very extensively or permanently popular in the world. There is, in a

majority of mankind, a vein of practical good sense, an obstinate anti-metaphysical tendency, which must resist its doctrines and influences. Indeed, I fear there is scarcely metaphysics enough going, to endure even the *refutation* of them. I am aware that Dr. Smith will call this practical good sense nothing but *native corruption*, and here, therefore, we must part from each other.

Mr. Baker's Defence of Ordination Services, I think, successful.

Jesus the Son of God. What is the worth of speculations on the mere physical constitution of Christ, compared with those everlasting moral and spiritual principles and sentiments which he enforced and died for, and which are essential to the true health of the soul?

Dr. Jones's further Proofs respecting Josephus. I like St. Paul's and St. Peter's Christianity better than Josephus's.

On Anti-Supernaturalism. The alternative maintained by this writer, is not, I apprehend, so extreme as he states it to be. The Anti-Supernaturalist, as I candidly imagine, does not necessarily suppose that the divine mission of Jesus was a "pretence." He regards the language of Jesus and his apostles as sincere and expressive, in the main, of truth and facts;—only, when reduced to the scale of modern, occidental, philosophical precision, it means, he thinks, much more than they intended it to mean.

Professor Lee, Dr. Henderson and Mr. Bellamy. It would seem incredible that any man should think of controverting Dr. Henderson's critical maxim here quoted, with the glaring expression in it before him, "*where the same sense remains.*"

I admire Mr. Bellamy's management of the word *messenger* for *angel*. I demur at his treatment of Gen. ii. 21, 22. I am incredulous about your lively correspondent's explanation of the clause, *as one of us*, in Gen. iii. 22. I beg you to print your German a little more correctly.

As respects Mr. Bellamy, his vibrating reputation is yet to swing back again, and settle at its proper point. He, like Dr. Jones, is to receive the thanks of the coming generation, for pouring much golden light on the Scriptures, while the *outré*

of both (if I may manufacture a French word) are to be pardoned and dismissed by the candid and discriminating student.

Review. Art. 1. *Wellbeloved's Letters to Wrangham*. The compiler of that fascinating little volume, *The Literary Souvenir* for 1825, had applied to Archdeacon Wrangham for some contributions to it. The dignitary, in addition to translations of six of Petrarch's Sonnets, sent him the following production of his own pen. Little was I aware of the full force of the expression I have marked with italics, until I had read the Review before me.

"Soiled, but with no inglorious dust, by
tomes,
Beseeching well the Churchman to explore,
Of venerable Fathers, 'mid whose lore
From proof to proof, the eye enraptur'd
roams,
Or crimson'd with the blood that spouts
its foams
Where the frock'd gladiators rave and
roar—
How shall I my unworthy hand fling o'er
The gentle lyre, or crop the Muse's
blooms?
Ill may the fingers, by polemic thorn
Festered, essay the magic shell to sweep,
Or (all unused) the glitt'ring wreath en-
twine;
Yet will I, at thy bidding, brave the
scorn
Of mightier bards, and climb proud Del-
phi's steep,
And lay my chaplet in lov'd Phoebus'
shrine."

Mr. Wellbeloved's view of the opinions of the Ante-nicene fathers on the Trinity has been very learnedly maintained by Professor Stewart, of our country, in a controversy with Dr. Miller, on "the eternal generation of the Son of God." Mr. Stewart, although an orthodox professor at Andover, thinks there was no Son of God until Jesus was born of Mary, but that there existed a triune "distinction" in the Deity from all eternity! Employing terms of the greatest tenderness and respect, these two gentlemen mutually charge each other with the crime of Arianism.

Art. 2. *My Children's Diary*. The remark of the Reviewer on this book might be extended very generally. Most books are duller in the beginning than in the middle, with the ex-

ception of such as are prepared with a kind of professional and practised skill. I usually find the third quarter of a book the most on fire with the subject, and therefore plod patiently through the preceding portions.

Art. 3. *Carpenter's York-Street Sermon*. One would like to hear more about this York-Street Chapel. Have there been more than some vague allusions to its constitution, &c., in the Repository?

Art. 4, &c. *Wright's Tracts*. Well reviewed.

American Publications. Mr. Thacher's Sermon on the Unity of God, though first printed in Liverpool, might have been enumerated in the opening note.

If I am not mistaken, "Hints to Unitarians" were written by Rev. Mr. Dewey, of New-Bedford, instead of Professor Norton.

Are we to understand from the allusion here made to Raminohun Roy, in connexion with Dr. Channing and Mr. Adam, that the first-named individual considers Jesus as more than a man?

The mention of the Christian Examiner induces me to give my humble testimony to its character. There is probably no other work of its kind extant. It is remarkable for fearlessly encountering, in this volatile age, the discussion of the most trite subjects on general religion and morality. It brings, however, to the task, a happy splendour of illustration, a style unrivalled for its classical purity, a beautiful exactness and fulness of method, and an original vein of thinking. This department of it will very richly repay and delight those readers who are willing, for their own improvement, to make merely a beginning, impulsive effort, sure afterwards to be conducted along by a spontaneous excitement. But in its learned, able and interesting discussions of the leading controversial, moral and miscellaneous topics of the day, (including, of course, the Review department,) even its first-sight attractions will yield to none.

Poetry. A vivid spirit glows in these five little pieces, which exhibit also an excellent talent at English versification. They shall all go into our "Poetry of the Monthly Repository."

Obituary. It is to be hoped that Thomas Green, Esq., of Ipswich, has left many MSS. in a condition for publication.

INTELLIGENCE. Evangelical Declaration of War. Should any thing like a hostile movement appear to be in good earnest making against the Unitarian chapels, all that the denomination have to do, is simply to bring a bill before Parliament, for a statute confirming them in their present privileges. I presume there will be no fear with regard to the course upon this subject, which that enlightened body would immediately and almost unanimously take. Else, what may become of the Parliament itself?

Receipts of Religious Societies. Unitarian Societies appear to be beneath the mention of the Missionary Register.

List of Joint-Stock Companies. My remarks on the March number of the Repository were written and transmitted before I had read the February number, which was temporarily mislaid. Had I seen the Editor's apology for inserting this List, some animadversions made upon the continuation of it in the number for March might have been suppressed.

Let us not too severely condemn the disposition towards this mode of investing money. It is unfair to compare it with the South-Sea mania of a century since. The situation of the country is different from what it then was, a prodigious developement of resources, relations and avenues for the employment of money has taken place since that period. The idle capital of the country is vastly greater. The projects now brought forward are generally of a practical nature and of domestic locality. And what is more to the point, instead of being directed towards one grand distant visionary scheme, capital is proposed to be divided into five or six hundred different little channels, which will in general be as likely to realize something, as if the same amount were exposed to the common risks of trade, or the ordinary methods of inactive investment.

SIR,

I PERCEIVE that in my last (p. 85) I have inconsiderately drawn an erroneous inference from T. F. B.'s

rendering of a passage quoted from Herodotus, which I wish to acknowledge, in justice both to your ingenious correspondent and to myself.

Your American critic has now a second time turned my attention to the *canon* respecting the Greek article. My view of the subject may be *briefly* expressed as follows: The canon relates to two or more nouns denoting attributes of one and the same subject. But God and our Lord Jesus Christ are perpetually distinguished from each other. *Κυριος Ιησους Χριστος* is used again and again for the Lord Jesus Christ when the word *Θεος* precedes; and when *δ Θεος* precedes, it will be found that the article was required by the usage of the Greek language. These circumstances form a clear line of distinction between those cases in which the canon holds good, and those to which certain Trinitarian divines have wished to apply it.

E. COGAN.

SIR,
BENGELIUS, who, in his edition of the New Testament, has annexed a very able defence of the genuineness of 1 John v. 7, says, that in the second century a secret system of theology was received into the Christian Church, which required the text of the three heavenly witnesses to be withdrawn from the copies used by the public. "*Hæc (Disciplina Arcani) sæculo II est introducta: hæc jam tum multos, ut apparet, induxit, ut initio a codicibus publicæ duntaxat lectioni destinatis, dictum removeretur*" in loco, § xxv. The *Disciplina Arcani* meant, was the doctrine of the Trinity; and the same learned critic quotes the following words of *Cassiodorus*: *Exercit. ad Baron. xvi. n. 43, Non est ignorandum in tradendo mysterio Trinitatis summopere cavisse veteres, ne apud Paganos aut Christianos, adhuc informos, de tanti arcani ratione temere verba facerent: that is, "We ought not to be ignorant that in communicating the mystery of the Trinity, the ancients were exceedingly cautious, lest they should unadvisedly lay open the grounds of so great a secret before Pagans or Christians as yet weak in the faith."*

Even so early as the fourth century, a belief in the Trinity was required of every convert who, on being bap-

tized, became a member of the orthodox church. But this confession was required of him not in public, but before the initiated; and Chrysostom, in his Homily on 1 Cor. xv. 29, declines insisting on this part of the creed, avowedly because he was addressing the *uninitiated*. His words, as translated by Bengelius, are the following: "Aperte dicere non audeo, propter eos qui non sunt initiati: dicam autem tecte." The persons to be baptized underwent a severe discipline of forty days, before the creed was administered unto them. This is attested by Jerome to Pammachius. His words are, Consuetudo apud nos hujusmodi est, ut his qui baptizandi sunt, per xl dies publice tradamus sanctam et adorandam Trinitatem. Nor were the *catechumens* allowed to be spectators of the ceremony, but were previously dismissed. The priest then gave orders that the door should be bolted: "Ostia, Ostia, prudenter obdamus." Then immediately the Creed was read. I will add here the words of Gregory Nazianzen, as translated by Dr. Burgess: "Above all subjects there is the greatest danger in treating of the doctrine of the blessed Trinity, lest they who have the office of public instruction, while they are anxious to avoid the language of Polytheism, should appear to acknowledge only one person, representing the Father, the Son and the Holy Ghost to be one and the same person, and their names empty distinctions; or, on the contrary, so discriminate the three persons as to make them three Gods;" that is, lest they should become *Unitarians*, who maintained the unity of God, or Polytheists, believing in three distinct Gods. This passage is very important: but its import cannot be fully comprehended without some knowledge of the controversy which then divided the Christian Church.

Sabellius, Bishop of Pentapolis, in Libya, interpreted the text of the three heavenly witnesses precisely in the sense which the Apostle gave to it. For this nothing was necessary but to understand the term *Logos* in the sense understood by John, namely, the attributes of God *personified* and invested in the man Jesus, to prove his divine mission from the Father; and sometimes, as in the disputed

text, applied to Jesus, to designate him in his *official capacity*. Taken in this view, the Father, the *Logos* and the Holy Spirit, are but three different names, expressing three different relations of one and the same Being. Sabellius, then, like Praxeas before him, and like Marcellus, Paul, of Samosata, and Photinus who succeeded, was strictly an *Unitarian*. Now, reader, mark the injustice which the orthodox, his mortal enemies, have done to this learned and honest man. While the *Logos*, as understood by Sabellius, was only a personification, or an ideal being, the Son of God, endued with the *Logos*, was a *real* being; but in order to stigmatize him as *heretical* and absurd, they substituted in his creed, which was grounded on the disputed verse, *the Son for the Logos*; and thus they represent him as believing "the Father, the Son and the Holy Ghost to be one and the same person, and their names empty distinctions." Nor were they satisfied with imputing this absurdity to him. If the Father and the Son were the same person, the former must have experienced the sufferings and death which the Son is known to have undergone; and hence the orthodox called Sabellius and Praxeas *Patrispassions*, which is an evident calumny.

In the time of *Tertullian*, the majority of Christians were believers in the Divine Unity. This very writer calls them, *major pars credentium*. The adoption of the Trinity was confined to the learned only; and their attempts to impose it on the unlearned, met the most decided opposition. Common sense instructed and emboldened the people to charge their blind guides with idolatry, as making three instead of one God. *Duos et tres jam jactitant a nobis prædicari, se vero unius Dei cultores presumunt*. Tertul. p. 502.

My object, in the next place, is to shew that the famous *Nicene Creed* is founded on the suppression of the controverted text, and enforces the orthodox interpretation of it, which was originally intended against the Unitarians, in opposition to the followers of Arius. This will appear from the disputes which more immediately called forth the Nicene Creed—from the Creed itself; and finally

from a counter creed soon after published at Antioch by the Arian Bishops.

Alexander, Bishop of Alexandria, on one occasion assembled his Presbyters or clergy, and proposed to have their opinion on a certain verse, not named, concerning the Trinity; at the same time giving it as his own opinion that there is an unity in the three persons, φιλομνηστερον περι τῆς ἁγίας Τριάδος, εν Τριάδι μοναδα εἶναι φιλοσεφῶν, θεολογικῶν. Here it is necessary to remark, that Τριάς in Greek is not the same with the Latin *Trinitas*: because the former means only the number three, or a whole consisting of three parts; whereas the latter is an abbreviation of *trinitus*, three in one. Hence it was necessary for Alexander, who spoke Greek, in teaching the Trinity, to say, εν Τριάδι μοναδα εἶναι. It is evident that the Greek *triad* was applicable to the number three of any kind: and Clement, of Alexandria, actually expresses by it, *faith*, *hope* and *charity*. Theophilus, of Antioch, applies the same numeral to God, to his Word, and to his Wisdom, or his Holy Spirit. Dr. Priestley and other learned men, who did not observe the above distinction, assert that Theophilus is the first who has used the term *Trinity*. But this is a mistake: that writer only gives a connumeration of God with his attributes, which he calls his Word and his Wisdom, without intending to assert their unity.

Now, looking on the bare assertion of Alexander, that εν τῇ Τριάδι μοναδα εἶναι, I should not hesitate to say that he alluded to the text of the three heavenly witnesses, the *Triad* meaning the Father, Word and Holy Spirit, and the *Monad*, the clause which says, "And these three are one." In saying this, I rest not on mere presumption; but have evidence sufficient for it. Arius was one of his Presbyters and in the number of his hearers: and when he heard his bishop saying, that there was an unity in the three persons, he instantly concluded that he was introducing *Sabellianism* into the church. How this was, appears from what I have said above. Sabellius, like every other competent Unitarian, considered the Logos and the Holy Spirit as but emanations of the Father personified, and all three form-

ing one Being under three different names.

The alarm which Arius took on this occasion, and the violent opposition which he gave to his bishop, demonstrate that hitherto no one, at least in the Greek Church, however great his authority, dared publicly to avow the doctrine of the Trinity, or the doctrine of three persons in one godhead. This is a remarkable fact, to which I invite the attention of my readers. It places in the clearest light the prevalence of Unitarianism even so late as the beginning of the fourth century, though the heads of the churches had long used all their arts and influence to put it down.

The flame of controversy, which thus broke out at Alexandria, soon spread through all the churches in Egypt and the other provinces. Constantine was now on the throne, endeavouring most earnestly to heal the cruel wounds inflicted on Christianity by the late persecution, and to provide by every means for its future peace and final prosperity. On hearing of the quarrel, he writes a letter, recommending a reconciliation, jointly addressed to Alexander and Arius. The letter begins thus: "I hear that the controversy originated in a certain passage of our law, which you, Alexander, proposed to your clergy, and concerning which you solicited their opinion," &c. Here the evidence for my assertion becomes more definite. From the Emperor's letter we learn that Alexander, having convoked his clergy, proposed to have their sentiments respecting a certain verse which connumerated the Father, the Word and the Holy Spirit, and which, as the Bishop thought, asserted their unity. Constantine does not specify the verse, but describes it as a "certain passage in our law," that is, in the law of the Christians or in the Christian Scriptures. He evidently thought it not safe to give a more specific designation of it; and he blames both the parties for bringing so dangerous a discussion before the public, adding, that it ought to be withheld by all means from the knowledge of popular assemblies, and confined in the sacred recesses of their own breasts: *Intra mentis nostræ penetralia continere debemus, nec eas facile in publicos*

effere conventus, nec auribus vulgi inconsulte committere. The emperor, with all his authority, failed in his benevolent wishes to unite the discordant parties. The Nicene Creed was the consequence: and I now proceed to the evidence which that Creed itself affords, that the whole controversy turned on the erased text, now supposed to be spurious.

Eusebius, of Caesarea, being a man of learning and of authority with the Emperor, had the honour of drawing up the creed which the assembly were to subscribe. It was literally thus: "We believe in one God, Father Almighty, the Creator of all things visible and invisible—in one Lord Jesus Christ, the Logos of God, God of God, Light of Light, Life of Life, only begotten Son, first born of every creature, born before all ages of God the Father, by whom all things were made; who for our salvation became flesh, and dwelt among men; who suffered and rose the third day; ascended to the Father, and is again about to return with glory, that he may judge the living and the dead—we believe also in one Holy Spirit, believing each of these to be and to subsist, the Father truly a Father, the Son truly a Son, the Holy Spirit truly a Holy Spirit; even as our Lord, when he commissioned his disciples to preach, said, 'Go and teach all nations, baptizing them in the name of the Father, of the Son and of the Holy Spirit.'"

This was the Creed which was first proposed: amendments were moved to it, and, unfortunately, carried by a great majority of the assembly. The adopted changes serve to shew, that the Creed, as first proposed, was drawn up with great liberality and with consummate art. The first observation to be made is, that the proposed Creed contains a connumeration of the three heavenly witnesses, exactly as they are laid down by John—the Father, the Logos or Word, and the Holy Spirit; and in this appear the adroitness and liberality of the framer. For by preserving *the Word*, and not *the Son*, the person called upon to subscribe, was left at liberty to annex to the second person the sense which the Apostle himself gives to it, namely, the attributes of God personified, and imparted to the man

Jesus. In this sense, to say that "he was God of God," is to say no more than what John writes in the beginning of his Gospel. The apostles, but more frequently Philo, speak of the Logos as begotten or created in the Divine mind, and as the instrument of creating all other things.

In this light they considered *the Son* as synonymous with the Logos, and speak of Christ under that name without any regard to his nature as a man. But when, in his Gospel, John speaks of him *as the Son of God*, he means Jesus simply as a man, acting and suffering like other men, though endued with the Logos of God, and consequently having a nature and existence infinitely remote from the nature and existence of God. From this view we might infer that Eusebius, the author of the Creed, was at heart, at this time at least, a *Sabellian*, that is, an *Unitarian*. At all events, he left the creed open for all Sabellians to subscribe it; and we find, in fact, that *Marcellus*, who was present in the Synod, and avowedly an Unitarian, did subscribe it. The close, indeed, is levelled against the Sabellians, who maintained the Father, the Word and the Holy Spirit to be but three different appellations of the same Being. "Believing each of these to be and to subsist, the Father truly a Father, the Son truly a Son, and the Holy Spirit truly a Holy Spirit." But the Sabellians might get over this by interpreting the Son as synonymous with the Logos, as stated above; or by following the Creed itself, which points to the words of our Lord at the end of Matthew, where the Father, the Son and the Holy Spirit are connumerated without implying an unity of essence: and it is but justice to Eusebius to notice, that he has not insisted on their unity, but confined himself to the spirit of our Lord's own words.

This was an ingenious artifice; but it was seen through and defeated. An amendment was proposed to substitute *the Son* for the Logos. This article was carried; and its adoption paved the way for the double nature of Christ as both God and man, and for the notion that, though one with the Father, he existed in person independently of the Father.

The Creed of Eusebius declined to

insist on the *miraculous birth* of Jesus as a necessary article of faith; nor has the high orthodox party proposed any amendment to supply the omission. This is a remarkable fact, which cannot be accounted for, but on the supposition, which I doubt not is the truth, that, at that early period, the Christian world in general were not yet prepared without abhorrence to regard a story so improbable and absurd in itself, so full of Heathenism, and so contrary to the tenour of the Christian Scriptures.

The immediate object of the Synod was to put to rest the controversy excited by Arius and his followers: yet the Creed of Eusebius is silent respecting it. This shews that the author was not in the number of the orthodox party, from whom the Arians had to expect no indulgence. Arius virtually denied the divinity of Christ, saying that he was not of the same substance with the Father, and that as he was begotten in time, there was a time when he did not exist. The omission in the proposed creed was supplied by an appendix, which condemned these and similar sentiments, and anathematized the author with his adherents from the Christian Church. Yet the orthodox party felt the utmost perplexity to give any colour of reason or consistency to the system which they opposed to the Arians. For if they asserted the divinity of the Son, and interpreted the clause, "And these three are one," as meaning one in essence, and yet maintained the Divine Unity, the distinctions of Father, Son and Holy Ghost were no other than *nominal*, and themselves real Unitarians. But if they asserted the divinity of the Son without asserting also his identity with the Father, they were thrown on the other horn of the dilemma, and liable to the charge of Polytheism. Of this we have a full proof in the example of Alexander, who, by asserting an unity in the three divine persons, incurred the immediate charge of Sabellianism. It is curious to see the adroitness with which they extricated themselves from this perplexing dilemma. They declined to affirm in express terms the unity of the Son with the Father; but invented a new epithet which, signifying an identity of essence, *implied* the unity which

they wished, but dared not, to affirm. The epithet thus invented is *ἑσσεως*, and carries a tacit intimation against the Arians that the clause of the seventh verse, "And these three are one," means one in *nature* or *essence*, and not, as the Arians maintained, one in *consent* or *design*.

In this great council the Arians were defeated, Arius himself, and some of his leading adherents, being banished. They again, however, soon became the ascendant party; and A. D. 341, ninety-seven bishops, who disclaiming to be followers of Arius, though professing his sentiments, because they had received them in regular succession from the apostles, met at Antioch, and drew up a long declaration of faith. This declaration, as far as it bears on the subject before me, is to this effect: Πιστεύομεν εἰς ἓνα Θεόν—εἰς ἓνα Κύριον Ἰησοῦν Χριστόν—εἰς τὸ Πνεῦμα τὸ ἅγιον—ὅς ἐστι τῇ μεν ὑπεστάσει τρία, τῇ δὲ συμφωνίᾳ ἓν, that is, "We believe in one God—in one Lord Jesus Christ—in the Holy Ghost—so that they are three in person, and one in consent."

Here we clearly recognize the text of the three heavenly witnesses, inserted in his Epistle by the hand of John. For this text consists of three parts, namely, three persons—three persons bearing testimony—and these three are *one*, that is, one in testimony or consent. This creed implies the same number of parts—three in person, one in consent, *συμφωνία*. But if they are one in consent, then each of the three must have borne some testimony, and the testimony meant is found expressed in the words of the Apostle. The *συμφωνία ἓν* of the Arians, is opposed to the *εἰς ἓν*, or the *ἑσσεως*, of the orthodox: and both are founded on the apostolic clause, "These three are one," and both intended as explanatory of it. If any doubt remain on this question, it must be removed by recurring to the state of the argument between Abbot Joachim and Thomas Aquinas. This was in the thirteenth century, when the verse was restored, and its genuineness not called in question. Joachim was an Arian, and thus argued: "As nothing more than unity of testimony and consent can be meant by *tres unum sunt*, in the eighth verse, nothing more than unity of testimony

and consent is meant in the seventh." This is the very argument which the ninety-seven bishops used at Antioch.

Let us now take a brief retrospect of what has been already disclosed. Bengelius writes that a secret doctrine was introduced into the Christian Church in the second century, which caused the text of the three heavenly witnesses to be excluded from the copies of the New Testament used by the public. The same doctrine, according to Casaubon, rendered the ancients extremely cautious in teaching the Trinity. They trusted it only to the *faithful*; but withheld it, or declined to insist upon it, before the *uninitiated*. Catechumens, and even *infirm* Christians, were not entrusted with the knowledge of it. It was submitted only to those who were to be baptized, before their admission as members of the church, and after they had undergone a severe trial of forty days. At that ceremony all strangers were dismissed, and the doors closed; then, and not till then, this great mystery was recited. These facts are stated on the authority of Chrysostom, Jerome, Gregory Nazianzen and others, and the learned men who produce their testimonies, were themselves Trinitarians.

These are strange things, and must be accounted for. Now, readers, look back to my preceding papers, and you will perceive that they naturally follow from the facts there developed. The Apostle wrote the verse against certain impostors, who denied the simple humanity and divine mission of Christ. In conformity to a maxim in the law of Moses, that three witnesses were sufficient evidence, John divides this evidence into three testimonies, each affirming one and the same thing. The first learned converts from among the Heathens, being themselves strongly biassed in favour of the divinity of our Saviour, became eager to introduce that doctrine as the means of reconciling the Pagan world to the gospel; and to answer this end, they had only to allege those whom John cites in proof of the divine mission of Jesus, as witnesses for his divinity, and even his union with the Father. But this perversion, though not violent, was so obvious, that the authors could not conceal it, without concealing the verse

itself: and this is the true origin of the secret doctrine, said by Bengelius to have been introduced into the Christian Church; and the real cause of the great precaution, which was necessary to prevent its being detected and exposed.

The manner in which Bede quotes the verse is a remarkable confirmation of this inference. He quotes it not in its proper place; but puts in the room of it an anathema upon those men against whom John wrote it. After transposing the text, he cites it but in part, omitting whatever seemed likely to bring the true meaning of the Apostle to light; and the only comment he makes upon it, is the creed which prevails to this day respecting the two-fold nature of Christ. The early Unitarians understood the text in its proper sense; and these the orthodox party persecuted with deadly hatred. They stigmatized them as heresiarchs, as if their sentiments were then new; ascribed to them, as they did to Sabellius, opinions which were false and ridiculous, but which in reality were erroneous inferences drawn and ascribed to them by their adversaries; and, finally, they suffered to perish, or caused to be destroyed, all the writings of the Unitarians; so that not a single work has been permitted to come down to future ages, whereby we might now be able to discover the real state of things.

But the orthodox, while they agreed to persecute those who differed from them, quarrelled among themselves respecting the verse; and the disputes ensuing became, in the hands of God, the means of preserving it for ages, and in the end of restoring the truth. Alexander, Bishop of Alexandria, and Arius, one of his clergy, were the first to make it the subject of public discussion. The flames of controversy, which thus broke out in Egypt, soon spread with the fury of a mighty conflagration through all the provinces of the Roman empire. Constantine interposes, and endeavours to put them out, but in vain. He calls the text on which the Trinity was founded, "a certain passage of our law," without venturing to specify it more particularly. He reproves Alexander for his temerity in bringing the discussion before the world, and says that it ought to be

buried in the sacred recesses of their own bosoms. A general assembly of the clergy throughout Christendom was the consequence. Eusebius proposes a creed artfully drawn up, in which he commemorates the three heavenly witnesses, exactly as they are found in the text of John; but leaves the *unity* asserted in the last clause undefined; and thus lays it open not only for the Arian, but for the Unitarian, bishops, to subscribe it. But this creed was overruled, and a clause, with some other amendments, was introduced, which asserts the unity in the *Triad* to be unity of *essence*, and not unity of *consent*, as maintained by the followers of Arius. This, indeed, was not affirmed in express terms; but a new term was invented (*ὁμοουσιον*, *identity of essence*) that implies or inculcates this sense, merely to avoid, in the eyes of the world, running into Polytheism on one hand, or into Sabellianism on the other. The Arians, now defeated, again became triumphant, and soon after published a creed at Antioch, by which the Nicene was laid aside, and an unity of consent was substituted in the room of unity of essence, as the true meaning of the apostle. These great events took place from the beginning to the middle of the fourth century, about two hundred and fifty years after the death of John.

From this short view, these three conclusions necessarily follow: First, that the text of the three heavenly witnesses was known in an early age to all the learned among the Christians, who had the best copies of the New Testament, and probably the very autograph of the Apostle John, in their possession.—Secondly, that this text was taken away by the advocates of the divinity of Christ; because it sets aside that doctrine, and asserts his simple humanity.—Thirdly, that to supply the place of the verse thus suppressed, a creed asserting his divinity and equality with the Father, was formed and administered to the Christians at large, with all the solemnity of a sacrament, as the only means of securing and perpetuating the triumphs of the orthodox faith.

BEN DAVID.

SIR, March 16, 1826.

IN the Monthly Repository for January last (pp. 29—32) is a letter from the Rev. William Adam, of Calcutta, (without date,) to the Rev. James Yates, of Birmingham, in answer to one from the latter to Mr. Adam, dated Jan. 8, 1825, by which it appears that the ground whereon to build the Unitarian Chapel and its appendages at Calcutta was bought; but that Mr. Adam had not at the time of his writing received either the means or authority for beginning the erection of the Chapel, or indeed of any plan having been forwarded to him. Considering the vast importance of the object contemplated—no less than a *hope* of conferring the greatest of possible blessings on (eventually) myriads of our fellow-creatures, I trust it will be deemed a pardonable impatience the anxious wish of learning, through the medium of your valuable Monthly Repository, Sir, that the necessary instructions, &c., have ere this been sent over to Mr. Adam, and that a beginning of the erection of the Chapel, &c., has been made, and is proceeding with all possible expedition, whilst deriving the incalculably great benefit of the personal aid of two such advocates to the Unitarian cause, as Rammohun Roy and Mr. Adam; reflecting, though it be a painful reflection, that the possession of these “treasures is but in earthen vessels,” which should stimulate to the most prompt exertions for accelerating the necessary means whilst blessed with such advantages, the which is so singularly striking as to admit (I trust without presumption) a belief of their being agents raised up by Heaven. How else can we view at this particular period the conversion of Mr. Adam from his long-confirmed belief in the doctrine of the Trinity to that of the sole Unity of God; and Rammohun Roy’s bursting forth from the depth of the grossest idolatry, which from his infancy he had been taught to revere, and which by the mere force of his own mighty mind he early learned to view with just abhorrence, and thence became an anxious searcher after divine truth, by which he was led to a close and critical examination of the Christian Scriptures after he had previously acquired a thorough knowledge of the

different languages necessary for elucidating the fullest evidence of their truth. A mind thus ardently bent on obtaining the pure revelations from heaven, and so perfectly free from prejudice and every religious bias of system and sectarian creed, and with abilities and strength of mind qualifying him for apprehending the subject of his investigation, and which for his *own* satisfaction and for benefiting his species, appears to have been the *sole* object of his arduous undertaking, sacrificing to its attainment the endearing ties of friendship, kindred and affection:—can the Christian public be justified in treating such a man with obloquy or neglect merely because the result of his patient, unbiassed examination of our Scriptures leads him to opinions, in some points, different from their own? Would it not be more consistent with a reverence for truth, the reading his works with due attention, and to consider whether such a character, so peculiarly novel, may not bespeak some high behest? At least, it ought to awaken a serious and candid perusal of his arguments in support of those opinions whereon he so decidedly grounds his *own faith*, as built on the fullest conviction of their being the doctrines of both the old and new dispensations, and which dispensations he feels no doubt in believing are revelations from heaven, thereby avowing himself a Christian.

Having but lately seen his (Rammohun Roy's) publication of "The Precepts of Jesus," and his "Appeals to the Christian Public," on the Rev. Dr. Marshman's censure of his compilation, and their controversy on the doctrines of revealed religion, in which the superiority of the compiler's scriptural knowledge over the Rev. Dr.'s studiously selected *little* but numerous texts of Scripture, and his systematic deductions therefrom, suggested to my imagination the following images, viz. that of the Rev. Dr. as a man of ingenuity and learning, long and sedulously occupied in close examination into, and picking from the eagle his small and minutest feathers, and with this *tiny* collection fancying himself possessed of the powers of that mighty bird, yet leaving to his opponent the eagle himself with his strong plumed pinions untouched, whereon he soars aloft to-

ward heaven, facing the blazing sun, casting thence a look of pity on the vain attempt to stop his progress or throw the shadow of a shade over his clear and luminous expositions.

That worthy and zealous advocate of Unitarianism at Madras, William Roberts's modest but anxious call for missionary aid from England, reminds me, as often as I think of him, of the request of the man in visionary appearance to Paul whilst at Troas (Acts xvi. 9): "There stood a man of Macedonia and prayed him, saying, Come over into Macedonia and help us." Is there no Paul among *our* ranks ready to go over unto Madras to uphold and strengthen the feeble hands of such a faithful and zealous disciple as William Roberts, and who by age and infirmity is rendered nearly incapable of longer sustaining alone his honourable station? Yet without a successor, in case of his decease or greater incapacity, the valuable fruits of his extraordinary labours would fall blighted to the ground.

UNITARIAN.

SIR,
MOST sincerely do I congratulate you and the public, on the liberality which the Inns of Court have displayed in abolishing the custom of requiring gentlemen, previously to being called to the Bar, to produce a certificate of their having partaken of the Lord's Supper according to the rites of the Church of England, and which has been taken notice of by your correspondent W. H., p. 39. Few, even among the youngest or the most enthusiastic of your readers, can hail this instance of the increasing liberality of the age with greater pleasure than I do; but while I rejoice at this omen of better times, I must not, as a Dissenter, forget that there is a barrier which the Legislature of my country has opposed to prevent persons having peculiar religious opinions from taking upon themselves certain offices of trust and confidence. The Test and Corporation Act still appears on our Statute Book as an existing law, and, as long as it remains unrepealed, should, I think, deter persons who entertain sentiments on religion different from those inculcated in the doctrines of the Church of En-

gland, from taking the Sacrament, as a means of obtaining any official situation. Far be it from me to entertain or to encourage in others a feeling of uncharitableness; I claim a brotherhood with all men. But is there no difference between being charitable and being lax in your opinions? I am charitable, because upon it depends my happiness, and the Christian religion tells me it is my duty. But I resign not, therefore, those opinions which I deem to be of importance; I sacrifice not them on the altar of worldly interest. I look upon the errors of others, whether in opinion or conduct, with an eye of charity, but I hold steadfastly those which to the best of my judgment I believe to be right, whatever be the consequence.

With some of the general observations of W. H. I agree, but there are others to which I should be very unwilling to give my assent. I agree with him in thinking that all Christian communities may adopt with equal propriety their own form of celebration, but I differ from him in opinion, that any sincere Christian can join any other denomination of the Christian community in their accustomed form of the administration of this rite. Does participating with a Calvinist, asks W. H., make me a disciple of Calvin, or with the Church of England, make me a Trinitarian? Certainly not. The participation in the Lord's Supper cannot alter my opinions. It cannot make me, who am an Unitarian, really a Trinitarian. But it may make the world think that my opinions on the subject are altered, and that I, who was an Unitarian, have become a Trinitarian, or that I am a hypocrite, and that, my opinions remaining the same, I have chosen to conform because conformity is my interest. I agree with W. H. in thinking that its requisites are brotherhood, benevolence and peace, and that it should make us disposed to embrace not only all Christians, but all men of every religion and of every country with the most heartfelt kindness. But I also think it should lead us to consider with the greatest seriousness, and to value to the utmost of their worth, the truths of that religion of which we thus make a public profession. "We have often had," says W. H., "to deplore the taunt and re-

viling manifested when gentlemen of true Dissenting principles and education have found it necessary, as a qualification for magisterial or other public duties, to submit to this test of Christianity." The questions that W. H. asks at the end of his letter shew that he does not disapprove of gentlemen taking this test of Christianity as a means of getting into office. Here W. H. and I must differ.

If Christianity be true, of which there can be no doubt, it not only must be most important to have a right understanding of its precepts and doctrines, but it must be most injurious to our characters and highly offensive to our Maker, that those precepts and doctrines should not have their utmost influence on our lives and conduct. Consequently, if Unitarianism be that which we consider to be, the true doctrine of the gospel, we should adhere to that belief though it may subject us to many inconveniences and be a bar to our entering upon offices which would afford us profit, and by which we fancy our sphere of usefulness might be extended. We should not by our conduct throw a discredit upon our religion, and give the world reason to believe that, though Unitarians from conviction in principle, we are no religionists, but at all times ready to abandon our faith, whenever it interferes with our interest.

Whether partaking of the Lord's Supper according to the rites of the Church of England does not imply even more than a tacit acknowledgement of the doctrine of the Trinity in Unity and Unity in Trinity, I will leave to any unprejudiced person to determine merely on referring to those parts of the Common Prayer Book relating to this subject.

Where do the gentlemen, whom W. H. sympathizes with, of true Dissenting principles and education, find the necessity of submitting to this test of Christianity (as he terms it) as a qualification for magisterial or other public duties? Does imperious necessity, which has no law, command them to take office? But if it does, is not an act passed every year to indemnify magistrates and other officers from the legal penalties of their discharging the duties of their station without qualifying? The same neces-

sity that W. H. would adduce as an excuse for these gentlemen, would equally be an excuse for any persons taking the Sacrament or signing the Thirty-nine Articles for the purpose of obtaining any official situation. I am not willing to enlarge on this subject myself, and endeavour to prove that this practice is wrong, but shall be content to refer to the writings of a man, whose character the more I contemplate the more I admire; whom, though unconnected with by any ties of relationship, I can only think of with sentiments of filial reverence and respect; who shed a lustre upon his own age, surpassed by none and equalled by few; who was not more distinguished for his virtues in private life than for his conscientious integrity in a public station; who, if he had chosen to sacrifice his conscientious scruples, might have enjoyed some of the highest honours in the Church—I mean the author of the Confessional, Archdeacon Blackburne. In his work I could find many passages to support my position, but the quotation is unnecessary. I refer with confidence to the name of the most venerable and excellent Lindsey, whose life may be the polar star to a Christian in the path of his duty. But, nay, to come more to our own circle, I could refer to a man of the present day and generation, whose spirit, like that of the immortal Locke, was too great for the University in which he had been educated, whose separation from the Church, whose total abandonment of its honours for conscientious motives, when they were almost within his reach, imparts to his name an honour which, though envied, cannot be diminished, and which even in him forms the highest object of our admiration.

These are instances of steady Christian conduct worthy of the apostolic age. May they influence the rising generation to come forward as the champions of a good cause, animated by the recollection that the race is not always to the swift, nor the battle to the strong, and by the hope of an inheritance incorruptible, undefiled, and that fadeth not away!

A LAYMAN.

Sacred Park, near Bristol,

March 17, 1826.

SIR,
YOUR Manchester correspondent, "A Friend to Free Inquiry," (p. 83,) has a fair claim to my explaining in what sense I used the epithet *evangelical*. Perhaps if I had substituted *apostolical*, it might have been more unexceptionable; but as I could not be so far misunderstood as to lead any to attribute to me the yet popular notions on the subject of the salvation by Christ, and guarded myself of what I think the most expressive term by the expression "*what I may be allowed to call evangelical*," I have no regret that I employed it.

It cannot be necessary for any of your readers, that I should refer the word to its origin, and say that it corresponds with *gospel* when used as an adnoun; or that I should remind them that the import of *gospel* (god's spel), and of *evangelium*, *εὐαγγέλιον*, is *glad tidings*: but my justification rests upon it. My sentiments have become increasingly *evangelical*, by my feeling more and more the immense importance and value of the gospel as the glad tidings of salvation, not only by conveying hopes full of immortality and rescuing from the darkness of the grave and shedding light on the way of duty, but also as a dispensation of divine love to sinful man, of mercy to pardon, and grace to help in time of need. I review what I wrote on these subjects fourteen or fifteen years ago, with a cheering persuasion that I have little or nothing to unsay; and, as it respects *doctrine*, little even to add: but it is also with a fulness of heart and comprehensiveness of view which I did not then experience. The same expressions appear to me to mean much more, to have a greater force, a more extensive applicability to the wants and weaknesses of the children of error, sin and death. I feel more as I think the apostles must have done, when I meditate on the inestimable blessings of the *gracious message*, the *glad tidings*, the *gospel* of peace and pardon and everlasting life. And I see more clearly and more fully the wisdom and the mercy of the appointment which set forth Christ Jesus as the mercy-seat, and caused it to be sprinkled with his own blood. And, partly indeed because I am less likely

to be misunderstood, but partly because I perceive more the vast comprehensiveness and importance of the grace of God by Christ, I can with more unreservedness of expression and of soul, declare that I glory in the cross of Christ.

My *opinions* on the subject are, I believe, on all points of moment, unchanged: but my *sentiments* (in which I include not only the *doctrines* but the associated *affections* of gratitude and love, of veneration and submission, of faith and hope, of contrition and consolation, the joyful anticipations those doctrines inspire of blessedness to man in this world and in another, the appreciation of the inestimable value of gospel blessings, and the desire to promote the extension of that knowledge which is life eternal) have, I trust, increasingly risen towards the only just standard, the spirit of the gospel, and of him in whom we have redemption through his blood, and the doctrines and representations of those who knew him on earth, and witnessed his humiliation and his triumphs, and who felt (not more than we should feel, for we alike share them) what is meant by "the fulness of the blessings of the gospel of Christ."

If the Manchester "friends" have not gone on in this course with me, they will smile at what they may deem enthusiasm or mysticism; but if they have, they will be satisfied with my meaning, if not with my use, of the epithet *evangelical*. L. C.

SIR,
PERMIT me to offer to your readers a few remarks on Mr. Jones' letter (p. 72) on Unbelievers joining Unitarian congregations. In the first place, I think the statements in that letter are exceedingly exaggerated, and likely to make a very unfair and unfavourable impression respecting us, on other Christians. "That Unbelievers not only join in our devotions, but take an active part in the management of the internal concerns of our churches," is, as far as I know, a matter of exceedingly rare occurrence. I have reason to believe that there is only one place of which this is at all true. Secondly, I wish Mr. Jones, and those who think along with him, would consider the remarks of your American

correspondent, (p. 79,) on Anti-Supernaturalists. I know that many, who have been charged with being Unbelievers, are of the opinions which your correspondent describes. To such a person I should be very unwilling to refuse the name of Christian, and so far from wishing for his absence from our religious assemblies, I should always be glad to join with him as a fellow-worshiper. But even with respect to more avowed Unbelievers, would it not be very improper to do any thing which might prevent them from coming to our religious meetings, where they may have their devotional feelings excited, where they have the best chance of receiving instruction in the evidences of Christianity, of hearing judicious answers to their objections, of learning what are the real doctrines of the gospel, and thus having those difficulties which arise from erroneous views of Christianity, and which have had a great effect in producing scepticism in many minds, removed? Even if they should not be satisfied with the evidences of Christianity, they are almost certain of having their knowledge of its precepts increased, and their regard for its morality strengthened; and can we feel ourselves justified in any measures which will probably prevent such good effects as these? On these grounds I would not wish Unbelievers to withdraw from our religious services, and I cannot see how a pious and moral Deist is inconsistent in wishing regularly to join in worship in that place where he will find more of what agrees with his sentiments, and less of what differs from them, than among other bodies of Christians. So far from regarding this as any objection to our views of Christianity, I look upon their accordance with what may be learned from natural religion, as one evidence of their truth. If an Anti-Supernaturalist be a regular attendant on our worship, will he not justly feel himself called on to contribute to the support of the minister, from whom he derives moral and religious instruction, and will he not naturally and properly think himself entitled to exercise his judgment with respect to the qualifications of a religious instructor, and to give his vote on the election of a minister? To what part

of this conduct can any just objection be made? There is one passage in Mr. Jones' letter to which I still more strongly object; that in which he refers to Jews. To me it appears a very strong argument in favour of our views of Christianity, and our mode of worship, that, as a Jewish Rabbi once told me, ours are the only Christian churches which a Jew can attend without committing idolatry. To Unbelievers joining in our worship, for the reasons I have given, I think there is no valid objection. At the same time I feel sure that this is a much rarer occurrence than Mr. Jones' letter would lead your readers to imagine. With regard to an Unbeliever entering our pulpits, there is only one solitary instance of the circumstance happening. The individual to whom Mr. Jones alludes, a very amiable and excellent young man, resigned his situation as a minister, in consequence of the doubts he felt of the truth of Christianity. He has officiated since a few times on pressing emergencies, but it has been with reluctance on his own part; and the ministers and congregations in the neighbourhood, on becoming more fully acquainted with his sentiments, have resolved rather to have their chapels vacant for a Sunday than to ask him again. Now what is there in these circumstances to justify the emotion and alarm which Mr. Jones appears to feel? Nothing, in the opinion, at least, of, yours truly,

THOMAS CROMPTON HOLLAND.

SIR,
THE best reply that can be given to your correspondent Mr. N. Jones (p. 72) is, in my judgment, to refer him to Mr. Belsham's excellent Letters to the Bishop of London, in Vindication of the Unitarians from a charge made against them, not dissimilar to that made by Mr. Jones. However good the motive and laudable the object Mr. J. may have in view, I would, as an individual, respectfully submit a few brief remarks on his communication.—It is the complaint, 1st, That the immense gulf between the Christian and Unbeliever is apparently annihilated *by the manner in which both characters are equally acknowledged in Unitarian congregations.*

2. That our places of public worship are frequented by Unbelievers, who not only join in our devotions, and listen to our ministers, but take an active part in the concerns of our churches, *and that they are, in some cases, the principal pecuniary supporters of our cause.*

3. That there may arise a *just* suspicion against that professedly Christian society in which these *opposites are united.*

4. That at least it is a reproach to the *faithful* members of such a society to join, without complaint, in public worship with Unbelievers.

Lastly. That injury is done to the Unitarian Christian's views of the gospel by having Unbelievers amongst them.

To maintain the first portion of the evil requires evidence, which, I trust, would be very difficult to collect, that Infidels are recognized in such a manner as to destroy all distinction between them and the Unitarian Christian. Let it be supposed, however, that such was the case; would that necessarily prove the faith of the Christian to be unstable or infirm? No *religious* sympathy could be justly imputed to the Christian because he received his unbelieving brother in the affectionate spirit of Jesus; and the better inference, I submit to you, must be drawn, that the sympathy sprung in the breast of the Infidel, (whom I would rather call Dissenter,) and that his presence furnished some ground for rejoicing that "he was not against us."

2. It must be devoutly hoped to be incredible, that Dissenters from Christianity frequent our places of worship, join in our devotions, take part in the concerns of our churches, and support, by pecuniary aid, the Unitarian cause. For the honour of human nature, if not for Christ's religion, such inconsistency cannot be supposed to exist. The worst motives could only be attributed to those who should *thus* join in public worship with believers (as they considered) in a lie, or in its author being an impostor, or even an enthusiast. For hypocrisy of such a die, a stigma would be wanting. It may not be unjustly assumed, if individuals suspected of a weak and doubting faith mix in our rites or aid our cause, that such persons are strug-

gling with their fainting conviction, and what they cannot make up in judgment, they desire to supply by humility and hope, endeavouring thus "to fear God and keep his commandments," as being the duty of man.

For the remaining portions of the evil I would not willingly obtrude on your valuable columns, having already referred, as a better answer than any in my power to give, to Mr. Belsham's publication. But I may be permitted to add a few general remarks. The evil, if such it is, or being such, if it really exists, I submit, Sir, raises a doubt whether it ought to be remedied. It belongs to the common prudence of congregations to invest their secular matters with long-trying servants to our holy faith. Suspicion ought not to attach to a whole body of Christians for exhibiting the "unity of the spirit in the bond of peace," in their hour of devotion; whereby those

"—— who came to scoff, remain to pray."

The complaint we can only make, as it appears to me, is the same in our own case, even as believers, that if sufficiently disposed, we are never sufficiently successful in supplicating the love and practice of truth and virtue from that throne of grace whence alone it is to be derived. While it can be no reproach to us if we "prefer one another in honour," nor can injury arise to the Unitarian tenets from the association of Dissenters (i. e. Unbelievers) in our public worship, if our church happens to be their selection. Such unbelief might be reasonably considered (if the term can be applied) of a very mild description, or it could have no attachment to our service. We may be satisfied that Infidelity, whatever its grade, will not receive encouragement either from our doctrines or our pastors. Such opposites cannot be united, though, like the rich and poor, they may meet together. Come, then, I should repeat to such as are heavy laden, (and the *philosophy of unbelief* is a load, a heavy load,) come ye to Jesus.

X.

IN a letter inserted in the last number of the Repository (p. 72) on the impropriety of the admission of

Deists to join in our religious services, by the Rev. Noah Jones, there is a spirit of religious intolerance and prejudice of which the writer cannot surely be aware. The tendency of it is dangerous. It has hitherto been one great and important advantage of Unitarian Christianity, that it has been free from creeds of human invention, and from *tests*, those most bigoted of all ingenious devices for the ensnaring of consciences, which result from the well-intentioned but narrow-minded zeal of sectarian Christians. Mr. Jones would have every person who joined our societies "examined whether he is a Christian." Now, who is to decide as to what is meant by the word Christian in this instance? Would Mr. Jones set up his own individual opinions as the *standard*, or the opinions of his religious society? The great privileges of these religious societies are, that they allow every one to form their own private and unbiassed opinions, that they assume dominion over no one's faith or conscience, that they recognize the right of free inquiry and of *individual decision* on all the great questions of eternal interest which subsist between a human being and his Creator. Is this privilege to be lightly or incautiously infringed? Are we, who boast to stand in the glorious liberty with which Christ has made us free, to come forwards presumptuously to decide on the *degree* of belief in our fellow-creatures which shall entitle them to the name of *Christian*? Do we not know that amongst ourselves, amongst our firmest believers, amongst any existing church, there never will be found uniformity on these subjects; that in any *number* there will be some who believe more, and some who believe less, some who are satisfied on greater, and some on smaller evidence, according to their capacities, their educations, their characters and circumstances; and are *we* to sit in judgment on them for this? It would, indeed, be an arrogant assumption of undelegated spiritual authority; it would be the first step towards the destruction of those noble principles of toleration and justice which have hitherto distinguished us as Christian Reformers, and which are the great security of our religious liberties. But Mr. Jones will say it is not with the

difference of opinions between Christians, but with the introduction of Deists into our assemblies, that he would interfere; it is those who *disbelieve* in the evidences of Christianity, and yet join in our Christian worship, whom he would exclude from amongst us, as hypocritical in their conduct, and disgraceful to our community. Let us consider the circumstances before we reject them. Here are a number of persons who believe in *God*, in his attributes of wisdom, goodness and love, who are desirous of worshipping him and obeying him, many of whom study his attributes as revealed in the New Testament, and profess to take the *moral precepts* of our Saviour as the guide of their lives, but they *disbelieve*, or cannot view in the same light we do, the evidences of Christianity, and above all, the miracles. I say, they *cannot* believe them, because there is no doubt, as most of them are sincere and virtuous persons, they would be glad to have their minds settled, and their anxiety relieved on these points; we may, perhaps, also, without conceding too much, take it for granted, that some of them are desirous to hear these difficulties discussed, and to have farther opportunities of considering their principles or rectifying their opinions; they, therefore, join our worship as less opposed to their own views than any other; they feel that they have the same practical duties to perform that we have, the same temptations to resist, the same God to serve; the benevolent and amiable light in which we contemplate the Deity, coincides with their natural convictions, and they come to us to seek moral strength for their virtue, and his guidance and blessing on their endeavours to improve. Will it be wise, will it be benevolent in us to exclude them from, perhaps, the *only* opportunity they have of gaining these advantages, and of hearing the truth as it is in Jesus? Will it be a proof of wisdom, instead of preaching to those who require to be convinced, to confine our instruction to those alone who need no enlightening, whose principles have long been confirmed? If we may possibly be the means of giving farther light or comfort to but one fellow-creature, shall we close our doors on the oppor-

tunity; or, even should this not be the case, shall we refuse to any one the liberty of worshipping God as he pleases? Mr. Jones says he shall be told "we cannot prevent any person, whatever may be his principles, from uniting in our worship." Is he sincere? Is he conscientious? Why should we prevent him? Do we not believe that if virtuous and true to his convictions, *whatever* those are, he will be acceptable to his Maker now, and the heir of eternal life hereafter? May he not very possibly be our companion in future, and shall we shun him as a disgrace to us in this life? We do not worship our Saviour; then, why cannot we join our worship with the worshiper of the same Deity? Were not the divine mission of our Saviour, his life, his death, his sufferings, his resurrection, his precepts, all designed to lead us to *God*, all evidences of *his* power, all proofs of *his* love? Did he ever teach us to rest in himself as an object of adoration? Did he ever permit us to despise our fellow-beings? Was not our Saviour himself the companion of publicans and sinners and unbelievers, and shall we be following his example, or acting upon his spirit, when we say to our brethren, for an involuntary difference of opinion, "Stand aside, for we are holier than you"? No, the spirit of Christianity is an enlarged, a benevolent spirit, which fears no imaginary contamination, and can extend the right hand of fellowship to every sincere and virtuous man, believer or unbeliever, and will not cut off from its sympathy and compassionate attentions, even the profligate and the wretched. Let us then set the example of a true, an *universal* toleration—let us receive every one of every denomination to our churches, however dark in faith, however miserable in unbelief, however bigoted in opinion. It has been said, "Him that is weak in the faith receive ye," and we must first abjure our own best and most sacred principles before we can attempt to cast them out. It may be painful to have aspersions on our reputation, or disagreeable to some to be associated with sceptics, but is it not of *far* more consequence to approve ourselves to our own consciences and hearts, and to act kindly and libe-

rally to others? Is it not of far more consequence to preserve uninjured that noble and wise *toleration* for which our ancestors seceded from a corrupt church, and which they purchased with the sacrifice of their comforts and their lives, than for the shadow of a name to give up the substantial blessings of independence and personal freedom in our spiritual concerns? But it will not be; and all such attempts, from a well-intended but mistaken zeal will only serve to ascertain more clearly the value of those privileges, and to place in a stronger and more interesting point of view the noble and Christian nature of that unlimited extension of the blessings we ourselves possess, which always has been, and we fervently trust always will be, our distinguishing characteristic.

AN UNITARIAN CHRISTIAN.

On the Proposal to exclude Unbelievers from Christian Churches.

Thou comest in such a questionable shape

That I will speak to thee. Oh! answer me;

Let me not burst in ignorance.

SHAKESPEARE.

City Road,

March 20, 1826.

SIR,
THE liberal and enlightened Dissenters, the friends of free inquiry and general liberty, must feel some concern, so far as relates to the individual writer, at the curious and singular communication from Mr. Noah Jones in your Repository for February last, (p. 72,) on the subject of Unbelievers subscribing to and being members of Unitarian congregations. The sentiments it contains may render it deserving of notice, not less from the pharisaical self-complacency it displays, than from the dogmatical and illiberal spirit which pervades the style of it throughout. Perhaps the correctness of his statements may be allowed to be doubtful, but he admits the fact to be "notorious"—"considers it as a very great evil"—as a want of "modesty in the sight of men"—and therefore is earnestly desirous for "the adoption of some adequate remedy" for "removing this stigma"—for the very cogent

reason—lest "our orthodox opponents" should "question the sincerity of our faith, and condemn us as imbued with the spirit of infidelity"!*

Is not the measure which Mr. J. would seem to suggest a kind of persecution for opinion? And does "the genuine spirit of Christianity" either dictate or sanction such conduct in its teachers? I should wish to avoid arguing unfairly, but does not the tenor of Mr. J.'s observations seem to indicate, that he attaches great merit to mere opinion or belief? On what grounds does he associate moral depravity with an assent of the mind, which must be the necessary result of evidence? He confesses that he has "not always been an Unitarian," and has he ever noticed carefully the process by which he has been led to change or to form his own opinion? What appeared to him to be the truth at one time, has he not believed to be not such afterwards? Why then presume to make his present opinions the standard by which must be measured the correctness as well as the moral purity of others? Had he acquainted himself with that kind of philosophy so ably and successfully taught by Hobbes, Locke, Hartley, Priestley, Stewart, and recently with singular perspicuity by the author of "Essays on the Formation, &c., of Opinion," he might have learned to express himself with "more modesty in the sight of men." These philosophers teach us, that our opinions originate in sensations which are impressed upon the mind by external objects, though variously modified by association and other circumstances afterwards; and if opinions be the necessary result of such impressions, by what process of ratiocination will Mr. J. attempt to prove the immorality of entertaining them?

Every day's observation must convince us that the nature of things is such, that it was not the intention of

* Why do modern controversialists use the terms Infidel and Infidelity instead of Unbeliever and Unbelief? Would it not be more candid to adopt the latter, inasmuch as they do not convey the idea of any thing odious or reprehensible? Dr. Aikin has very accurately discriminated the difference in his Essays.

the Creator that all men should see the same objects exactly in the same point of view, and consequently they are unavoidably led to form different conclusions; but may not the opinions of the Unbeliever be the result of as diligent, candid, honest and sincere investigation, as those believed to be true by the Christian? Is it not within the range of probability, that from the evidence which strikes his mind, his conclusions may be as correct? Such an assumption surely is not unfair; why then should this new reformer presume to stigmatize him by a reproachful epithet, and hold him up to notice as an unworthy member of any society? Is he aware of the consequences of his own conduct? If he be really a lover of truth and virtue, are we not justified in asking how such "active, efficient and highly respected members of Unitarian churches," can "disturb his feelings" or be "injurious to his interests"—and why he should deem the "appearance" of any moral man in an Unitarian congregation an "injustice"? Is this "the genuine spirit of Christianity" which he states to be so "incompatible with the spirit of Infidelity"? Is this his all-sufficient reason for excluding an Unbeliever from religious intercourse, and ordering him, "in a manner that shall be attended to," to "depart in peace"? Would not he have "exhibited more modesty in the sight of men," had he acquired more correct notions of Christian liberty and charity before he threw out his illiberal and unchristian insinuations against men who are as sincere and virtuous as they are benevolent and intelligent? In comparison with a society of men acting upon such narrow notions of "the genuine spirit of Christianity" as Mr. J. seems to entertain, how much superior would be his "curious sort of Christian church, consisting of a mixed assemblage of Christian believers and anti-Christian Deists, Jews and Mahometans"!

Mr. J. asserts, that "if there be two things in nature utterly incompatible with each other, they are the genuine spirit of Christianity and the spirit of Infidelity." But has he not here advanced a very questionable position? Can he prove it to be truth?

And having made such a bold and unqualified assertion, ought he not to demonstrate the fact by exhibiting a just as well as ample detail of its effects? If he possess the requisite information, (which if I doubt, I trust he will not be offended,) may not a reasonable hope be indulged that his diffidence will not prevent his displaying the extent of his knowledge and the full force of his ability? And from the modest mode in which he has made the attack, is it not his duty to do so? But is it not possible that the vivid picture of a modern Infidel conjured up by the fervid imagination and portrayed by the masterly pencil of Robert Hall, may have served as a model for Mr. J., as it has done for many others? However, who acknowledges the picture to be just? Has any intelligent person, who has seen much of human life and who has known and associated with Freethinkers and Unbelievers, ever found them to be the avoidable beings, the immoral monsters, which some theoretical Christians and professed believers have represented them to be? On the contrary, are not Infidels possessing such base and terrific qualities the merely ideal creatures of fancy—men of paper, set up with the view to be beaten down by these accomplished combatants, and in order to evince with what facility they can obtain a victory in the pulpit? If such be not the true state of the case, will Mr. J. condescend to prove it to be otherwise?

"If we have any concern," says Mr. J., "for the reputation of our Christianity, it greatly behoves us to look to ourselves in this matter, and to remove this reproach from us." But what reproach? And what is Mr. J.'s Christianity? Is it accordant with the Christianity that Jesus taught? If so, whence does he derive his reasons, and from what instances in the conduct or instructions of his "blessed Master and his apostles" to countenance such "a line of separation" as he seems so anxious to effect? Where, indeed, is that "immense gulf which subsists between the Christian and the Unbeliever," and which he professes to have "seen with sorrow"? Jesus appears to have been "no respecter of persons;" for were not Jews and

Gentiles, Pharisees and Sadducees, Publicans and Sinners, indiscriminately the objects of his benevolent attention and solicitude? Can a single instance be adduced where he was so exclusively squeamish or delicately particular in the choice of his associates as it seems that Mr. J. is desirous that our modern Unitarians should be? He deemed it to be of more importance to impress upon his followers that they would be known to be his disciples "if they loved one another," and therefore did he not inculcate that admirable doctrine that all men are brethren, the children of the same Almighty Father? He was indeed modest and humble and benevolent and conciliating; but what would have been thought of his doctrine had he acted upon such notions as those cherished by Mr. J.? Having declared that he was "come not to call the righteous, but sinners to repentance," what would have been the probable effect of his preaching had he exhibited any of the vanity or haughty self-sufficiency which characterize the conduct of but too many who profess, in these enlightened days, to be his most rigid followers? Are not these latter too much disposed to imitate the Pharisees of old with their Stand off, for I am holier than thou? Will Mr. J. deny that this is "the genuine spirit" of their Christianity? And if it cannot be denied that it is, ought not such believers to suspend their "sorrow" at the presence of Unbelievers, and to abstain from stigmatizing and reproaching them with "injustice," or want of "modesty in the sight of men"? If such men are really sincere and serious in their "concern for the reputation" of their Christianity, ought they not to shew by their candour, liberality and kindness, that it will be no discredit for Infidels to associate with them?

If "Jehovah dwelleth not in temples made with hands—and heaven is his throne and earth is his footstool," how arrogant and indeed ridiculous is the attempt to inculcate the idea that the presence of Unbelievers in an Unitarian church, is an "injustice" and a "reproach"! Is not such a notion utterly discordant with the practice and instructions of Jesus himself? Does not the whole tenor

of them prove that he deemed religion a personal concern between God and his creature man, consisting in beneficent actions and unity of moral feeling, rather than in uniformity or correctness of opinion? And was not the Being whom he worshiped and whom he taught others to worship, that God whom he designates as a "spirit," and the true worshipers those who "worship him in spirit and in truth"? Did he not himself worship this Spirit, and moreover call upon Jews and Gentiles to pay homage to the same Omnipotent Jehovah, the God of Israel—the "Father of all in every age, in every clime adored"? Were not the Jews Deists? And in what then consists the impropriety of a modern Unbeliever worshipping the God of Jesus? Are the Jews the irreligious and hateful beings which some modern divines would have Unbelievers to be thought to be? Do not the same moral feelings exist, and the same moral motives operate, now as in the days of Jesus? Are there no good Jews and Samaritans too in our times ready to do good to a fellow-creature in distress, though the priest and the levite may be disposed to pass by on the other side, because his creed may not be precisely of their dimensions? Jesus taught a morality which was pure, benevolent, liberal and philanthropic: what a pity it is that some who profess to be the teachers of his doctrine seem to know so little of his lessons, and to have imbibed so small a portion of his kind and courteous spirit!

But Mr. J. seems desirous to have "a confession" as a test to discriminate his true followers from Unbelievers! A test among Rational Dissenters! and merely because ignorance and bigotry may chance to say that his profession of religion is "cowardly Infidelity"! What have been the consequences of religious tests? Has not the invariable effect been to make men hypocrites and knaves? And are knaves and hypocrites to be preferred as the "subscribers to and members of Unitarian congregations," to "active, efficient and highly-respectable" men? To what pitiable straits is bigotry sometimes reduced! If in our common intercourse with our fellow-men we were governed by a regard to precise

similarity of creed, how little good, indeed, would be effected in the world! The Deity made man a social being, and has so constituted him that he is obliged to seek for happiness in social union; but does he not look for it in the unity and consistency of moral feeling in his friends and associates, rather than in the uniformity of their religious or political opinions? What indeed has been the occasion of so much discord and unhappiness among mankind as the unwise and unjust attempts to impose restraints upon freedom of inquiry in religious matters, and to stigmatize and degrade men for differing in opinion? I cannot indulge the uncandid idea that it is Mr. J.'s object to throw the torch of discord among Dissenters, but has not his conduct the tendency to excite prejudice and direct the force of bigotry against some "highly-respectable" men? Am I mistaken in such inference? If I am, I shall be happy to know and to acknowledge my error; but is there one syllable in his paper that evinces the least attention to Christian charity?

Should a man make "a confession of Christ," Mr. J. is willing to be his associate, and to allow him all "the privileges" of a "society of Christians." If he be a Gardiner, a Bonner, or a Horsley, he will give him the "right hand of fellowship;" but should he be a Hobbes, Anthony Collins, the friend of Locke, Voltaire, the intrepid advocate of Calas, a Hume, or a Dr. Franklin,* he must

be excluded from Unitarian society, and told, "in a manner that shall be attended to," to "depart in peace"! Is this the modern Unitarian Christianity which this new reformer wishes to introduce? Have Middleton, Lardner, Jebb, Priestley and Wakefield lived and laboured in vain? Or are they unknown to Mr. J.? Thanks be to Heaven! we have still remaining among us a few of their disciples, who are imbued with the same noble and philanthropic spirit! We have yet Belsham and Aspland and Fox, and a few others, who, fearless of whatever our orthodox or heterodox "opponents" may think or say on the subject of "cowardly Infidelity," will resolutely and perseveringly assert the rights of conscience, and maintain "the genuine spirit" of religious liberty. How much do we owe to these "highly-respectable men" for their efforts to expose the baneful effects of bigotry and intolerance!*

Wherever the human mind has been permitted to exercise its powers without restraint, the result has been generally conducive to human happiness and improvement. The advocates of error and absurdity have often unintentionally co-operated in furthering this important purpose, for they have often been the cause of investigations which have eventually led to the discovery of truth. In this light may we not consider that Mr. J.'s communication may prove advantageous, inasmuch as it may induce the present genera-

he so highly valued should become a Christian, he presented him with Hartley's *Observations on Man*. "But," said the good Dr. P., "I believe he never found time to read the work, and died an Unbeliever. He, however, did a great deal of good to his fellow-creatures, and was one of the great instruments of Providence in establishing that free government for our brethren in America which is likely to produce so much happiness to mankind. I believe I shall meet him again in another and a better world." Little did Dr. P. think then, that he should have so soon to "depart in peace" to this sanctuary of freedom!

* See Dr. Priestley's and Mr. Belsham's *Sermons on Free Inquiry*; Mr. Aspland's on *Religious Liberty*; and Mr. Fox's on the *Conduct to be observed towards Deists, &c.*

* Happily in former days the writer of this was one of those young men who attended upon the Lectures of Dr. Priestley. In one of them the subject led him to name the most eminent of the Unbelievers, among whom he particularly dwelt upon Mr. Hobbes and Dr. Franklin. The former he described as one of the most amiable of men, distinguished for the variety as well as the freedom of his philosophical inquiries, and the first person who had given any thing like a rational view of the philosophy of the human mind and the doctrine of philosophical necessity. The latter he stated to be his particular friend, but an Unbeliever with whom he had frequently talked on the evidences of Christianity; and being anxious that a person whom

tion of Dissenters to inquire more minutely into the object and causes of their religious association? And will not such discussions be ultimately beneficial to their interests from their bringing more particularly into notice the arguments in favour of the great principles of civil and religious liberty? Has not the unbounded freedom of inquiry exercised on these interesting topics by Jebb, Priestley and Robert Robinson, with the knowledge they diffused, proved an incalculable benefit to the world? How much have they diminished the mass of prejudice and bigotry, though some of them suffered so much from their effects! They were not intimidated from pursuing a course which proved that they truly possessed and cherished "the genuine spirit of Christianity," and they were regardless of any thing that their bigoted and "orthodox opponents" might say about "the sincerity of their faith," provided they advanced the interests of truth, and promoted the happiness of their fellow-creatures. After all that Mr. J. has said, will it be deemed any impropriety or want of modesty to say to him, "Go thou and do likewise"?*

THEOPHILUS.

* "I would," said the excellent Bishop Shipley, "as soon murder a man for his estate as persecute him for his religious opinions;" and it is to be wished that such a feeling were common to all "bishops, priests and deacons." Let Dissenters beware lest they permit the "demon of discord" to be introduced into their societies. When the rage of bigotry is once excited, it is not very easily repressed, and history abounds with its cruelties and persecutions. Had Mr. J. seen the direful effects of its operation, which the writer of this saw, in 1791, in the Riots at Birmingham, he would have learned a painful lesson that might not have been unuseful. Was it not on Mr. J.'s principle that Mr. Frend was expelled the University of Cambridge? Was not he deemed an Infidel, so far as the professed believers of that place were concerned? Mr. J.'s doctrine may do among the Monks of Salamanca or the Jesuits of Austria, but not for the Dissenters of Britain!

On the Moral and Christian Use of the Lord's Supper.

"Conform or not conform?—That is the question."

SIR,

THE ordinance of the Lord's Supper has frequently been a subject of discussion in the pages of the Repository, and various are the opinions which have been expressed as to its nature, its design and tendency; but, amidst all the liberty of speech with which you have indulged your correspondents, I never yet recollect that any individual, except W. H., (p. 39,) has considered it as in any degree "analogous to the pipe of peace smoked in the wigwam of the North American savages." Could our Missionaries be persuaded to take a hint from your correspondent, and whenever they went to preach among the Heathen, or those who have not received the gospel in its purity, would they take care to be provided with a considerable quantity of bread and wine, they might obtain many introductions, and would doubtless gain many proselytes, where they now meet with little more than hatred and opposition. But Unitarian Missionaries are not the only men that may be essentially benefited by your correspondent's remarks. He has discovered, that he can satisfy the Calvinistic inquisitor, and answer his questions in such a manner as will afford him admission to the table of the elect; nay, that he can even sit, or rather I should say kneel, before the "*holy table*" of the church, and participate in a service which is purely Trinitarian, and of which the worship of Christ forms an important part, without being either a Churchman or a Calvinist! Listen, ye tender consciences, and be comforted.—There is still another class of men, and if I mistake not they are the gentlemen for whom your correspondent manifests the greatest concern, who may be signally benefited by W. H.'s most liberal indulgence. "We have often had to witness," says he, p. 40, "and deplore the taunt and reviling manifested when gentlemen of *true Dissenting principles* and education have found it necessary, as a qualification for magisterial or other public duties,

to submit to this test of Christianity," when imposed by a *priest according to law*. And no doubt, Sir, it is a very hard thing for "gentlemen of true Dissenting principles" to be censured and ridiculed for merely participating in a service which is directly opposed to the dictates of their consciences. Perhaps W. H. is of opinion that the man who kneels before the "holy altar;" who has to say "Amen," at the conclusion of the Nicene Creed; and who has to say or to sing, "O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us;" is sufficiently punished by the restless monitor within him, if he believes that "to us Christians there is but ONE GOD THE FATHER," without any reproof from his narrow-minded Unitarian friends. Be it so; on this supposition we are agreed. But, Sir, I find on reading a little farther, that W. H.'s disapprobation of the "taunt and reviling" originates in a different cause. Our Lord, he informs us, did not refuse to "sit with the Pharisee at meat;" and yet he was not made a Pharisee. The danger, you must be aware, was quite on the other side; it was far more likely that the Pharisee would become a Christian, than that Christ would sacrifice his principles, or be in the least degree likely to be led astray by men whom he was sent to instruct and redeem. Perhaps the "gentlemen of true Dissenting principles" who, in order to become magistrates, join in "the order of the holy communion," as by law established, may be thinking of the impression they will, by this means, be able to produce in favour of pure Christianity upon the minds of their Trinitarian friends; perhaps it is thus they think they can best display "the moral and Christian use of the Lord's Supper;" and most likely they avail themselves of the opportunity afforded them to heal the sick, to instruct the ignorant, and to bring them to a knowledge of the truth as it is in Jesus Christ. Such, at least we are told, was the conduct of our Lord when he sat down to the table of the Pharisee. We do not, indeed, read that he listened to or joined in a Trinitarian prayer, much

less that he made the hospitality of the Pharisee a stepping-stone to worldly honour and distinction; though, to serve your correspondent's purpose, the sacred historians ought to have been particular in mentioning the circumstance, had it actually happened.

Your correspondent sometimes expresses himself in a manner which renders it rather difficult to comprehend his meaning. After professing to avoid "the adoration of the host adopted by the Catholic Church, the creeds and confessions of faith attached unto the Supper of our Lord by many of the modern and reformed sects, and the 'order of the holy communion,' as by law established;" he observes, "I would briefly inquire into that view of the subject which seems now to limit the celebration to the professed members of a *particular society*, as an avowal of the tenets *there* propagated, or a test of church membership *therewith* connected." Now, after the Catholics, the Established Church, and many of the modern and reformed sects have been excluded, what we are to understand by "*a particular society*," the "*there*" or the "*therewith*," I am rather at a loss to comprehend. Nor does the following passage diminish the difficulty: "May not any sincere Christian, *if equally well-informed*, join with equal satisfaction or with equal propriety, any other denomination of the Christian community into which the great body of the Church is divided, in the accustomed form of the administration of this rite belonging to each?" If the writer means that every Christian has a right to celebrate the ordinance of the Lord's Supper with those views and in that manner which he believes to be most consistent with the instructions of Christ, there is nothing particularly new in the information; but, if he means that, as a Unitarian, he can partake of the Lord's Supper with any other denomination of professing Christians, how would he be able to avoid "the adoration of the host, the order of the holy communion," and "the creeds and confessions" of Trinitarian Dissenters? I am almost disposed to conjecture that W. H. does not think it ought to be supposed that any profession of religion is made by

those who engage in the observance of the Lord's Supper. But whatever may be his sentiments on the subject, it never has been considered in this light, nor is it at present by professing Christians in general. The articles and creeds by which different denominations are distinguished manifest their spirit and influence, if they are not directly inculcated in the various forms of administering the ordinance which have been adopted in the Christian church. If, indeed, it were possible for a form of service to be devised which would meet with the approbation of all professing Christians, nothing would be more despicable than the spirit of illiberality which would prevent our sitting down together at the table of our Lord. But this is by no means the case; and yet with all our conflicting opinions, your correspondent would have the Unitarians and Dissenters in general to participate in "the order of the holy communion" and to join in the worship of Christ; and by parity of reasoning he would have the Churchman to join in "the adoration of the host," and all the superstitions and ceremonies of the Catholic communion. What has been usually called the "*Test Act*," would impose no test upon him; and all the anxiety which has been manifested by Dissenters to be freed from the odious burden, he would regard as useless and unnecessary. It is true, he observes, "it is not my intention to vindicate, much less to support, the measures of our governors in this case of arbitrary enactment." But why "arbitrary enactment" if "gentlemen of *true Dissenting principles*," can so easily submit to the test? It is merely "a *badge of Christian fellowship*;" it is only "analogous to the *pipe of peace*!" Unfortunately, Sir, it has not been so considered either by Catholics or Protestant Dissenters from the time of Charles II. even until now. The man whose non-conformity is rather burdensome to him, and who is especially sorry for those who are excluded by the "Test and Corporation Acts" from the rights and privileges which justly belong to all the citizens of a free country, may wish to persuade himself and the world, that it would be far better at once to accept the *pipe of peace*,

than to be continually petitioning Parliament for the removal of an enactment which, after all, is but a trifling "encroachment to a *liberally-informed* mind." What if our forefathers thought differently on the subject; we live in a more liberal and enlightened age; and as we increase in knowledge, surely it is only reasonable that we should increase in power!

Whether your correspondent is justified in adducing the name of Milton as a recommendation to the sentiments which he has expressed with regard to the Lord's Supper, I have not yet been able to ascertain; but I remember being particularly struck with a passage from his works, (which is not very foreign to the subject we are considering,) quoted by a man who, for the sake of a good conscience, quitted his preferment in the Established Church, and bade adieu to the most flattering prospects of temporal honour and distinction. How far the passage to which I allude will contribute to W. H.'s testimony to Milton's opinion, I shall not presume to judge, but it appears to me to be worthy of his serious consideration. It appears that the illustrious poet was intended by his parents and friends for the Church; but when he arrived at maturity, and perceived what tyranny had invaded the Church, he relinquished all intention of entering into its service. "Perceiving," said he, "that he who would take *orders* must subscribe slave, and take an oath withal, which, unless he took with a conscience that would retch, he must either straight perjure or split his faith; I thought it better to prefer a blameless silence before the sacred office of speaking, hought and begun with *servitude* and *forswearing*."

A PROTESTANT DISSENTER.

SIR, March 15, 1826.
THE following concluding paragraph of a Review of the "*Missionary Life and Labours of Richard Wright*," is extracted from the last number of the "*Christian Examiner*,"* published at Boston, U. S. I

* A work which ought to be better known than it is to the English Uni-

send it to the Monthly Repository, not only as it is interesting to the English Unitarian to know the sentiments of his American brethren on a point which was much discussed here, but also in the hope that the attention of the Committee of the "British and Foreign Unitarian Association" may be directed to the wish of the American Reviewer, for an "increased intercourse" between the Unitarians of the respective nations. Certainly, to use his words, "we need to be better acquainted with each other. We need to enlighten and aid each other." Events seem to promise that so desirable a consummation may now be accomplished. As if in furtherance of it, a Unitarian Association, similar in objects to our own, started into existence in America within one day of that which saw the establishment of the "British and Foreign Unitarian Association." May each Society emulate the other in good works, and in promoting on both sides the Atlantic a spirit of Christian fellowship, cemented by the common bond of truth!

"For ourselves, we believe the measure* would have been of doubtful issue at best, and are satisfied that the final decision was right. Yet we should rejoice to see some of our foreign brethren amongst us, and think it desirable that the bonds of fellowship should be more nearly drawn, and a better intercourse maintained. It would be a mutual benefit to us and to them. We do not speculate together on all points, and probably the majority of believers in this country differ considerably, in many of their views of the Christian doctrine, from the majority in Great Britain. We have not brought ourselves to adopt, as part of our own faith, much less to insist upon, as essential parts of our system, some of those doctrines which are so obnoxious in England, which are possibly no less obnoxious here, and which go to form in the eyes of the public such a collection of odious tenets, as we should think burden sufficient to sink any

cause. We give to the word Unitarian a wider and more generous acceptance, and, we confess, should have been more thoroughly pleased with the account of Mr. Wright's labours, if he had not sometimes brought to our mind, that his definition of Unitarianism excludes many whom we are proud to call brethren, and embraces views of doctrinal subjects to which we should give tardy and hesitating assent. But this makes us only the more desirous of increased intercourse. We need to be better acquainted with each other. We need to enlighten and aid each other. The English and American churches are toiling together in one vast work; and though they see not all things alike, nor all things perfectly, this should be no bar to their union—for it is equally the boast of each, that they believe there is 'more light yet to break forth from God's word,' and their desire and prayer to be instrumental in advancing it. Let others separate, in jealousy or in bigotry. Let *these* come together in fellowship, and not doubt that this will help them to come nearer in faith. The liberal spirit of our friends abroad we gratefully acknowledge, and the interest which they have taken in what relates to the cause of truth and improvement in this country. We cordially reciprocate their kindness, and shall rejoice in the prospect of better mutual acquaintance, and mutual aid and encouragement in common objects."

SIR,

I PERCEIVE that the unfortunate Unitarians are doomed to endure the Poet-Laureate's hatred and scorn; whether it be that he was once suspected of being of their persuasion, or that their parliamentary leader, Mr. W. Smith, once quoted in the House of Commons, a passage from "Wat Tyler," (which the jealous Laureate will allow no one to praise but himself,) I leave undetermined. In his reply to Mr. Butler, just published under the title of *Vindiciæ Ecclesiæ Anglicanæ*, he indulges in the following reminiscence in order to shew the futility of the argument, that because "the word has not been used—therefore the thing itself cannot have been intended." — "The

tarian. It may be obtained regularly through a London bookseller.

* Mr. Wright's mission to the United States, which at one time was seriously meditated.

argument reminds me of a most reprehensible artifice practised by the Socinians not many years ago, and reported, as worthy of imitation, in one of those journals which are open for every thing that is mischievous." (The Laureate refers probably to the *Examiner*.) "They offered a reward to a set of school-boys for any one who should find the word Trinity in the Bible; and this was represented as an ingenious and praiseworthy device for leading the boys to infer that the doctrine is unscriptural. An Infidel might just as fairly invite them to look in the same place for the word Christianity, and argue, with equal reason, that Christianity is a fable, because there is no such word either in the Old Testament or in the New!" (Pp. 280, 231.) Passing by the fallacy that lurks in the Laureate's simile, which is absolutely good for nothing unless he can find a word or words tantamount to Trinity in the Bible, and leaving him to the quiet use of the "ill-mannered" term "Socinians," which he knows well enough is no longer appropriate, but which he knows equally well is offensive,—let me "remind" this eager polemic that he founders in his fact. The reward was not offered by the Unitarians, but by an individual, an Unitarian Churchman, who was regularly educated at one of our Universities, and never joined any Unitarian congregation, but on the contrary has always frequented the worship of the Church of England.

Let the Laureate inform himself better before he becomes again the accuser of the Unitarians; and it would be well that he should moderate his temper and soften his language, if he would really distinguish himself from "J. M., Vicar Apostolic," and the tribe of polemics, whose "words are sharp swords," and above all, if he would convince the world that he is a practical as well as poetical Christian.

CANTABRIGIENSIS.

Design upon Unitarian Chapels.

THE Congregational Magazine has returned to the project of dispossessing Unitarians of their places of worship, and we think it may be useful to put some of its statements upon

record. Our readers will bear in mind that this work is the organ of the Independents, who usually set up their claim for being true Dissenters and warm friends to religious liberty.

The Congregational writer represents the Unitarians as maintaining "the high prerogative of reason in separating the credible from the incredible of revelation, and in rejecting as spurious whatever may be above its comprehension;" and further, as denouncing "the preaching of the divinity of Christ as blasphemy, the believing in the existence of the Devil and of Hell as the height of folly, in the sufficiency of the Scriptures as the grossest absurdity," as exalting "the light of reason to the level of revelation," and as holding "but such parts of Scripture to be inspired" as fall in with the "scheme of the gospel as it ought to be." This is a specimen of the theological knowledge and discrimination, and the honesty and candour of the Congregational penman.

He praises the lawyer who started the scheme of ejecting the Unitarians from their Houses of Prayer, for "the habitude of striking at the point, and at those parts only on which somewhat more than mere honour is to be gained."

He refers with apparent satisfaction to the abominable statute of William and Mary against Anti-trinitarians, the repeal of which was hailed with delight by every man of every party, not blinded by passion or hardened by bigotry.

He looks to Courts of Law for assistance to the "Evangelical" cause. He admonishes the Unitarians to give up quietly to the Congregationalists their chapels, which "they could not hold but for the ruinous expense of dragging them into the Court of Chancery, to learn there that the law can and will compel them to act like honest men."

Finally, he promises to return to the subject, and to produce "matters of very grave accusation" against Lady Hewley's Trustees, Dr. Williams's, and those of the College at York, all of whom are to be summoned to the bar of the Congregational.

Will this writer dare to give his name?

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Sacred Poetry; consisting of Hymns and other Devotional Compositions.* By W. Lamport. Printed for the Author. Sold by Hunter, in London; by Robinsons, in Liverpool. 1825. 8vo. pp. 88.

THE author of this volume has endeavoured, both by reasoning and example, to disprove a well-known *dictum* of Dr. Samuel Johnson's, concerning devotional poetry; and his attempt is not unsuccessful.

However powerful may be the *authority* of the critic whom we have now mentioned, it is certain that many of his recorded opinions are not and cannot be supported by valid arguments. We think that he was destitute of the exquisite taste and sensibility, without which no man can be either a poet or a judge of poetry. The sentences which Mr. Lamport has quoted from him, are singularly erroneous, in point of fact, of principle and of inference. Though Johnson's faculties were vigorous, yet the prejudices to which he was a slave did not always suffer him to discriminate between things essentially different from each other. For example, he "confounded religious contemplations with direct addresses to the Deity,"* and lost sight of the boundary-line between "hymns which are expressly intended to form a part of public worship, and which partake of the nature of public prayer,"† and devotional poetry, in an extended sense.

It cannot be enough to say, that "Watts's religious poetry is, like the religious poetry of others, unsatisfactory." In this statement Dr. Johnson begs the question: he assumes the whole matter in dispute; nor considers that many critics have pronounced a decision the very reverse of his. When he adds, "the paucity of the topics of devotional poetry enforces perpetual repetition, and the sanctity of its materials rejects the ornaments of figurative diction," he hazards an unfounded *postulatum*, and forms an illogical conclusion. The topics of

this kind of poetry are as various as those of religious reflection;* as infinitely various as the associations which can be framed by piety and genius, when they are exercised on the works, the providence and the revealed will of the Supreme Being. That devotional poetry does not, of necessity, reject the ornaments of figurative diction, is shewn by a large and most interesting portion of the Hebrew Scriptures.

We cannot subscribe to Dr. Johnson's estimate of the poetical character of Watts: though many of the Psalms and Hymns of that most excellent man are *satisfactory* to us, we are unable to admit that he "has done *better* than others, what no one has done well." The strength of his imagination is more conspicuous than the purity of his taste: nor did he copy from the correctest models, or imitate the great poets of former ages with chasteness, accuracy and success. Intrinsically, we prefer to Watts, especially as a translator of the Psalms of David, some of his predecessors among his own countrymen, some, too, of his contemporaries, and some individuals by whom he has been followed. For the size of the volume, there are more of *Doddridge's* hymns that we approve, both in private reading and in social worship. The tender, pathetic effusions of *Theodosia* [Mrs. Steele] surpass, in genuine poetical excellence, those of Watts; and among the hymns of a lately living writer gems of the first water may be seen. Religious poetry is truly sublime, touching and elegant in the strains of *Barbauld*; a name venerable and honoured for a rare union of taste and imagination to "a hallowed bosom," to "the highest aims," and to a blameless and most useful life. Some of the first holy accents which numbers of children lip, are her *Hymns in Prose*; so designated solely because they are not metrical. However entitled, they constitute a volume which, for the grandeur and beauty of its

* Preface, p. iv.

† Ibid.

* Preface, p. iv.

contents, will find a place in the library of the polite scholar; while its claims on the gratitude of the wise and affectionate parent, are yet more commanding and durable. Her poems, without exception, (and we have just been speaking of poetry of the most elevated class,) are consecrated to the best pursuits and interests of man; to the cause of piety, of freedom, of knowledge, of virtue, friendship and domestic love. The "Summer Evening's Meditation," impressively presents the loftiest conceptions of the Creator of the universe: and this, like the "Address to the Deity," completely refutes the assertion that poetry and religion have no mutual alliance. Her hymns are, in general, extremely calculated for the purposes of social Christian worship: and here we have only to regret that one who wrote so well, wrote, as we must think, so little. The truth is, her humility corresponded with the other great endowments of her mind: her judgment was as exact as her fancy was ardent, and her invention lively. Her main praise will, however, be found in her kind and well-regulated affections, in the exercise of which she conferred on a number of young persons, some of them her near relations, others her chosen friends and companions, blessings of which they can never be forgetful.*

It is in his Life of Waller that Johnson has unfolded the principles of his deeply-rooted objection, if we must not call it antipathy, to attempts at uniting poetry with devotion.

He there tells us, in opposition to facts and experience, that "poetical devotion cannot often please." The doctrines of religion, he admits, may indeed be defended in a didactic poem. Not only so: he concedes that "a poet may praise the Maker for his works, in lines which no reader shall lay aside." But, for the purpose of rendering these admissions nugatory, Johnson endeavours to distinguish between "piety and the motives to piety," between "God and the works of God;" as though a poem enforcing those motives, and celebrating those

works, were not characteristically *devotional*!

"Contemplative piety," he says, "cannot be poetical." Does he mean that it is never vocal, but exclusively mental—the silent meditation of the heart? When it employs language, that language will usually be its own, but will also sometimes be borrowed from the *poetical* and devotional books of Scripture, and sometimes, we presume, from even the poetical effusions of other pious writers. Though poetry does not confer on man "a state of intercourse with his Creator," (and we never heard that such was or could be the effect of poetry,) still devotional poetry may aid us in gaining that state, and may even render it more delightful and advantageous.

What, though the essence of poetry be invention, or rather combination? In devotional poetry this combination has a range coextensive with Nature, Providence and the discoveries of Revelation. Dr. Johnson affirms, but does not and cannot prove, that "the topics of devotion are few." It is true, if they are absolutely few, "they can be made no more:" but this identical proposition would seem to be unworthy of its author. Nor will it easily be admitted that devotional topics, be they few, or be they numerous, "can receive no grace from novelty of sentiment, and very little from novelty of expression." All this is crude and prejudiced * theory, in opposition to facts, and to the judgment and feelings of men whose minds piety has elevated and taste has polished.

But "religion must be shewn as it is: suppression and addition equally corrupt it; and such as it is, it is known already." Dr. Johnson now speaks of practical and doctrinal religion, not of devotion. His remark, therefore, whether true or false, is irrelevant to the case of devotional poetry. We have always looked upon piety as a certain state of mind and character: by consequence, its feelings and qualities may be expressed, may be improved—like many other qualities and feelings—by the strains of a hallowed taste and genius.

* Were this the place to speak of her "pieces in prose," we should enlarge on the unrivalled merits of her Essay on "Inconsistent Expectations."

* We believe that much of this prejudice arose from Dr. Johnson's rooted and unreasonable hostility to Milton's fame.

The critic now returns, as suits his purpose, to "metrical devotion:" for so he chooses to designate religious poetry. From metrical devotion he scarcely hopes to obtain the enlargement of his comprehension and elevation of his fancy. But why not, if "thoughts which breathe and words which burn" can enter (as assuredly they can enter) into devotional poetry? It is worse than useless to theorize, in opposition to numerous and acknowledged facts. The name and character of the Great Supreme do not form the only themes of the sacred poet: creation and life, in all their varied shapes, are nearly exhaustless subjects of his descriptions; with simply abstract *perfection* he is little conversant.

According to Dr. Johnson, scarcely any language, whether it be that of prose or poetry, is admissible in pious meditation. Thanksgiving is to be felt rather than expressed: repentance, "in trembling hope," is not at leisure for cadences and epithets; supplication to God can only cry for mercy.

Thus does he confound the first impulses of the mind awakened to grateful and contrite devotion with those means of improving its piety, which the exercise of human talents, feelings and principles can supply.

"Pious verse" is not essentially the same with devotional poetry: if pious verse helps the memory and delights the ear, it answers no unimportant end; devotional poetry, however, may assist the higher operations of the soul. While our abode is yet on earth, we must thankfully employ the means consistent with the laws of our nature of aiding our unavoidable weakness, and of making religious impressions interesting, durable and efficacious. From Dr. Johnson we turn with pleasure to one of the most intelligent, judicious and impartial of the commentators upon Milton. "A divine poem," observes Mr. Dunster,* "certainly requires to be written in the chastest style: but it must still be considered that the great reason of exhibiting any serious truths, and especially the more interesting facts of religious history, through the medium of poetry, is thereby more powerfully to attract the attention."

This remark admits of no dispute: and it overthrows the whole of the sophistry on which we have been animadverting.

Devotion allied to Poetry is the title of those of Mr. Lampert's verses with which his volume opens: we make two extracts from them:

"SPIRIT OF POETRY! dost thou diffuse
O'er all the works of God celestial hues,
Yet not their AUTHOR celebrate, who
taught

Thy wings to spread the coloured light of
thought?

Thy radiant pencil changes not the form
Of aught thou paintest with a tint more
warm.

All that the soul conceives of great and
high,

All it aspires to know beyond the sky,
(In feeble outlines trac'd by vulgar
phrase,)

'Tis thine to embody to the mental gaze,
In lineaments more fair, more bright,
more true,

Than cold, uncadenc'd language ever
drew."

* * * * *

"If the Creator on his works hath
trac'd

His name in lines that cannot be effac'd;
If o'er sweet Nature's many-coloured
scene,

He spreads the heavens' faint blue, the
earth's deep green,

The mountain cloud that upward slowly
rolls

Along that mountain's breast, as morn
unfolds;

The purple vapour of the evening sky,

The western sun's refulgent canopy,

And all that through the pencil's magic
art,

Sublime or soft emotions can impart;

Then, lofty Spirit! thou that holdest
sway

O'er all the fairest realms of mental day,

Give all the riches of thy wide domain,

To swell the triumph of that heavenly
train,

FAITH, HOPE and CHARITY: with them
entwine

Thy arms, thy voice, thy soul, at God's
blest shrine."

The stanzas which follow are a translation of a Hymn of Boethius; * one of the few sacred poets from whose works Dr. Johnson made occasionally a version: †

* According to Mr. Lampert, No. 3, B. i.; in our copy of Boethius, No. 5, B. i.

† Rambler, No. 7, p. 96.

* On Paradise Regained, B. ii. l. 188.

"Then former of the starry frame,
How wide thy power, how bright thy
name!

Who, on thine everlasting throne,
Hast countless ages reigned alone.

Those rolling orbs, by thee impell'd,
By thee are in their courses held;
And all, throughout the realms of space
Maintain their own appointed place.

When all the leaves of Summer past,
Lie withering in the Winter blast,
Thy word contracts the fleeting day,
And dims the sun's reluctant ray.

So when more bright his glories shine,
And late his lingering beams decline,
'Tis thou dost give the lengthen'd light,
'Tis thou dost speed the rapid night.

Thy goodness and thy power appear
In all the seasons of the year:
Seed-time and harvest own thy hand,
And blessings pour on every land.

All things within thy vast domain,
Undeviating laws restrain:
To thee all living creatures tend;
In thee all worlds and systems end."

In rendering these lines of the Latin poet into English, Mr. Lamport has illustrated his own judgment, by the omission of a few terms and allusions borrowed from Heathen mythology; such as *Boreæ spiritus*—*mitis Zephyrus*—*Arcturus*—*Sirius*.

We think him generally less successful in his hymns than in the other compositions which this volume contains. To the measures of the short piece, which he entitles *The Sacrament*, we must object that they are not sufficiently dignified for the subject and the occasion.

The effect of many pleasing devotional poems, of the present day, is injured by those light and airy metres, which afford great facilities to the substitution of words and rhymes for sense. Let us take the liberty of adding that the studious introduction of texts of Scripture into nearly all Mr. Lamport's hymns, is a blemish, and not an excellence. Thus, in the short poem on the versification of which we have been animadverting, we cannot approve of the lines,

"We pray to be fed
With 'the living bread
That cometh down from heaven.'"

The author of *Sacred Poetry* has evidently a taste for enlightened, scriptural and truly evangelical devotion: young persons, in particular, may find

the same taste to be cherished in them by an acquaintance with his compositions; and for such, as well as for other readers, we trust that he will not have written in vain.

N.

ART. II.—*A Sermon, occasioned by the Death of the Rev. John Ryland, D. D., preached at the Baptist Meeting, Broadmead, Bristol, June 5, 1825. By Robert Hall, M. A. Second edition. London, published by Hamilton, Adams and Co. 1825. 8vo. pp. 54.*

TO "turn many to righteousness," to "sow that seed which shall be reaped in life everlasting," * is the noblest distinction of the Christian preacher, and will be his governing desire. Mr. Hall, we doubt not, zealously pursues this object: may he richly enjoy this honour! In the mean time, he has a pre-eminence, which, far from being inconsistent with the highest, may vastly promote his own supreme wishes, by advancing the best interests of his fellow-men: those of his discourses, which he lays before the world, come into the hands of an almost unexampled number of individuals. Hardly any single sermons, of the same rank, can vie with Mr. Hall's in popularity. Nor do we ascribe the circumstance of their passing so often through the press, merely to the occasions on which they were delivered, or to the influence of fashion and a name. With very few exceptions, the merit of this gentleman's writings is intrinsic and superior; his eloquence such, as will most of all enkindle admiration in persons of a cultivated mind and of a pure and refined taste. To such persons the discourse before us is sure of approving itself: even though it may not extend, still it will not impair the author's reputation.

Mr. Hall's text is John xxi. 7, "—that disciple whom Jesus loved." His first paragraph furnishes a concise and satisfactory answer to the objection urged against the morality of the gospel, from its silence respecting *patriotism*. Three pages are next employed in repelling a similar objection with regard to *friendship*.

* Pp. 46, 47, of this sermon.

The preacher then occupies a yet larger portion of his sermon in descending, very elegantly, though generally, on the delights and advantages of the friendship which piety cements, sanctifies and exalts. It is not until we reach the sixteenth page that we find him treating of the passage on which he professes to discourse. His sketch of the history, his estimate of the writings, and his delineation of the character of "him who leaned on the bosom of Jesus," constitute, we think, the most valuable part of the sermon; while they admirably introduce a discriminating and affectionate notice of the late Dr. Ryland, and an eloquent practical address to those who sat under his ministry.

The following observations upon patriotism are extremely judicious:

"In all well-ordered polities, if we may judge from the experience of past ages, the attachment of men to their country is in danger of becoming an absorbing principle; not merely inducing a forgetfulness of private interest, but of the immutable claims of humanity and justice. In the most virtuous times of the Roman Republic, their country was the idol, at whose shrine her greatest patriots were at all times prepared to offer whole hecatombs of human victims: the interests of other nations were no further regarded than as they could be rendered subservient to the gratification of her ambition; and mankind at large were considered as possessing no rights but such as might with the utmost propriety be merged in that devouring vortex. With all their talents and their grandeur they [read, the Romans] were unprincipled oppressors, leagued in a determined conspiracy against the liberty and independence of mankind. In the eyes of an enlightened philanthropist, patriotism, pampered to such an excess, loses the name of virtue; it is the bond and cement of a guilty confederation. It was worthy of the wisdom of our great legislator to decline the express inculcation of a principle so liable to degenerate into excess, and to content himself with prescribing the virtues which are sure to develop it, as far as is consistent with the dictates of universal benevolence."—Pp. 6, 7.

Some of the preacher's remarks upon friendship, are distinguished by the same excellent sense and the same felicity of language:

"Happiness is not to be prescribed, but to be enjoyed; and such is the benevolent arrangement of Divine Providence, that wherever there is a moral preparation for it, it follows of course; of this nature are the pleasures and advantages of virtuous friendship. Its duties, supposing it to be formed, are deducible, with sufficient certainty and precision, from the light of nature and the precepts of Scripture, and none more sacred; but in the act of forming it the mind disdains the fetters of prescription, and is left to be determined by the impulse of feeling and the operation of events.

"Besides, were friendship inculcated as a matter of indispensable obligation, endless embarrassments would arise in determining at what period the relation shall commence; whether with one or with more; and at what stage in the progress of mutual attraction, at what point, the feelings of reciprocal regard shall be deemed to reach the maturity which entitles them to the sacred name of friendship."—Pp. 9, 10.

We are much gratified by the contrast which Mr. Hall draws between ordinary friendship and friendship that is truly virtuous:

"Friendship founded on worldly principles, is *natural*, and though composed of the best elements of nature, is not exempt from its mutability and frailty; the latter is *spiritual*, and therefore unchanging and imperishable. The friendship which is founded on kindred tastes and congenial habits, apart from piety, is permitted by the benignity of Providence to embellish a world which, with all its magnificence and beauty, will shortly pass away: that which has religion for its basis, will ere long be transplanted to adorn the paradise of God."—P. 16.

Concerning the narratives of the resurrection of Lazarus and of the last scenes of our Saviour's life, in the Gospel of John, Mr. Hall says,

"— the author places us in the very midst of the scenes that he describes: we listen to the discourses, we imbibe the sentiments of the principal actors; and, while he says nothing of himself, he lays open the whole interior of his character. We feel ourselves introduced, not so much to the acquaintance of an inspired apostle, as to that of the most amiable of men."—P. 19.

In delineating the moral habits of Dr. Ryland, who appears to have been an eminently upright and pious man, Mr. Hall suggests a very admirable interpretation of a precept occurring

in the New Testament.* Having spoken of his friend's reluctance to admit openly on the unmerited wrongs which he experienced, the preacher adds,

"He repressed his anger but indulged his grief, and was accustomed on such occasions to conduct himself rather like a person wounded than offended. Thus the uneasy sensations with which his mind was fraught were allowed to accumulate, producing not malignity indeed or rancour, of which he was incapable, but permanent disgust. '*Be ye angry,*' saith the Scripture, '*and sin not.*' A violent suppression of the natural feelings is not the best expedient for obviating their injurious effects; and though nothing requires a more vigilant restraint than the emotions of anger, the uneasiness of which it is productive, is, perhaps, best evaporated by its natural and temperate expression; not to say that it is a wise provision in the economy of nature for the repression of injury, and the preservation of the peace and decorum of society."—P. 41.

These are the remarks of a man who well understands the human mind, and comments with sound discrimination upon the ethical lessons of the Christian Scriptures.† Some of the precepts of the New Testament will be ill understood, if we attend not to the distinction of acts and habits. What, in particular, is the just, consistent import of such language as this, "pray without ceasing"—"men ought always to pray, and not to faint"—unless the difference upon which we insist be kept in view?

To the philosopher as well as to the general reader the following paragraph offers an interesting communication, in respect of one of Dr. Ryland's favourite pursuits, and of that peculiar structure of his eyes, which enabled him to engage in it with singular advantage:

"He had a passion for natural history,

in the pursuit of which he was much assisted by the peculiar structure of his eyes, which were a kind of natural microscopes. The observations he made on various natural productions, without the aid of instruments, were really surprising; and though the peculiarity in his visual organs deprived him of the pleasure of contemplating the sublime and magnificent features of nature, it gave him a singular advantage for tracing her minuter operations."—P. 43.

There was in Dr. Ryland a considerable degree of catholicism and liberality, with regard to many from whom he differed on the subject of baptism: of the part which he took in the controversy on that rite Mr. Hall justly observes,

"His treatise on baptism* furnishes a beautiful specimen of the manner in which religious controversy should be conducted† on a subject on which the combatants on both sides have frequently disgraced themselves by an acrimony and bitterness in an inverse proportion to the importance of the point in debate."—P. 36.

The conclusion of the discourse is in this preacher's best style and taste: carrying forward the views of his hearers and readers to the heavenly states, he thus proceeds:

"To that state all the pious on earth are tending; and if there is a law from whose operations none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirit to the abode of bliss, the bosom of their Father and their God. The wheels of nature are not made to roll backward; every thing presses on to eternity; from the birth of time an impetuous current has set in, which bears all the souls of men towards that interminable ocean. Mean while heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent and divine, leaving nothing for the last

* Eph. iv. 26.

† See Sermons by W. Gilpin, M. A., No. XL., together with the Discourses of the Rev. and truly excellent Edmund Butcher on our Lord's Sermon on the Mount, [287, &c.,] and an admirable annotation of Bishop Pearce (Commentary, &c.) on John ii. 19. We must express our wonder that the case has been so much mistaken.

* The praise belongs as justly to his *Candid Statement*, &c.

† It is remarkable that Mr. Belsham [Plea for Infant Baptism, 11, 12] has spoken in the same commendatory terms of Dr. Ryland's temper in the controversy on Baptism. The coincidence, we hope, will not be lost upon our readers and on Mr. Hall, if he be in the number of them.

fire to consume but the objects and the slaves of concupiscence; while every thing which grace has prepared and beautified shall be gathered from the ruins of the world, to adorn that eternal city 'which hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth enlighten it, and the Lamb is the light thereof.' Let us obey the voice that calls us thither; let us seek the things that are above, and no longer cleave to a world which must shortly perish, and which we must shortly quit, while we neglect to prepare for that in which we are invited to dwell for ever. Let us follow in the track of those holy men, who, together with your beloved and faithful pastor, have taught us by their voice and encouraged us by their example, that 'laying aside every weight, and the sin that most easily besets us, we may run with patience the race that is set before us.' While every thing within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another state, and earnestly implore that grace, which alone can put a period to that fatal war which our desires have too long waged with our destiny. When these move in the same direction, and that which the will of heaven renders unavoidable shall become our choice, all things will be ours: life will be divested of its vanity, and death disarmed of its terrors. 'Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness,' &c.?"—Pp. 52—54.

Mr. Hall's style, though in general it be correct and highly elegant, betrays occasionally some neglect in the employment of *the file*, and indicates the habit of *extemporary* address, in union with that of premeditation and of writing. In the extracts from this discourse, the attentive reader will have noticed such inaccuracies.

Two examples of a faulty construction it may be useful to point out: one of these occurs in p. 8: "Accustomed to look upon the whole human family with a benign aspect, some members of it will attract more of his attention," &c. [it should be, "Although he is accustomed to look upon the whole human family with a benign aspect, yet some members of it will attract more of his attention, &c.]; the other instance will be found in p. 21: "Written, as is supposed, at a very advanced age, the spirit they breathe," &c. [read, "the spirit of

these epistles, written, as is supposed, at a very advanced age, is perceived to be that of a father," &c.]. Nor can we approve of the phrase, *pro aris et focis*, being introduced into a modern sermon, p. 37.

Such improprieties in a writer of inferior merit to Mr. Hall,* might not be deemed material: though, notwithstanding these effects of careless haste, he delights and attracts, we cannot be desirous that other persons should cite his authority for similar inadvertencies in composition.

There is a want of unity of subject in this discourse. We can with difficulty bring ourselves to believe that it is not made up of two or three fragments. A general analysis of it we have already given. There appears to be first an extract from a sermon on patriotism; then another from a sermon on friendship; and next from a sermon upon the Evangelist John's character, history and writings. All these extracts indeed are applied to the occasion, and to the preacher's object: they are well put together; nicely and skilfully dove-tailed. Still, we perceive no harmonious whole: nor is there any formal and distinct enunciation of the arrangement. Such things Mr. Hall's stated hearers, and most of his readers, tolerate in *him*: but we doubt whether they would tolerate them in a preacher and a writer of less reputation for what is called *orthodoxy*! In *him*, too, his denomination bear with a refinement of thought, an elegance of expression, and a frequency of classical allusions, on which they probably would animadvert with severity in some other ministers whom we could mention, and who, it may be, waive every thing of the kind, from a regard to the appropriate claims and duties of the pulpit.

In one instance, at least, Mr. Hall's language concerning Dr. Ryland is

* It is rarely, indeed, that any violation of the utmost purity of taste can be met with in this writer's compositions. One memorable specimen of departure from that taste we perceive in his biography of Mr. Toller, (p. 28,) concerning whom he says that, under his mental depression, he did business, made improvement, moral and religious, in the mighty waters.

inconsistent* with itself. He speaks, in p. 36, of his friend as having been "a Calvinist in the strictest sense of the word, and attached to its peculiarities [the peculiarities of Calvinism] in a higher degree than most of the advocates of that system;" but in p. 43, the preacher informs us that the system of divinity to which Dr. R. adhered was "moderate Calvinism, as modelled and explained by Jonathan Edwards." Now Mr. H. will perhaps have the goodness to say, whether Calvinism in its strictest peculiarities, and Calvinism as explained and modelled by Jonathan Edwards, be quite the same thing? Sure we are that by Mr. Hall's distinct admission, it is a *human* system: it originates with the French, it is qualified by the American divine. No well-informed Christians, of a class which Mr. H. often stigmatizes, would dare to speak of their own religious creed as modelled and explained by any "prodigy of metaphysical genius:" did they so speak of it, they would be certain of incurring, and would deserve to incur, the severest censures from this gentleman. They stand exclusively upon the Scriptures: upon that ground, if he please, let Mr. Hall meet them! For a disciple and a minister of Jesus Christ to draw even a modified theology from metaphysicians, is to forsake "the fountain of living waters for broken cisterns."

We cannot pass over another erroneous sentiment, or the corresponding phraseology in which it is clothed: "There was something," says Mr. Hall, "in the taste and disposition of our Lord, considered as man, more in unison with those of John than with [of] any of the other apostles." (P. 17.) Again, in p. 18, "The distinguishing features of our Lord's character, viewed as a perfect human being, were, unquestionably, humility and love." But why these qualifications—why this anxious discrimination? Is there any thing resembling it in the Christian Scriptures? Do the evangelists and apostles studiously inform us that they now speak of our Lord as man, now as God? Can we discover such distinctions in our Sa-

viour's own language? There are none of the kind: and we hesitate not to add that no creed can be scriptural, which is incapable of being expressed in scriptural phraseology.

No passage of this discourse, however, is so reprehensible as the following:

"His [the Apostle John's] meekness and tenderness were never indulged at the expense of truth, his adherence to which was inviolable; nor did he fail to express the utmost abhorrence at any attempt to corrupt it; inasmuch that I can easily believe an incident related by Eusebius, that on his entering a public bath, and finding the notorious heresiarch Cerinthus there, he left it with precipitation, exclaiming 'Let us flee from this place, lest it fall and crush that enemy of God.'—P. 22.

We blush for the *easy* credulousness with which Mr. Hall receives and cites a tale that ought to be ranked among "old wives' fables:" we blush for his want of a scholar's accuracy and caution, when he quotes the imagined authority for such a story: above all, we blush for the state of feeling that makes him embrace and relate it with delight.

The narrative does not rest on sufficient testimony. We shall make a reference* to a part of Lardner's works, that we think conclusive, on this head. Irenæus alludes vaguely to *some* who heard the thing from Polycarp. But such a statement of a rumour is not evidence. Epiphanius tells the same story, with different circumstances, and does not profess to give it on his own knowledge. Let it be considered, too, that according to Irenæus and Theodoret, it was Cerinthus, according to Epiphanius, it was Ebion, whom John met with in the bath.

We are disposed to believe that John in his first Epistle opposes Cerinthus. Every internal mark of falsehood is stamped upon the tale. To be silent concerning the improbability of the Evangelist going to a public bath at Ephesus, how inconsistent are such language and conduct with "the benign affections" justly attributed by Mr. Hall to this apostle; affections greatly improved, no doubt, by means of the rebuke,

* We noticed a similar inconsistency in his Life of Toller, pp. 11, 42.

* Works, (8vo.,) Vol. II. p. 86, note.

which, in earlier life, he had received from his great Master?*

Jerom is the voucher of the other narrative respecting John, which Mr. Hall has quoted, and which perfectly accords with what sacred history relates of the beloved disciple's character, spirit and deportment. Neither of the two passages is contained in the works of *Eusebius*, so unfortunately appealed to by our preacher!

That Mr. Hall should believe the Evangelist John to have been capable of uttering so unenlightened and anti-

christian an exclamation as he puts into his mouth; that he should look upon fierceness and commination as signs of "an adherence to truth," excites our concern still more than our astonishment. It is a melancholy instance of human fallibility. Thus, however, it happens, that no pre-eminence of talents affords a security against aberrations of judgment. Under the influence of theological prejudices and passions, men transfer, as it were, to others, their own emotions, and disqualify themselves for being literary and historical critics.

N.

* Luke ix.

OBITUARY.

1826. Jan. 21, at *Prescot*, aged 47, the Rev. W. T. PROCTER, Minister of the Unitarian Chapel in that town. He was interred in the adjoining cemetery, on the 25th of the same month, by the Rev. G. W. Elliott, of *Rochdale*, and a funeral sermon was preached on Sunday, February 5, at *Prescot*, by the minister of the Unitarian Chapel, *Stockport*. The discourse was founded on Acts xiii. 36; "For David after he had served his own generation, by the will of God fell on sleep." Mr. Procter, after being educated for the ministry in the Dissenting Academy which was at *Northampton*, and conducted by the Rev. John Horsey, was successively stationed at *Ilminster*, in *Somersetshire*, at *Burton*, in *Staffordshire*, at *Dean Row*, near *Wilmslow*, in *Cheshire*, and at *Prescot*, in *Lancashire*. Whilst life and health continued, he was actively useful in his family, in the church, and in the world. It may also be remarked, that when affliction laid him aside, he submitted with patience to the will of God, till at last it pleased his heavenly Father to grant him the repose of death. His friends and neighbours, as well as his own family, in losing him, have lost one who was ever ready to exert himself for their advantage. He has left a widow and four children. But we know, that if they in the way of well-doing place their trust in God, he will be the husband and the friend of the widow, and the Father of the fatherless. How consolatory and encouraging too, are the prospects which the gospel reveals! True Christians need not "sorrow as those who have no hope, for if they believe that Jesus died and rose again, so also that God, through Jesus, will bring with

him those that are fallen asleep, and so they shall ever be with the Lord."

S. P.

Feb. 6, Miss ANN CALDWELL, of *Nantwich*, aged 69. Her death is deeply regretted, not only by her relatives but also by many others who were intimately acquainted with her. She had for some years suffered much from impaired health, but she manifested under her sufferings that patience and fortitude which result from enlarged and correct views of the moral and paternal government of Jehovah. Her opinions respecting the object of worship were strictly Unitarian, but at the same time she esteemed the sincere and worthy of all classes of professing Christians. Though she lamented what she thought an occasionally ill-governed zeal in some of the more active advocates of Unitarianism, she was always delighted when she heard of the extension of those views which she considered more consistent with the gospel, than those which are more popular. Her religion was not an inoperative principle; it influenced her conduct: being the result of conviction, it led her to feel an interest in every plan which appeared to her calculated to promote the cause of truth, virtue and happiness. She entered deeply into the privations and afflictions of the more deserving amongst the poor, and her assistance was always to be relied on when the case was properly recommended.

— 16, at *Holdgate*, near *York*, aged 80, Mr. LINDLEY MURRAY, author of the *English Grammar*, and various elemen-

tary books. He was a native of America, and educated for the bar. On the American war breaking out, he went into trade, by which he acquired a handsome competency. Ill health induced him in the year 1784 to travel, and accordingly he came over to this country, where he remained till the day of his death, leading a very retired but useful life, and engaging general respect and esteem. He was a member of the Society of Friends. It is reported that authentic Memoirs of his Life and Writings will shortly be published.

March 4, aged 62, ANNE, the widow of the late John LEES, Esq., of *Castle-Hill, Dukinfield*. The lapse of little more than eighteen months since the loss of her husband, [see *Mon. Repos.* XIX. 570,] has consigned to the family vault the remains of this most excellent woman. In the union of this pair, which took place early in life, was exemplified in the strictest sense of the matrimonial affinity, the female qualification of being "*an help meet for him.*" She became to her family and household the portraiture of all the husband himself exhibited in the management of his extensive concerns, prudent, methodical, attentive to the interests, and liberal in providing for the wants, of her dependants. Unlike the fashionable wife of modern refinement, she had a much wider sphere than the drawing or the dining-room afforded for her superintendence. The whole household establishment was her province, the whole economy of its provision and management had her fore-thought and direction. But this was not all. As the mother of a numerous family, their early education, the formation of their maturer habits, and the correct religious impressions she was anxious they should imbibe, were a source to her of constant care and maternal solicitude. One of her highest gratifications was to see the whole of them assemble with her in the solemn performance of public worship. For this purpose her own attendance was exemplary and uniform. And for this purpose her disinclination to allow social parties on the day set apart for religious improvement, to interfere with its duties and its obligations, led her to resist the innovation of pleasure and the indulgence of convivial meetings as much as possible on that day.

In the attentions due to poverty and sickness whenever her neighbours or dependants had need of assistance or advice, her aid was ever ready. She always recommended great precaution to those who had the care and the management of the sick, and the propriety of her advice and example has been known to arrest the influence of contagion in the dwellings of the afflicted. Her conduct, as a wife and a mother, endeared her to her husband and her children; she was to the former faithful and affectionate; to the latter, a trainer "in the way that they should go," a "light to their path, and a lamp unto their feet."

Her dissolution, though sudden and unexpected, was consoling to her afflicted children and friends, inasmuch as it was tranquil, and sustained with the most perfect composure. A dysentery hurried her from the enjoyment of health, and the society of a family circle, all eager to contribute to any the least of her comforts, in the short space of forty-eight hours, to the tomb. No murmurs of regret at her approaching dissolution escaped from her lips, and nothing but the lingering looks of affection, like the withdrawing beams of a setting sun, held commerce with those she was leaving behind her. One thus favoured could not avoid, at this awful crisis, remembering Young's admirable description of the death of the righteous:

"The chamber where the good man
meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of
heaven."

W. H.

Dukinfield, March 18, 1826.

March 11, at *Leazes*, aged 79, after long and trying illness, EBENEZER JOHNSTON, Esq., formerly of *Bishopsgate Street*, of whom we are able to propose an obituary memoir in the next number.

— 25, at his house in *Cavendish Square*, aged 92, the Hon. and Right Rev. SHUTE BARRINGTON, D. C. L., Bishop of Durham. [Further particulars in the next number.]

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Declaration of the Archbishops and Bishops of the Roman Catholic Church in Ireland.

At a time when the spirit of calm inquiry is abroad, and men seem anxious to resign those prejudices through which they viewed the doctrines of others, the Archbishops and Bishops of the Roman Catholic Church in Ireland avail themselves with pleasure of this dispassionate tone of the public mind, to exhibit a simple and correct view of those tenets that are most frequently misrepresented. If it please the Almighty that the Catholics of Ireland should be doomed to continue in the humbled and degraded condition in which they are now placed, they will submit with resignation to the Divine will. The Prelates, however, conceive it a duty which they owe to themselves, as well as to their Protestant fellow-subjects, whose good opinion they value, to endeavour once more to remove the false imputations that have been frequently cast upon the faith and discipline of that Church which is entrusted to their care, that all may be enabled to know with accuracy the genuine principles of those men who are proscribed by law from any participation in the honours, dignities, and emoluments of the State.

1. Established for promoting the happiness of mankind, to which order is essential, the Catholic religion, far from interfering with the constituted authorities of any state, is reconcilable with every regular form which human governments may assume. Republics as well as monarchies have thriven where it has been professed, and, under its protecting influence, any combination of those forms may be secure.

2. The Catholics in Ireland of mature years, are permitted to read authentic and approved translations of the Holy Scriptures with explanatory notes, and are exhorted to use them in the spirit of piety, humility and obedience. The Clergy of the Catholic Church are bound to the daily recital of a canonical office, which comprises, in the course of a year, almost the entire of the sacred volume; and her pastors are required on Sundays and festivals, to expound to the faithful, in the vernacular tongue, the epistle or gospel of the day, or some other portion of the divine law.

3. Catholics believe that the power of working miracles has not been withdrawn from the Church of God. The belief, however, of any particular miracle not

recorded in the revealed word of God, is not required as a term of Catholic communion, though there are many so strongly recommended to our belief, that they cannot without temerity be rejected.

4. Roman Catholics revere the Blessed Virgin and the Saints, and piously invoke their intercession. Far, however, from honouring them with divine worship, they believe that such worship is due to God alone, and that it cannot be paid to any creature without involving the guilt of idolatry.

5. Catholics respect the images of Christ and of his Saints, without believing that they are endowed with any intrinsic efficacy. The honour which is paid to these memorials is referred to those whom they represent; and should the faithful, through ignorance or any other cause, ascribe to them any divine virtue, the Bishops are bound to correct the abuse, and rectify their misapprehensions.

6. The Catholic Church, in common with all Christians, receives and respects the entire of the ten commandments, as they are found in Exodus and Deuteronomy. The discordance between Catholics and Protestants on this subject arises from the different manner in which these divine precepts have been arranged.

7. Catholics hold, that, in order to attain salvation, it is necessary to belong to the true Church, and that heresy or a wilful and obstinate opposition to revealed truth as taught in the Church of Christ, excludes from the kingdom of God. They are not obliged to believe that all those are wilfully and obstinately attached to error, who, having been seduced into it by others, or who, having imbibed it from their parents, seek the truth with a cautious solicitude, disposed to embrace it when sufficiently proposed to them; but leaving such persons to the righteous judgment of a merciful God, they feel themselves bound to discharge towards them, as well as towards all mankind, the duties of charity and of social life.

8. As Catholics in the Eucharist adore Jesus Christ alone, whom they believe to be truly, really and substantially present, they conceive they cannot be consistently reproached with idolatry by any Christian who admits the divinity of the Son of God.

9. No actual sin can be forgiven at the will of Pope or Priest, or any person whatever, without a sincere sorrow for having offended God, and a firm resolution to avoid future guilt and to atone

for past transgressions. Any person who receives absolution without these necessary conditions, far from obtaining the remission of his sins, incurs the additional guilt of violating a sacrament.

10. Catholics believe that the precept of sacramental confession flows from the power of forgiving and retaining sins, which Christ left to his Church. As the obligation on the one hand, would be nugatory without the cor-relative duty of secrecy on the other, they believe that no power on earth can supersede the divine obligation of that zeal which binds the confessor not to violate the secrets of auricular confession. Any revelation of sins disclosed in the tribunal of penance, would defeat the salutary ends for which it was instituted, and would deprive the ministers of religion of the many opportunities which the practice of auricular confession affords, of reclaiming deluded persons from mischievous projects, and causing reparation to be made for injuries done to persons, property, or character.

11. The Catholics of Ireland not only do not believe, but they declare upon oath that they detest as unchristian and impious, the belief "that it is lawful to murder or destroy any person or persons whatsoever for or under the pretence of being heretics;" and also the principle "that no faith is to be kept with heretics."—They further declare, on oath, their belief, that "no act in itself unjust, immoral, or wicked, can ever be justified or excused by or under the pretence or colour that it was done either for the good of the Church, or in obedience to any ecclesiastical power whatsoever;" "that it is not an article of the Catholic faith, neither are they therefore required to believe, that the Pope is infallible," and that they do not hold themselves "bound to obey any order in its own nature immoral, though the Pope or any ecclesiastical Power should issue or direct such an order; but on the contrary, that it would be sinful in them to pay any respect or obedience thereto."

12. The Catholics of Ireland swear, that they "will be faithful, and bear TRUE ALLEGIANCE to our Most Gracious Sovereign Lord KING GEORGE THE FOURTH, that they will maintain, support, and defend, to the utmost of their power, the succession to the Crown in his Majesty's family, against any person or persons whatsoever, utterly renouncing and abjuring any obedience or allegiance to any other person claiming or pretending a right to the Crown of these realms;" that they "renounce, reject and abjure the opinion that Princes excommunicated by the Pope and Coun-

cil or by any authority of the See of Rome, or any authority whatsoever, may be deposed and murdered by their subjects, or by any person whatsoever;" and that they "do not believe that the Pope of Rome, or any other Foreign Prince, Prelate, State, or Potentate, HATH, OR OUGHT TO HAVE, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm." They further solemnly, "in the presence of God, profess, testify and declare, that they make this declaration, and every part thereof, in the plain and ordinary sense of the words of their oath, without any evasion, equivocation, or mental reservation whatsoever, and without dispensation already granted by the Pope, or any authority of the See of Rome, or any person whatever, and without thinking they are, or can be admitted before God and man, or absolved of this declaration, or any part thereof, although the Pope, or any persons or authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning."

After this full, explicit and sworn declaration, we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing towards our Most Gracious Sovereign only a divided allegiance.

13. The Catholics of Ireland, far from claiming any right or title to forfeited lands, resulting from any right, title, or interest, which their ancestors may have had therein, declare upon oath, "that they will defend to the utmost of their power, the settlement and arrangement of property in this country, as established by the laws now in being." They also "disclaim, disavow, and solemnly abjure, any intention to subvert the present Church Establishment, for the purpose of substituting a Catholic Establishment instead. And further, they swear that they will not exercise any privilege to which they are or may be entitled, to disturb and weaken the Protestant Religion and Protestant Government in Ireland."

14. Whilst we have, in the foregoing declaration, endeavoured to state in the simplicity of truth, such doctrines of our Church as are most frequently misunderstood or misrepresented amongst our fellow-subjects, to the great detriment of the public welfare, and of Christian charity; and whilst we have disclaimed anew those errors or wicked principles which have been imputed to Catholics, we also avail ourselves of the present occasion, to express our readiness, at all times, to give, when required by the competent authority, authentic and true information upon all

subjects connected with the doctrines and discipline of our Church; and to deprecate the injustice of having our faith and principles judged of by reports made of them by persons either avowedly ignorant of, or but imperfectly acquainted with, the nature of our Church Government, its doctrines, laws, usages, and discipline.

This Declaration we approve, subscribe, and publish, as well that those who have formed erroneous opinions of our doctrines and our principles, may be at length undeceived, as that you, dearly beloved, be made strong in that faith which you have inherited as "the children of saints, who look for that life which God will give to those that never changed their faith from him."—Tob. ii. 18.

Reverend brothers, beloved children, "Grace, mercy, and peace," be to you, "from God the Father, and from Christ Jesus our Lord."—1 Tim. i. 2.

Dublin, 25th January, 1826.

PATRICK CURTIS, D.D.
OLIVER KELLY, D.D.
FARRELL O'REILLY, D.D.

PETER M'LOUGHLIN, D.D.
JAMES MAGAURAN, D.D.
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INTELLIGENCE.

The Fourth half-yearly Meeting of the *Shropshire, Cheshire, and Staffordshire Unitarian Association*, will be held at Newcastle under Lyne, Stafford, on *Whit-Tuesday*, May 16, 1826. Two sermons will be preached by the Rev. J. R. Beard, of Manchester; and the friends of the Association will dine and spend the afternoon together.

The Rev. D. W. JONES, Minister of the Unitarian congregation at *Boston*, has given notice of his resignation at Midsummer next, and they are at present unprovided. C. L.

Dissenting Ministers.—The Bishop of Salisbury has made public the following notifications, which have caused no small degree of surprise and discussion: "To my rule of admitting none but Graduates as candidates for Holy Orders, I make one exception, and that is in the case of Dissenting ministers of Orthodox persuasions, who were precluded from an University education, by their dissent from the Established Church, but who having renounced their former ministry, and made a public declaration of their reasons for so doing, can bring sufficient testimonials of their moral character from respectable persons of their former connexions, and from beneficed clergymen of the Established Church."—*Sunday Times*, March 26.

If the above may be relied on, Bishop Burgess is likely to have abundance of converts to the Church from Dissenting ministers of "Orthodox persuasions," many of whom are not far from the Church of England, and to them, we apprehend, the lure of the wealth of the Establishment will be irresistible. The good bishop withholds his bribe from the Unitarians: is it that they are not worth buying, or that he esteems them above temptation?

At the last anniversary of the *Royal Society*, Mr. Peel said that his Majesty had authorized him to make known his intention of founding two honorary Prizes, being medals of the value of Fifty Guineas each, to be annually awarded in such manner as should, after due consideration, seem best calculated to promote the ends for which the Royal Society was founded.

At a late meeting of the *Royal Society of Literature*, the Secretary read a paper by Dr. J. Jamieson, containing a collection of various superstitious relating to the Ternary Number. So general among the ancients, in the middle ages, and with the vulgar of times immediately connected with our own, was the ascription of a peculiar virtue to the number Three, that some reference to it was formerly mixed up with nearly all the

"Equally false are the grounds of the charge brought against us of having deviated from the principles of our great master. (Cheers.) Sir, I deny that we have departed from the general principles of Mr. Pitt. It is true, indeed, that no man, who has observed the signs of the times, can have failed to discover in the arguments of our opponents, upon this occasion, a secret wish to renew the Bank restriction; and it is upon that point, and with respect to measures leading in our apprehension to that point, that we are accused, and not unjustly, in differing from those who accuse us. We are charged with a deviation from the principles of Mr. Pitt, because we declared our determination not to renew an expedient which, though it was forced upon Mr. Pitt by the particular circumstances of the times, is one that ought not to be dragged into a precedent. It never surely can be quoted as a spontaneous act of deliberate policy; and it was an act, be it remembered, of which Mr. Pitt did not live to witness those consequences which effectually deter his successors from the repetition of it. But it is singular to remark how ready some people are to admire in a great man, the exception, rather than the rule, of his conduct. Such perverse worship is like the idolatry of barbarous nations, who can see the noon-day splendour of the sun without emotion; but who, when he is in eclipse, come forward with hymns and cymbals to adore him. Thus, there are those who venerate Mr. Pitt less in the brightness of his meridian glory, than under his partial obscurations, and who gaze on him with the fondest admiration when he has accidentally ceased to shine. (Loud cheering.) My admiration, 'on this side only of idolatry,' of that great man, is called forth by the glorious course which he ran, and for the illumination which he shed over his country. But I do not think it the duty of a most zealous worshiper to adopt even the accidental faults of the illustrious model whom we vainly endeavour to imitate. I do not think it a part of fealty to him to adopt, without necessity, measures which necessity alone forced upon him. Treading, with unequal pace, in his steps, I do not think it our duty to select, by preference, those footmarks in which, for a moment, and from the slipperiness of the times, he may have trodden awry." (Loud cheering)

FOREIGN.

FRANCE.

FRANCE is treading with backward steps towards feudal despotism, as fast as the Government can drag an unwilling popu-

lation. The measure now in motion is the restoration of the law of Primogeniture, of which the History of the United States, (reviewed in the last No., pp. 103—107) thus speaks in relation to its own country:—"The law of primogeniture existed as a part of the hereditary system. The eldest son inherited, not the title only, but also all the lands of the father. By this unjust and unnatural law, the younger sons and the daughters were doomed to comparative poverty. One portion of the people was made rich, and another poor. Few were placed in that happy medium between wealth and poverty, which is most favourable to virtue, to happiness, and to the improvement of the human faculties. The principle that power could be inherited, was at once rejected by the first emigrants to America. They had witnessed in Europe the pernicious operation of the principle; they were convinced of its absurdity: and even had not such been the case, that equality of rank and condition which existed among them, would have prevented any one from claiming such a privilege for his family, and all others from submitting to it. The law of primogeniture fell of course into disuse, or was abolished. That equality of rights and of rank which prevailed at first, has continued to prevail; and though in some of the colonies the extravagant grants of land which were made by capricious governors to their favourites, introduced great inequality of fortune, yet the salutary operation of various laws is continually diminishing this inequality, dividing and distributing among many that wealth, which in the hands of a few is less beneficial to the public, and productive of less individual enjoyment." (Pp. 441, 442.)

AN unedited MS. of the celebrated FENELON has been lately found buried among the archives of the establishment of St. Anne, in the town of Cambrai. It was composed by Fenelon in the year 1702, and is entitled *Réponse de l'Archevêque de Cambrai au Mémoire qui lui a été envoyé sur le Droit du Joyeux Avènement*.

SPAIN.

THE King has authorized the printing of the Autographical Journal of CRISTOPHER COLUMBUS, and those of several other illustrious navigators, which have been preserved in the Escorial with the most religious care, but which no one has hitherto been allowed to peruse.

HOLLAND.

THERE is a Roman Catholic Jansenist Church in Holland, which elects its bishop

without the sanction of the Pope, against whom his Holiness has lately issued a bull of excommunication.

AMERICA.

Copy of a Letter from President Jefferson to Dr. Vine Utley, of Lyme, Conn. dated Monticello, March 21, 1819.

SIR,

Your letter of Feb. 18th came to hand on the 1st Inst., and the request of my history of physical habits would have puzzled me not a little, had it not been for the model, with which you accompanied it, of Dr. Rush's answer to a similar inquiry. I live so much like other people that I might refer to ordinary life as the history of my own. Like my friend, the Doctor, I have lived temperately, eating little animal food, and that not as an aliment so much as a condiment for the vegetables, which constitute my principal diet. I double, however, the Doctor's glass and a half of wine, and even treble it with a friend; but halve its effects by drinking the weak wines only: the ardent wines I cannot drink, nor do I use ardent spirits of any kind; malt liquors and cider are my table drinks, and my breakfast, like that also of my friend, is of tea and coffee. I have been blessed with organs of digestion which accept and concoct, without ever murmuring, whatever the palate chooses to consign to them, and I have not yet lost a tooth by age.

I was a hard student until I entered on the business of life, the duties of which leave no idle time to those disposed to fulfil them; and now, retired, and at the age of 76, I am again a hard student. Indeed my fondness for reading and study, revolts me from the drudgery of letter-writing and a stiff wrist, the consequence of an early dislocation, makes writing both slow and painful. I am not so regular in my sleep as the Doctor says he was—devoting to it from five to eight hours, according as my company, or the book I am reading, interests me; and I never go to bed without an hour or half-hour's previous reading of something moral, whereon to ruminate in the intervals of sleep: but, whether I retire to bed early or late, I rise with the sun. I use spectacles at night, but not necessary in the day, unless reading small print. My hearing is distinct in particular conversation, but confused when several voices cross each other, which unfits me for the society of the table. I have been more fortunate than my friend in the article of health: so free from catarrhs that I have not had one (in the breast I mean) on an average of eight or ten years through life. I ascribe this

exemption partly to the habit of bathing my feet in cold water every morning for sixty years past. A fever of more than twenty-four hours I have not had more than two or three times in my life.

THOMAS JEFFERSON.

We have great pleasure in reporting that on Thursday, Nov. 21, the Foundation-Stone of the *Second Unitarian Church* was laid at New York, with appropriate ceremonies, and a Prayer and Address from the Rev. *William Ware*, Pastor of the First Unitarian Church. [This excellent Address will appear in *The Christian Reformer*.]

While so great a part of the world is standing still, or going back in legislation, the United States of America are making sure and continual advances in all that is just, humane, and liberal. The latest papers bring intelligence that the senate of *Maryland* has abolished the disabilities of the Jews by a public act.

SOUTH AMERICA.

Religious Liberty in Buenos Ayres.

THE Government at Buenos Ayres has formally recommended to the House of Representatives of that province the establishment of the liberty of divine worship in the broadest and most unrestricted manner, by the adoption of the following simple but comprehensive law:

"The right which every man has, to worship the Divinity, agreeably to his own conscience, is inviolable in the territory of the province."

In the note accompanying their proposition, the government adopt a language which must be highly gratifying to every friend of religious liberty.

They say that the word toleration is too tame, and ought not to be introduced into any law which shall be framed on this subject. "The province," say they, "would appear to descend from the point of civilization which it has attained, if it were to establish a law of toleration, or to pretend to grant a liberty which the public authority was always obliged to protect; but since the laws that formerly governed, render necessary an act to abolish them, and give a solemn guarantee to persons who may wish to live in our society, the government has found no other way to do it with dignity than by the proposed law, which it has the honour to transmit for the consideration of the honourable representatives. This act which will complete the liberty of the citizens, will not be less glorious than that which solemnly declared the independence of the Republic."

In the treaty also recently concluded

between Great Britain and the United Provinces of the Rio de la Plata, we find the following article :

"The subjects of His Britannic Majesty resident in the provinces of Rio de la Plata, shall not be disturbed, persecuted, nor molested on account of their religion, but shall enjoy perfect liberty of conscience, being allowed to perform divine worship either in their own houses,

or in their own private churches and chapels, which they shall be permitted to build and maintain, in convenient situations approved of by the government of the said provinces ; and the subjects of His Britannic Majesty who shall die in the territories of the provinces shall be allowed burial in their own cemeteries, which they shall be free in the same manner to form and maintain."

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The Theological and Miscellaneous Works of Joseph Priestley, LL.D. F. R. S., &c. With Notes by the Editor. Vol. XXIV., containing Lectures on History and General Policy ; to which is prefixed, an Essay on a Course of Liberal Education for Civil and Active Life : and an Additional Lecture on the Constitution of the United States.

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CORRESPONDENCE.

Communications have been received from Messrs. H. Clarke; and George Fordham, Jun.; J. C. M.; and An Unitarian Whig. The last-named correspondent signs himself also "No Bigot," not aware, as would seem, that there may be bigotry with regard to *persons* as well as *opinions*, and that the former species of bigotry is the most injurious.

The Editor has received also the communication and Discourse from the Rev. John Brazer, of Salem, in Massachusetts, United States, but owing to some irregularity it came through the Post-office, subject to a very high charge.

We are desired to state that the Obituary of Mr. Parkes in our last Number was inserted by mistake, being intended only as materials for a Memoir, and that the letter H. was not in the original MS.

Monthly Repository.

No. CCXLIV.]

APRIL, 1826.

[Vol. XXI.]

Original Letters from D. P. Coke, Esq., M. P., to Rev. Gilbert Wakefield.

Clapton,

April 19, 1826.

SIR,
OBSERVING in the public prints an account of the decease of Mr. Daniel Parker Coke, formerly M. P. for Nottingham, I recollected that I had in my possession, two letters which he wrote to Mr. Wakefield, and which are now at your service. In the Memoirs of his Life (I. 301) Mr. W. has thus explained the occasion and the result of this correspondence :

"As the Parliamentary conduct of *Daniel Parker Coke, Esq.*, had been in general conformable to my wishes, and as his demeanour on every other occasion within my knowledge indicated a man of spirit, sense and principle, I took the liberty of expostulating, in terms of considerable energy, upon the vote which he had given on the questions of the *Test Act* and the *Slave-Trade*, as unworthy of his character and accomplishments. He accepted my freedom of rebuke with a magnanimity that increased my good opinion of him ; modestly confessed himself unequal to a discussion of those topics with me ; and promised to weigh my arguments in particular, when those questions should be again agitated in the House."

Mr. Wakefield's two letters cannot, probably, be recovered. How he treated the subject of the *Test Act* will be easily understood by all who are acquainted with his just and liberal appreciation of civil rights. He has left a record of the manner in which he now argued against the *Slave-Trade* ; and, to the continued exaction of Slavery, for which the *West-Indians* still contend against the interests of humanity, and probably against their own eventual interests, he would, doubtless, have applied the same arguments.

"Among other observations on the *Slave-Trade*, I adduced two unequivocal universal maxims, one *Christian* and one *Heathen*, applicable to every subject of politics, morality and reli-

gion, which admit of no confutation, and lie within the compass of the feeblest apprehension to conceive.

"I. 'Evil is not to be committed that good may come ;' because the evil is *certain*, and the good *contingent* and *hypothetical* : and because the designs of the Divine administration and the happiness of mankind cannot be promoted by evil, that is, by the violation of those very laws which constitute the only means of happiness.

"This maxim answers, at once, every argument of *political expediency*. We cannot listen to the plea one moment. No political expediency, whose basis is *evil*, or an actual and open transgression of an express, universal, immutable and undeniable rule of rectitude, can terminate in national utility.

"II. 'Fiat justitia, ruat cælum !' *Let justice be done though the sky should fall upon us.*

"This indubitable sentiment furnishes a complete answer to all the suggestions of *probable inconveniences* that may result from the abolition of the *Slave-Trade*. Let these be as numerous and as formidable as you please, they must be encountered in preference to injustice and oppression. Comply first with the laws of the *Supreme Being*, and leave consequences to his management. He is very able to execute all the ends of his administration without the instrumentality of our wickedness, and is delighted with nothing so much as our endeavours to promote the happiness of our fellow-men, especially the desolate and oppressed. We are *then* co-operating with himself : for the grand design of his government is the ultimate felicity of all his creatures."

The Dissenters of Mr. Coke's acquaintance violating their principles of Dissent, by *qualifying* to procure the influence or the emoluments of office, appear, in the first letter, to no advantage. Nor is Mr. Lee raised in our esteem, while asserting that the

Test Act is no grievance to the Dissenters, and yet voting for its repeal, thus, to gratify his religious connexions, neglecting his incumbent duty as a Senator. I hope Mr. Coke had misunderstood him; for sentiments more just and liberal might have been fairly expected from an intimate friend of Mr. Lindsey, and a political associate of Fox.

J. T. RUTT.

*House of Commons,
May 28, 1789.*

SIR,

I received your letter this morning, and take the first moment to return you my thanks for it, and particularly for the latter part of it, because I am always ready to explain the motives of my public conduct, and think myself obliged to any gentleman who will give me an opportunity of so doing.

I certainly did give my vote against the repeal of the Test Act, and I never gave a vote more upon conviction in my life. No man is a greater friend to perfect liberty of conscience than I am; and if I could see the matter in any degree in the light of religious persecution I should abhor it. I feel that there ought to be a political union between the Church and the State, and that a religious Establishment is as necessary as a civil one: if that is admitted to me, I think it follows, of course, that those who hold the good things of one establishment should conform to the other. I don't mean to enter into argument upon the question; that is not within the compass of a letter, and if I did I am sure I could not find better arguments than those which, in your eyes, appear to be contemptible. I think Lord North's speech upon that occasion was the speech of a very able statesman, and I have been more than once convinced by the arguments contained in that speech.

Another circumstance happened upon that occasion which confirmed me in the opinion which I had formed. I saw Mr. Lee (formerly Attorney-General) in one of the committee rooms that evening, and was asking his opinion very seriously as a Dissenter, and he told me that he thought the Dissenters complained without cause; that they were not oppressed; and, that though he meant as one of

their persuasion to give them a vote, he thought there was no ground for the application. As far as my own experience goes where I live, I have seen very respectable Dissenters constantly in the habit of conforming for the common situations of Mayor, Aldermen, &c.; and, therefore, I suppose in general it is not understood to be a very great hardship. I certainly have not read the two books which you mention, but I think it probable that I might, after reading them, still be of the same opinion, because I consider the matter in a political view. I consider a very great question, which is now before the House, in the same way. I have the strongest wish in the world to be able to vote for the total abolition of the Slave-Trade; but if it is to be followed by the certain loss of all the West-India Islands, I will not vote for it in that case; and, at all events, I shall vote for every humane regulation which may tend to the better treatment of those unfortunate people.

I have great respect and great obligations to the Dissenters in the town of Nottingham; of course I have every wish to give the utmost indulgence to their application for religious liberty, but I think they have it already. And I only beg leave to add, that whenever I vote upon any public question, I never consider it upon narrow ground, as it applies to individuals, but upon great constitutional ground. I can easily conceive that this may be attended with considerable risque to me personally; be it so. Motives of that sort will never weigh with me; and my vote upon all these questions will be the same at the heel as at the commencement of a Parliament. I have taken the liberty of mentioning this matter to you with great sincerity and frankness, because I know when I am speaking or writing to a gentleman of understanding and a liberal education, great allowances will be made for a difference of opinion, if it is supposed to arise from mistake, and not to be founded in corruption.

You will pardon me, Sir, for troubling you with so long a letter, but I wished to give you an immediate answer. And I cannot conclude my letter without again repeating my thanks to you, for giving me your sentiments upon this subject, and for

doing it in a manner so very liberal and so very flattering to me. And permit me to assure you, that I remain with great truth,

Sir,

Your faithful and most obedient servant,

DANL. PARKER COKE.

London,

June 1, 1789.

Sir

I have just received your second letter, and am much obliged to you for it. I have read, and promise you repeatedly to read, your arguments, and to give them very fair play whenever either of the questions to which they relate comes on. You say you will excuse my endeavouring to answer them by letter, and I thank you for it, because I am not equal to enter the lists with you.

I thank you likewise for the ballad relative to the goal [Nottingham goal]. I hope that dispute will not become serious, because I am very sorry to see neighbours quarrel on any occasion. Permit me, Sir, to say, that I shall always think myself honoured by your correspondence, and that I remain,

Your obliged and obedient servant,

DANL. PARKER COKE.

The Rev. Gilbert Wakefield, Nottingham.

Sir,

April 8, 1826.

THE perversion of the term *mystery*, in defending doctrines unsupported by satisfactory proof, and in obstructing the exercise of free inquiry, has excited in the minds of many rational persons so strong a prejudice as to lead them to wish for its utter abolition. Notwithstanding this unreasonable prejudice, I cannot help considering the word in question as possessing the same utility as other generic terms, by expressing in the shortest possible manner what would otherwise require reiterated circumlocution. It may safely be admitted, that the term *μυστήριον*, as made use of by St. Paul, refers, in the majority of instances, to the divine determination of extending the benefits of Christianity to the Gentiles; and I feel little disposed to controvert the position so gravely maintained by your correspondent, *A Nonconformist*, (p. 139,) that what is revealed can no longer remain secret. But does that circumstance prove that the Christian religion contains no doctrine, and has revealed no facts too difficult to be fully comprehended by the human mind? In the usual acceptation of the word, *mystery* is intended to signify what is either wholly or partially beyond the grasp of our intellectual powers; and I must certainly venture to affirm, that not merely in every metaphysical, but in every theological system are to be found articles of belief which are partially incomprehensible, from the creed of the *supralapsarian Calvinist* down to that of the *simple humanitarian*. Without the slightest intention of shewing disrespect to his talents and labours, I may perhaps be permitted to remark of Dr. Priestley, that it would be difficult to point out any individual who, with so determined an opposition to the very semblance of mystery, united a belief of doctrines more irreconcilable with our ordinary apprehensions. In addition to the instance stated in my last communication, (pp. 3—5,) I might cite some of the opinions entertained by that indefatigable writer, as expressed in the preface to his "Institutes of Natural and Revealed Religion." But inconsistency, I apprehend, prevails among those who consider themselves most exempt from prejudice and error in nearly the same degree as among other classes; and it must, at all events, be regarded as a failing, which it is more easy to discern in others, than to correct in ourselves.

It appears to me that your correspondent, *A Nonconformist*, is by no means free from this quality, when he complacently observes, "In the religion of the New Testament, I can find nothing mysterious." In making this assertion he evidently forgets that some of the doctrines which he firmly believes to be founded on the clearest revelation, are as mysterious in the conception of Unbelievers as those of the orthodox are in his own estimation. In truth, every Christian, to whatever party he may belong, must unavoidably yield his assent to what no understanding can properly comprehend, and no ingenuity can adequately explain. To say nothing of the resurrection of the same body,

and of conferring immortality on a material substance, does the believer in Christianity experience no difficulty in reconciling the scriptural fact that *few will be saved* with the infinite benignity of the Parent of the universe, and with the means employed for the redemption of mankind by his boundless power? Is there no difficulty in apprehending how the *final extinction* of the great majority of mankind, after enduring ages of torment, (believed by so many of the Unitarians,) can be consistent with the Divine justice? On this scheme also, as well as on that of the eternity of future punishment, the unhappy sinner might well be entitled to exclaim in the language of Young,

Father of mercies! why from silent earth,
Didst thou awake and curse me into birth?

And even admitting the doctrine of Universal Restoration, does the *strict impartiality* of the Deity, as asserted in the New Testament, perfectly accord in our conceptions with the sufferings which the greater portion of the human race will undergo previously to their final restitution, while a few favoured individuals solely from being placed in less perilous circumstances, will escape this accumulation of misery and will be rewarded for their unmerited good fortune with the immediate possession of interminable happiness? When I say *unmerited*, I say nothing more, I apprehend, than what coincides with the opinions of the adherents of Calvinism, and of those Unitarians who believe in the necessity of the will. Unless restrained by timidity from uttering their sentiments, neither of these classes of Christians can with any consistency deny that one portion of mankind, small in number, has been pre-ordained or elected to virtue and happiness, and the other, countless as the waves of the ocean, to inevitable vice and misery. Both parties, I believe, will acknowledge that this mysterious fact is really implied, if not formally stated, in Scripture: but who can penetrate the darkness which surrounds it?

Without dwelling, however, on these and other questions of a similar nature, can any thing, I would ask, be more mysterious than what we are

taught to believe respecting the agency of Providence? Revelation informs us that the minutest as well as the most important events are under the constant superintendence of an all-seeing and omnipotent Being, and yet how frequently do these events appear at variance with the Divine character as described in the gospel! Nothing can be more consoling to the mind amidst the misfortunes and disappointments of human life than the knowledge imparted to us of a *particular Providence*; but in no degree does this knowledge of the fact remove the difficulties that arise when we attempt to scrutinize the conduct of the Almighty towards his intelligent creatures, or to compare his moral government of the world, as far as it is obvious to our view, with the expectations which his revealed attributes would lead us to form. Notwithstanding the express declarations of the sacred writers and the numerous examples they have recorded, the concession of the incomparable Paley is most strictly true, that we must prepare, provide and act as if there were no Providence.

Of the justice, the impartiality and the particular providence of the Deity, there cannot indeed exist a moment's doubt, and yet there are mysterious circumstances connected with the application of these attributes to the condition and destiny of the human race, which the information conveyed to us in the inspired volume does not enable us to develope. In all cases of this nature, however, the conduct we ought to pursue admits of no hesitation. Where we cannot explain, we must be content to acquiesce. It is altogether unreasonable to expect that revealed religion should be in every particular level to the apprehension of minds so imperfect as ours; nor is there any thing to excite surprise that the vehicle of that religion should be found, in some instances, like the Cumæan Sibyl as described by the poet, *obscuris verbis involvens*. Difficulties in the doctrines of the one and in the language of the other will still remain after the minutest investigation; and, as it is well observed by Bishop Watson, it would be a miracle greater than any we are instructed to believe if none remained.

I will conclude with an observation of the ablest female writer of the present or the preceding century, not inapplicable to the subject before us, and which occurs in the *Corinne* of Madame de Staël: "Sans doute, le monde, tel qu'il est, est un mystère que nous ne pouvons ni nier ni comprendre; il seroit donc fou, celui qui se refuseroit à croire tout ce qu'il ne peut expliquer."

CLERICUS CANTABRIGIENSIS.

Liverpool,
April 16, 1826.

SIR,
THE unwise proposal of Mr. Noah Jones, (p. 72,) to introduce tests and subscriptions to articles of faith among Unitarian societies, has met with that reception from Unitarians themselves which I confidently anticipated from their known liberality. Being myself one of that class whom he would exclude from the benefits of social worship, and whom he charges with inconsistency, injustice and mischievous intrusion in seeking those benefits in an Unitarian place of worship, I felt myself strongly prompted to make an immediate reply; but deemed it advisable, on further consideration, to await the result of his appeal to the Unitarian public. I have not waited in vain; for not only does his proposition remain unseconded, but calm reason and glowing eloquence, from the pens of persons equally sincere and zealous with himself in their profession of Christianity, have been called forth in opposition to it, and in vindication of those whom he attacks. Though your correspondents, Mr. T. C. Holland, (p. 156,) and the writer who subscribes "An Unitarian Christian," (p. 158,) to whom I more particularly allude, have left me little to urge on the same side, yet as it will naturally be expected that the objects of Mr. Jones's animadversions should come forward in their own defence, I venture, as one of that number, to solicit the attention of yourself and your readers to the following remarks.

In the letter, which has given occasion to this discussion, Mr. J. sets out with declaring that he regards the Christian revelation as the *only* source from which the human mind can gather satisfactory information respecting God and duty and futurity. He

then talks of an *immense gulf* subsisting between the Christian and the Unbeliever, and denies the possibility of any religious sympathy between them; from which language, coupled with the foregoing declaration, it would appear that he means to represent the Unbeliever as being necessarily destitute, or nearly so, of all religious principle. Does Mr. Noah Jones then really think that Natural Religion is a mere empty name? Does he think that this magnificent creation displays no evidence of an all-wise and all-powerful Creator? Does he see nothing of contrivance in the human frame? Nothing of wise order and beneficent providence in the grand movements and laws of nature? He surely forgets, in the ardour of his zeal against Unbelievers, that some of the wisest and best of Christians have strenuously upheld the truth and importance of Natural Religion, and that Paul himself is related to have declared, that "God hath not left himself without witness, in that he doeth good, and giveth us rain from heaven and fruitful seasons, filling our hearts with food and gladness." But if the voice of nature thus plainly declares the existence of God, it cannot be considered as silent on the subject of a future state; for the two doctrines, I contend, are inseparably connected, and the one cannot consistently be denied while the other is admitted. An all-powerful and intelligent Being, such as the works of nature irresistibly lead us to believe in, cannot be otherwise than a benevolent Being; for what conceivable motive can he have for wantonly inflicting misery? He must, moreover, have had a design worthy of his wisdom and his benevolence, in bringing us into existence; and such design, I humbly but confidently submit, is not apparent, unless we consider the present world as a state of *education*, intended to fit us, by moral and intellectual culture, for higher scenes of action and enjoyment in futurity. This brief and obvious train of reasoning, agreeing as it does with the leading circumstances of man's condition on earth, appears, to my mind, abundantly cogent and satisfactory. It may not appear so to Mr. Jones, nor do I require his assent to it in preference to what he thinks a better ground of his religious prin-

ciples. I only ask him to do the Unbeliever the justice to allow, that he *may* entertain the same views of God and duty and futurity, and with the same confidence, as the Christian, though on different grounds. If, allowing this, he still declares that with one so circumstanced he has no religious sympathy; if he still persists in placing an immense gulf between himself and the Deist, without at all regarding how the sentiments of the latter may be modified, I must leave him to the enjoyment of his own opinion, consoling myself with the belief, in which I trust I am not mistaken, that there are not many in the Unitarian body who are actuated by the same spirit. Were it otherwise, let me assure him, that the test which he proposes for driving the Unbeliever from their society would be altogether a needless measure, so far at least as regards myself. But so long as my presence is not considered as an intrusion, and furnishes no subject of reproach against the Unitarian body, I shall deem it my duty to seek the improvement afforded by the exercises of social worship among that denomination whose religious sentiments approach the nearest to my own.* Nor do I conceive that, in so doing, I am justly obnoxious to the charge, which Mr. Jones pretty plainly insinuates, of acting a deceitful part. He takes it for granted that one who is a Deist must regard Christians as believers in a lie, and pity their honoured Lord as an enthusiast, if they do not brand him as an impostor. Such thoughts and language I utterly disclaim. I honour Jesus as a moralist and reformer beyond any other name which history has transmitted

* Let me recommend to Mr. Jones's serious attention the truly liberal and eloquent letter of "An Unitarian Christian," (p. 158,) and the following passage of it in particular: "They, therefore, join our worship as less opposed to their own views than any other; they feel that they have the same practical duties to perform that we have, the same temptations to resist, the same God to serve; the benevolent and amiable light in which we contemplate the Deity, coincides with their natural convictions, and they come to us to seek moral strength for their virtue, and his guidance and blessing on their endeavours to improve."

to us, not excepting Socrates himself. And I think it possible to account for the supernatural parts of his history, without supposing that he either performed, or pretended to perform, the miracles ascribed to him, and even without impeaching in any considerable degree the character of the first promulgators of Christianity. Holding these sentiments, I feel myself no alien in those Christian assemblies where the moral doctrines of Jesus are chiefly insisted on, and where homage is paid to no partial or vengeful Deity, but to the common Father of the whole human race. I cannot, it is true, consistently join in *all* the ordinances of Christian worship; but my attendance on the *ordinary* services I by no means consider as a pledge of any particular belief further than what is implied in a desire for moral and religious improvement. If occasionally I am compelled to hear doctrines which are in some degree at variance with my own sentiments, what is this but what every one must more or less experience, wherever he engages in the exercises of public worship? The Unbeliever at present has no alternative, but either to attend in a Christian assembly, or to neglect altogether the duty of social worship. Can it be a question, except with those who deny the possibility of any religious principles not grounded on revelation, which of these two courses ought to be preferred? Let the case, in short, be fully and fairly considered, and it will surely require no very large measure of that charity which "thinketh no evil," to give the Unbeliever the credit of good motives in frequenting an Unitarian place of worship. For what can be supposed to tempt him thither, except the rationality of the Unitarian worship and doctrine? Were he really so regardless of truth and consistency as Mr. Jones insinuates, would he not exercise a little more worldly-wisdom in the choice of his pretended religion; and, instead of connecting himself with so small and unpopular a sect, would he not rather follow the multitude, and yield to the far superior attractions of a splendid Establishment?

W. J.

London,

April 7, 1826.

SIR,

MR. NOAH JONES'S letter (p. 72) appears to have answered the purpose for which he designed it, as far at least as inducing a discussion on the treatment proper to be adopted by Christian societies towards such Deists as attend their places of worship. Some of your correspondents have been very liberal of hard words towards that gentleman, and have endeavoured to raise a hue and cry against him as a persecutor. There is a great deal of this sort of language in the letter of Theophilus, (pp. 160—164,) and in truth there is not much else; not much, at least, which has any thing to do with the subject under discussion.

The question is this, Are we to welcome Deists into our churches, to speak of them as belonging to us, and to allow them to interfere in the management of our concerns? Is this the duty of a Christian society? As to excluding them from our places of worship, Theophilus and Mr. Jones equally know that this is impossible, nor was the latter so absurd as to propose it. It is to be hoped, that such as do attend may be the better for what they hear, but it is quite another thing to associate such persons with you in the management of a Christian Church. Many Deists, we are told, are highly respectable persons. Who doubts it—who denies it? But can they be regarded as fit associates of a *Christian Church*? Not unless Deism and Christianity are convertible terms.

It seems necessary in this controversy that the parties to it should come to some understanding about the sense in which the word "*Deist*" is to be used, for Theophilus tells us that the Jews are Deists. Now I use the word as it is used in common parlance, as descriptive of those who deny and disbelieve revelation altogether, Jewish and Christian, who look upon the whole as a cheat, who either believe Jesus Christ never lived, or, if he did exist, that he was an impostor. That is what I mean by a Deist, and Deists themselves must allow the definition to be correct. There is no medium. Either Jesus was the Messiah or he was a cheat. The Jewish records either relate truths or lies.

The prophecies were either real or fabrications. No man can believe a little of the one side and a little of the other; he must be either a believer or an unbeliever. What is called Anti-supernaturalism is the most absurd of systems. To deny that the miracles of our Saviour were indeed miracles, is to brand him as an impostor, and a person who can affect to believe in his Messiahship, in any sense, after this, must have a degree of credulity to which the records of Popish superstition afford no parallel.

Can we go to the Scriptures for a proper definition of a Christian Church? Fortunately we can. It is described as being "*built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.*" Now in such a community, what place can Hobbes, Collins, Voltaire and Hume have? Can a building which is composed of those who believe in the divine mission of our Saviour and those who deny it, be "*fitly framed together*"? And what can Theophilus intend by seeming to appeal to Lardner and Priestley as advocating such a fellowship as this? Where have they pointed out such persons as the fit associates of a Christian Church? But what says Paul on the subject? "*Be ye no unequally yoked together with Unbelievers.*" "*What part hath he that believeth with an Infidel?*" Certainly none as a member of a Christian Church, that is, taking Paul's description of a Christian Church to be correct. Loud complaints are made of the rudeness and illiberality of excluding Unbelievers from our societies. But is not he rather guilty of rudeness, nay has he even common courtesy and good manners, who thrusts himself into a society whose principles are the very opposite to his own? His conduct is this: after having deliberately rejected Christianity, after having renounced all subjection to and expectation from Jesus, believing him to be an impostor and his followers to be dupes, he joins himself to a Christian society, takes part in their meetings, throws out his sneers and scoffs against reli-

gion in their very place of worship, and if respectfully requested to withdraw from the society among which he is so unwelcome, so rude an intruder, we are to have an outcry raised against bigotry and illiberality. Such are the persons who have called forth the sympathies of Theophilus, the expression of which, joined with a great deal of personal abuse of Mr. Jones, fills nine columns of the Repository!

Theophilus is alarmed lest the Dissenters, by adopting the suggestions of Mr. Jones, should "introduce the demon of discord into their societies." Whether this demon be not rather more likely to make his appearance in a motley group of Christians, Jews, Turks and Infidels, than among those who

One common Father have,
One common Master own,

I may very safely leave it to any man's common sense to determine. For if one Deist may concern himself with the affairs of a Christian congregation, why not ten or fifty? Why should not the Deist propose a Deistical minister for himself and his friends? I am stating here no imaginary case. I remember the thing being done. In the case referred to, fortunately, the Christians were the larger number, but the "demon" was introduced by the Deists. I recollect also to have heard of a minister who, having renounced Christianity, very coolly proposed to his congregation to continue him as their minister. "Exceedingly bigoted," no doubt, the Christians were thought in the former case, because they would not indulge their "fellow-worshippers" with a little Infidelity. "Very narrow-minded" also the latter society was esteemed, to refuse the proffered services of a very clever and respectable man, because he did not happen to believe the truth of Christianity. There is a species of cant belonging to most parties, and this is Deistical cant. I certainly hold it very cheap, as I do the nine columns of Theophilus.

Mr. T. C. Holland says he has "reason to believe there is only one place in which Unbelievers take an active part in the management of the internal concerns of our churches."

Will he be kind enough to favour us with his "reason"?

A NONCONFORMIST.

SIR,

Chatham.

UNITARIAN and UNBELIEVER,* it is well known, have been long used as *equivalent* expressions by a class of religious monopolists, who have *exclusively* appropriated to themselves the *Christian* name, an artifice which it is to be regretted has too well succeeded (as was no doubt calculated) in promoting the interests of a party.

For this *disingenuous* conduct let those who are responsible take the consequence, but forbid it that the members of our churches should ever rivet on themselves reproach, by countenancing that *improper* and *incongruous* connexion which your Todmorden correspondent so *justly* and pointedly condemns.

The general purport and principle of his *well-written* paper supersede any observations of mine, but there is one part of it to which I would *briefly* advert, and that not with reference to himself but to those to whom it deeply and seriously relates. He says, that Unbelievers listen to the discourses of our ministers with *complacency*. Does not such a representation excite a suspicion that *some* preachers are guilty of a dereliction of duty, and that their sermons are any thing and every thing but *scriptural*?

While I am bold to aver that there is not one among us who would any more than myself take his measures of the *gospel* from the *creed* of Cowper; yet is it without reason the *pious* poet complains,

"How oft when Paul has serv'd us for
a text,
Hath Plato, Tully, Epictetus preach'd!"

More than a bare hint is unnecessary, "I speak as to WISE MEN, judge ye what I say."

T. C. A.

* The difference between both is stated with *precision* in a pamphlet of Mr. Wright's *expressly* on the subject, and in Fox's sermon on "The Duties of Christians towards Deists," both of which I shall feel a peculiar pleasure in being permitted by way of note to recommend.

Critical Synopsis of the Monthly Repository for March, 1825.

THE PURITANS. No. I. Delightful. This correspondent talks well in behalf of our illustrious forefathers. Nonconformist antiquities are always to me a welcome theme.

The passage quoted by the Editor of Wood's Athenaeum, does not, if closely examined, fix *The Learned Discourse of Ecclesiastical Government* upon Dr. John Field. It is not inconsistent with Mr. Fulk himself being the author in question. Field is said merely to have published the book; and though Fulk threatened to "confute" it, yet, be it remembered, he had now certainly changed his former opinions, and had connected himself already with the Established Church. His bustling anger at Field's publishing the work does not, therefore, tend to weaken the hypothesis of his being the author. The contrary perhaps.

In the transcript of the Dedication of Dudley Fenner's Sacred Theologie, is not *His Majesty* a misprint?

I doubt whether the establishment of the public debt, have, of itself, brought about so great changes in England as are generally ascribed to it. The increase of the mere monied interest undoubtedly has deprived "the country gentlemen of much of their consequence and usefulness;" but this would have taken place had the public debt never been incurred. The same money which is now productive in the funds, would have been equally or more productive in other investments.

American Unitarian Tracts. Of the two memoirs here mentioned, Mr. Thacher himself wrote that of Mr. Buckminster. The Memoir of Mr. Thacher's Life, was written by Mr. Greenwood, last Editor of the Unitarian Miscellany, and now colleague of Dr. Freeman, in King's Chapel, Boston. The defence of Dr. Priestley, extracted here by Mr. Taylor from the Miscellany, was also written by Mr. Greenwood, who, when in England, a few years since, shared a cordial intercourse, if not with Southey, yet certainly with Wordsworth, without suffering his Unitarian predilections and sympathies to be weakened. Let English Unitarians be propitiated

by the defence just mentioned, for any harsh feelings which may have been excited against America by the attack of Dr. Channing on Priestley. We Americans are very proud of the following passage in Greenwood's Life of Thacher. It is in the memory and hearts of thousands of our reading community, having been circulated in many a magazine and newspaper through the land. An increased pathos, a more affecting charm, is spread over the extract, when we recollect, that it was written by one who had himself just returned from a weary, and as yet doubtful, pilgrimage in pursuit of health.

"It is a sad thing to feel that we must die away from our own home. Tell not the invalid who is yearning after his distant country, that the atmosphere around him is soft, that the gales are filled with balm, and the flowers are springing from the green earth; he knows that the softest air to his heart would be the air which hangs over his native land; that more gratefully than all the gales of the south, would breathe the low whispers of anxious affection; that the very icicles cleaving to his own eaves, and the snow beating against his own windows, would be far more pleasant to his eyes, than the bloom and verdure which only more forcibly remind him, how far he is from that one spot which is dearer to him than the world beside. He may, indeed, find estimable friends, who will do all in their power to promote his comfort and assuage his pains; but they cannot supply the place of the long known and the long loved; they cannot read, as in a book, the mute language of his face; they have not learned to wait upon his habits, and he has not learned to communicate, without hesitation, all his wishes, impressions and thoughts, to them. He feels that he is a stranger; and a more desolate feeling than that could not visit his soul. How much is expressed by that form of oriental benediction, *May you die among your kindred!*"

Dr. Chalmers's late Volume of Sermons. O the wordiness of Dr. Chalmers! His paragraphs remind me of the howl of soaped water which amused our childhood—a little grain of meaning being beaten up in a great

quantity of water, producing a splendid and beautiful array of glittering froth and painted bubbles.

A few years ago, this new volume of Sermons, by Dr. Chalmers, would have been immediately republished in America. But I have seen no notice of it here as yet. How much Irving and others, of the same school, have contributed to effect this decline of their master's factitious reputation on our side the Atlantic, or how much the absence of novelty has produced the same result, I cannot say. One William Craig Brownlie, a violent Scotch Presbyterian, now preaching in or about Philadelphia, has published a sermon most ridiculously imitated from the manner of Irving, and entitled somehow thus:—"For Missions: an Oration," &c. To one who knew not the real existence and character of the author, the whole affair would appear to be a broad burlesque upon Irving, written by the authors of *Rejected Addresses*.

Thoughts on Titus ii. 13. I cannot think Mr. Jevans has proved his point. There are various ways in which the glory of God may be made to appear, without an exhibition of his person. Does Mr. Jevans suppose that the real person of the Deity was displayed in the numerous instances cited by him from the Old Testament? Without resorting to the low, physical explanations given of such passages by Eichhorn and other German rationalists, how can an enlightened reader of the Scriptures understand the exhibitions in question as any thing more, than comparatively very faint miraculous manifestations of the power of the Deity? If, in a future state, we shall be indulged with perpetually new displays of God's power, wisdom and other attributes, coupled with new assurances and experiences of his love, our happiness will not be diminished by his eternally veiling from our knowledge the mysteries of his person.

Extract from Job Scott, the Quaker. Here are the conclusions of a strong mind, unassisted by the torch of true criticism, yet bursting through the darkness in which many portions of the English Bible are shrouded. The extract contains some accurate distinctions, worth any one's study.

There is something quite profound, in the remarks on the phrase *attributes*, as applied to the Deity.

Letters to Richard Baxter. How great was the reverence paid to Richard Baxter by his contemporaries! "Your name, Sir," says the letter of introduction borne by Sharpe, "has engaged him to this journey, and you will soon be convinced the high esteem he had of you was the only motive to it." "Pardon, I entreat you," says another correspondent, "this interruption given to your studies." I suppose that his talents and the state of the times combined to elevate him with many persons into some such awful personage as the Grand Lama.

I see no proof in these documents that "the most religious people of Kidderminster were dissatisfied with Baxter," or thought that he had "played fast and loose with the Church of England." The paragraph in which this matter appears to be alluded to, when closely examined, will be found necessarily to warrant no such conclusion.

Will some one remove for me a difficulty occurring in one of these letters of Mr. Rawlett? He represents himself as being still an officiating minister of the Church of England, in the diocese of Bishop Wilkins, yet is anxious to have his objections against subscribing removed. Could he already have subscribed, in spite of his objections? Or was he permitted to officiate, at the time in question, without having as yet subscribed?

May not the peer, to whom Baxter addressed one of these letters, have been *Powis*, who, according to Hume, actually interfered with success on this very occasion for Baxter's relief?

Dr. Jones on Philo's Christianity. The argument, when reduced to a syllogism, runs thus:—

Whoever praises and describes a Christian, is a Christian;

Philo praised and described Christians;

Ergo, Philo was a Christian.

Most persons will, at first sight, demur at the major proposition; many will doubt whether the minor have any surer basis than Dr. Jones's imagination; and so, what will become of the conclusion, is more than I can say.

Letter from Job Orton. Much more pungent than his "Expositions."

Mr. Gibson's further Questions to Dr. Smith. Dr. Smith says, that Justification admits not of degrees. But will not our *rewards* be proportioned to our justification; and does not St. Paul say, that men will be rewarded *according* to the deeds, &c.; and does not *according* here imply different degrees? But probably I *misunderstand* the whole subject of Justification. I only ask Dr. Smith's patience and forgiveness.

Two Letters of Dr. Parr's. Worth two of Cicero's.

Testimony of Josephus to Christ. This is the kind of critique of which I before wished to see more instances among the English Reviewers. It is a compact, modest, faithful report of what the author has done.

A Presbyterian on the Evangelical Declaration of War. Absolutely unanswerable.

Mr. James on the Charge of Plagiarism. Little is the matter mended for Mr. James.

New Version of Isaiah's celebrated Prophecy respecting Jesus Christ. The title of this paper may to some readers savour a little of the assumption manifested in our English Bible, (circulated by the Bible Society, *without note or comment!*) which heads the first chapter of John's Gospel with "The Divinity of Jesus." For it is still, I presume, an agitated question, whether the fifty-second and fifty-third chapters of Isaiah actually refer to Jesus Christ. It cannot be doubted that some of the expressions must be violently distorted, before they can correspond with the circumstances of our Saviour's history, as related by the Evangelists. Be this as it may—how does the employment of a few particles in this translation undermine the common doctrine of the atonement, which receives so much support from the authorized version! I do not agree with the Editor as to the expediency of omitting the Hebrew and Welsh of his learned correspondent. As respects the Hebrew, why would not the corrections to which he alludes, be as interesting to his readers as the numerous criticisms and specimens of that tongue, which adorn almost every number of his magazine? Many of

us get or make no opportunities to brush up our old Hebrew, but such as are presented by incidental criticisms of this kind. And with regard to the Welsh, there are many who would inspect a version of an interesting passage of Scripture into that language with no little curiosity.

REVIEW. *Wellbeloved's Three Additional Letters.*

Dr. Priestley's "daring position" respecting our Saviour's misinterpretation of the prophecies, is too shocking for any Unitarian to defend. I would rather adopt the most far-fetched scheme of interpreting the Evangelists, or the wildest theory of the compilation of the Gospels, than one so much derogating from the character of Jesus as a heaven-commissioned teacher.

The "Canon of Suppression," by which the Archdeacon of Cleveland says that Unitarians would prove the Unitarianism of Newton, is a very good canon until *positive* proof is brought to the contrary. I presume that, in theology, every man ought to be supposed an Unitarian, until he is shewn to be otherwise; in the same manner as, in law, every man is presumed to be innocent, until he is proved guilty.

Bruce's Sermons on the Study of the Bible. Some parts of these extracts disgust one by an appearance of trimming, hinting at times a great deal more than the author dares to speak out, and breaking out into liberal conclusions at one time, which at another he would seem to shrink from.—Is Arianism such an heterogeneous, ill-compacted system,—or is the present author distracted between a sentimental attachment to the doctrines of "his grandfather and Haliday, of Drennan and Brown, of Mackay and Crombie,"—and the increasing light of the age pouring resistlessly into his eye?

There is a world of true, keen philosophy and noble liberality in Dr. Bruce's position, that some persons "have fallen under the suspicion of Atheism, for having more enlightened views on the subject than their contemporaries." Socrates is a trite though apposite instance of this. Suppose my God is an assemblage of hateful, tyrannous qualities, and your God is a negation of every thing hate-

ful and tyrannous; to all intents and purposes you are unto me an Atheist; and I will shun you as a dangerous Latitudinarian.

3, 4. *Brief Account of Unitarians, &c.* The author reviewed seems at once to possess precision and fire.

5. *A Scriptural Catechism.* Those texts in which Jehovah is spoken of as a Saviour, appear always to present him in the light of a preserver from *natural* evil. When Jesus is called a Saviour, it is as our deliverer from *moral* evil. In consequence of not attending to this distinction, Trinitarian word-catchers have persisted in maintaining an identity of attributes belonging to the Father and the Son.

Occasional Notices of American Publications. The special honour thus conferred on his country by a distinct department in the Repository, deserves a tribute of thankful recognition from an American.

Mr. Adam is too good and valuable a man to be deserted by Unitarians. There are few minds on earth so deeply imbued with the genuine spirit of Christianity as his. How willing he is to allow merit in whomsoever he finds it! In short, to give him no small praise, he appears to be a worthy coadjutor of Rammohun Roy, and quite equal to the arduous, though enviable, responsibility of being the first Unitarian Missionary to India. We could wish that he might have some quarter to look to for permanent support, so that his mind may be free from future anxiety on the score of his worldly concerns. He ought not to be allowed to depend on the merely *precarious* annual bounty of the West. If general Unitarian Associations in England and America cannot pledge themselves for regular remittances, let us form specific "Adam Societies" in both countries, which shall be responsible for the supply of his needs.

Poetry. To the Memory of A. L. B. If, in the second line, the tautological epithet *young*, or perhaps the whole clause, "young and fresh," could be exchanged for phraseology less coinciding with the remainder of the line, this Sonnet would be perfectly beautiful.

Had Mrs. Barbauld no "enemy" in the Reviewer of Eighteen Hundred and Eleven?

INTELLIGENCE. *Joint-Stock Companies.* I am extremely puzzled to know how this singular document obtained admission into the pages of the Monthly Repository. Having revolved it again and again in my mind, I cannot trace the slightest connexion it has with "Theology and General Literature." The only exception to this remark is, that one of the companies enumerated is a "Society for the encouragement of Literature," and another is the "Society of Scotland for Improving the System of Church Patronage." These two items redeemed, perhaps, in the eye of the Editor, the statistical and worldly complexion of the whole catalogue.

Since, however, it is before me, I will claim my accustomed privilege of inquiring, whether it would be a very impracticable or unwise project, in these scheming days, to establish a general Joint-Stock Fund, with a capital, say, of £500,000,000, the object of which should be, to purchase shares, or even to assume an entire interest, in many of the minor Joint-Stocks, which have, or are to have, a being? Capitalists would then suffer no trouble or anxiety in selecting the best method of investing their money, since that task would be performed by the Directors of the Grand Institution.

Bloxham,

March 7, 1826.

SIR,
MANY persons have asserted, and do still assert, in an unqualified manner, that it is not possible that the blood of bulls and of goats should take away sin, and they seem to think themselves perfectly justified in making this assertion, because the assertion is found in Heb. x. 4. But, perhaps, the true sense of that passage is not generally understood. For,

1. Nothing surely need be more evident than that the patriarchs, Israelites and others, believed that the blood of bulls and of goats did actually take away sin; or was the divinely-appointed medium of pardon to penitent offenders. See Job i. and xlii.; Lev. v., vi. 1—7, xix. 20—24. Also, those that were offered at the beginning of every month, and at the three yearly feasts, especially on the annual day of expiation (see Lev. xvi.); and

by every individual person who had broken the law, before he could appear again before God at the Temple service. Numb. xix. 13.

2. It is readily acknowledged, that the blood of bulls and of goats could not take away all sins. The law of Moses forbade that atonement should be made for idolatry, murder, adultery, &c. &c., and all really presumptuous offences. But there are a great number of wilful transgressions which are not, properly speaking, and in the eye of the law of Moses, presumptuous, and which were never treated by the Jewish magistrates as presumptuous. This practice shows how they understood the law. If every wilful offence had been considered as presumptuous, and treated as such, what a field of blood their country must have been, and how soon it must have been depopulated! For who would, or who could, have lived under such bloody laws?

3. If the Apostle had asserted (in the generally-received sense of the words) that the blood of bulls and of goats could not take away sin, he would have contradicted, not only the language of the patriarchs and of Moses, but even his own words, for he says, just before, that is, at chap. ix. 23, that "almost all things are by the law purged with blood; and without shedding of blood is" (generally speaking) "no remission."

The fact, I apprehend, is,

4. That the Apostle means to say, that no one sin-offering could take away all our past, present and future sins, without being ever more repeated. And this is what we all believe; for the all-wise God never gave any one patriarchal or Jewish sacrifice such unlimited power.

And that this is really the Apostle's meaning here, I hope will most evidently appear from the words that are connected with them. See Heb. x. 1—18: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then" (i. e. if they could have effected so much) "would they not have ceased to be offered?" Observe, reader, that the last words are put as a question. Therefore, he says, (in that case,)

would they not have ceased to be offered? That is, if one single sacrifice could have been offered that could have taken away all their past, present and future sins, would not such a sacrifice have been offered, and so an end have been put to the offering of such sacrifices for sin for ever? But no such sacrifice ever was offered by any Jewish priest, which is perfectly convincing that no Jewish sacrifice was possessed of such very extraordinary power. That is, it was not possible that the blood of bulls and of goats should in this peculiar sense take away sin. And,

5. That this is the Apostle's meaning, in the words under consideration, farther appears from his immediately proceeding to shew, that the sacrifice of Jesus Christ possesses this very extraordinary power. See from vers. 5—10. "Wherefore, when he" (i. e. Jesus Christ) "cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.—He taketh away the first, that he may establish the second. By the which will" (i. e. the appointment of God) "we are sanctified through the offering of the body of Jesus Christ once (for all). And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make in those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." So it is said, in chap. ix. 26: "Now once in the end of the world hath he" (i. e. Jesus Christ) "appeared to put away sin by the sacrifice of himself."

Moreover, that this is the Apostle's

meaning, also appears from hence, that he is, throughout the greater part of this Epistle, recommending the gospel to the Jews, by shewing them its great superiority to the law of Moses in many striking instances; and among the rest to their sin-offerings. Their sin-offerings were often repeated, but the blood of Jesus Christ, that was shed but once, perfected them for ever from all their sins. It is a standing sacrifice, the virtue of which extends to all sins, and throughout all ages.

6. While we, Sir, are disputing in these northern regions of the world, so far from the seat of revelation, whether the blood of bulls and of goats can take away sin, it were easy to shew, from very ancient writings and modern travels, that the native inhabitants of Asia, Africa and America, following the example of the patriarchs, who were their and our forefathers, are offering up such sacrifices to the present day. For amidst all the lamentable corruption of the revelation that God gave to their fathers, this fact is very conspicuous still, and in India it is very much so.

And lightly as many Christians think and speak of sin-offerings, the Jews think differently of them; and the more virtuous part of them, it appears, make more serious work even now of the annual day of expiation than many Christians seem to bear all apprehensive of. In the Jewish Expositor, for Jan. 1824, p. 14, it is said, "My father's illness continued four months, and it was during that period that I attained my thirteenth year; in consequence of which I was permitted on the great day of atonement to keep the fast of the month of Tisri. I was much affected by the prayer appointed for the occasion, which referred to God's searching the heart at the day of judgment; and in the public confession, when every sinner who is inwardly convicted of any of the sins which are there separately recapitulated, smites upon his breast, I was so overpowered with a sense of personal guilt that I left the synagogue, and in a solitary place cried to God for mercy."

"On the great day of atonement, when every Jew rejoices in the forgiveness of all his sins previously committed, and believes himself to

stand as high in God's favour as a Zadik, I alone was sad, for I was not sensible of the remission of my sins. My father, contrary to the advice of his physicians, caused himself to be borne into the synagogue, and there, sitting on his couch, performed his devotions with fasting and prayer." It also appears, from the Jewish Expositor, for May, 1825, p. 184, that it is usual for the Jews to spend more than ordinary time in prayer, for a month, before the yearly day of atonement; for it is said there, "A few of the elder boys were allowed to leave the school every evening at four o'clock to pray at the synagogue, as is usual on such occasions."

Can any man in his sober moments think that Aaron, God's High Priest, thought as lightly of what he had been doing at close of the great day of expiation for sin, as many Christians in our day think and speak of it? No such thing, Sir. It was indeed a day to afflict their souls (Lev. xvi. 29) for their past sins, and to propitiate the offended Deity by various ways, and, among the rest, by the sprinkling of the blood of the sin-offering on the mercy-seat, and before the mercy-seat, seven times, by Aaron, the High Priest of God.

Moreover, the blood of bulls and of goats being called a shadow of the blood of Christ, does not deny that there was any substance in the shadow.

P. S. The learned and sensible Richard Baxter says on Heb. x. 4, "This text doth not deny that the faithful Jews were then forgiven, nor that the law conduced to it, as used in subordination to the antecedent promise and law of grace, but without this promise the law could not do it." Baxter on N. T. in loc. It is not necessary for me to say any thing here about the antecedent promise, it being sufficient for my present purpose to prove that the appointed sacrifice was a real medium of forgiveness. See also on this text, Outram de Sacrif. B. i. C. xviii. § ii.; and the Rev. Geo. Hampton's Letter to Dr. John Taylor, on the Doctrine of Atonement, p. 50.

JOSEPH JEVANS.

SIR,
I PERCEIVE that the wholesome practice of excluding Arians and Socinians (as certain profane believers in the Christ are only too justly nicknamed by the advocates of a more divine phraseology than that of the Bible) from the Christian pale, is happily gaining ground in the tents of orthodoxy. A Christian then, *par excellence*, and exclusively, according to the definition of the present day, is one who, dissatisfied with the creed of Christ and his apostles as expressed in their own common-place language, flies to the more lettered vocabulary of tradition for the better understanding and promulgating their religion; worships a God who, by some perverse mischance, has no existence by name in the theology of inspiration; and prays after a model which, unfortunately, has neither prototype, nor parallel, nor shadow of resemblance, in the devotions of any contemporary of the first preachers of Christianity, or of its earliest proselytes. All this is, to be sure, as it should be: but, alas! alas! for this singularly Protestant, or rather, pure and perfect and only Christianity, it seems, *proh pudor inversique mores!* it seems to be only every day less and less popular in Christendom. From the *Jérémias* of Mr. Haldane and other potent patrons of the Bible Society, it would appear that Arians and Socinians abound on the Continent; are even (can it be true!) the "major pars" of the subscribers and members of Committees *there*, of a Society professing to circulate, "without note or comment," the simple, unadulterated word of God. How out of joint surely are the times in which we live! That any but Athanasians should be nothing loth to send the Bible through the world without "companion or corrective"! And that in spite, nay, in consequence of such circulation, Trinitarianism should be every where upon the decline! O, is it possible? What! the Bible *à gros pas* putting down "Christianity"! Most strange, forsooth! Yet not more strange, if we may believe the evidence of unwilling witnesses, than true. In this dilemma, what must be done? O is it so indeed, that we must either abandon our Bibles or our "Christianity"? If

faith, though no Roman Catholic, I have long myself been very much of that way of thinking. Do advise me, Mr. Editor. The alternative is a most awful one for

A CHURCHMAN.

Mr. Emlyn to Mr. Manning.

SIR, *March, 21, 1705.*

I RECEIVED yours, and have perused what you say about miracles. I grant the common operations of nature, such as the sun's course, &c., are not called by us miracles; but I suppose 'tis for no other reason but because being usual and ordinary they do not raise wonder. For a miracle, whatever else it implies, must be *mirum*, else I don't see that the efficient power for some miracles is less than for creation, for indeed 'tis *to create a new thing* on earth.

Nor do I see but a miracle of some kind may prove a Deity, as does the creation (allowing that this latter is a numerous heap of miracles, and contains many more in it); from either we can but conclude, that there is a superior intelligent Agent, of mighty power, which, if it be the first and highest agent, is God; if under another agent, then that other is God; but some highest there must be to rest in. I don't think we can infer more by meer natural reason; but then what the Scripture may say as to God being the author, immediately of the world, or making it by another, is of further consideration. As also how far an inferior power may be interested in it, whether by a subordinate, communicated efficiency, or a moral instrumentality; to explain the philosophy of these things is above us, unless we knew how creation is wrought, and what skill it implies.

As to the difficulty that the Spirit sho'd first empower Jesus Christ, and then be subordinated to him, as 'tis possible the Spirit with which he was anointed, and that which became his vicar may differ, so if it be the same in both we have some resemblance of the matter in the angels who, one while, ministered to him, and legions of them, if God pleased, could have delivered him from his enemies, but after his exaltation they are under his feet. . . .

Since my last, Dr. Sherlock has written for the Deity of J. Christ, with some new turns and strained flourishes. As to that text, Mark xiii. 32, he confesses the common answer, *vis. Not knowing it as man*, is not agreeable, but yet, says he, it must be the true one, or I know not how to find a better. He has run down the Bishop of Gloucester's late discourse about the pre-existence of the man Jesus Christ with severe censures, but has advanced a weak hypothesis of a pre-existent *eternal visible glory* of the 2nd Person that came down from heaven locally, by which he would answer such texts as speak of his descent. If I had opportunity I believe I might send you a short vindication of the Bishop, who also is preparing one for himself.* I find our Assembly is not like to hold long, so that I believe I shall be at liberty, but how I shall dispose of myself afterwards I am uncertain; 'tis like I may return and retire, after another year, if not prevented.†

Yours, in all sincerity.

For Mr. William Manning,
at Peasenhall, in Suffolk.

(Answer.)

As to the notion of a real *miracle* you agree it with me, (against the common opinion,) that it doth not necessarily involve in it the immediate efficiency of God to distinguish it from a wonder only, and I think that none that questioned his immediate energy and causation in the creation of the universe, or the needfulness of it, did ever imagine it necessary to prodigie;

* Emlyn's Vindication of Dr. Fowler, Bishop of Gloucester, was published in 1707. H. R. B.

† Emlyn was released from his confinement in July, 1705. The fine of 1000 pounds, in consequence of the Chancellor's report that it was exorbitant, and therefore illegal, was reduced to £70. The Archbishop of Armagh was Queen's Almoner, and in that character had a claim of one shilling in the pound on the whole fine; this claim he was with great difficulty induced at last to relinquish for £20. Mr. Boyse was active and zealous in procuring his release. Mr. Emlyn, after his release, removed to London, where he preached to a small congregation without any salary.

H. R. B.

nor could after that prove his immediate operation in or unto any visible effect whatsoever, from reason or Scripture, in nature, or on the soul of man, that no second cause was the next efficient of it. In that you go beyond me. The finger of God is different. But now tho', as you say, any miracle must be *mirum*, as to us marvellous, yet take I not it so, as that a wonder and a miracle or prodigie are convertible terms, or that wonder at it enters into its definition. Spirits wonder not at the prodigies that they can effect; and for what you say, that some miracle may equally demonstrate the Supreme Deity with the creation. 'Tis true, on your hypothesis, without the restriction of *some* may; for according to you any thing existent alike may. Any house seen builded of some man, (the temple of old,) as well as the whole fabric of nature, while from either of them (alike creature effects) reason may lead up to a God. But neither of them will prove that the builder was God himself; or infinity of power to be necessarily exerted immediately by the architect or agent therein. A different power or potency of the agent you grant to different creature effects. I count of some far to exceed all created or communicated power as appropriate to the Divine Being. That a grain of wheat sown should multiply to an 100, implies more in the constitution of its first matter out of nothing, and of its seminal progressive nature, than the multiplication of 5 loaves of bread to an 100. Spirits can multiply and alter matter by their native power, when God pleases to order or permit the same. Whence, tho' I deny not the immediate energy and efficiency of God in some miracles, and to other effects, besides to the creation, the difference not being demonstrable to the light of reason to discern of the author, they can't *ex opere operato* in themselves prove the efficient to be God; the effect may be *aliunde*. Whence Grotius waved it in his proof of the Deity to the Atheist.

The question about miracles was occasionally started by me from our reasoning concerning the efficient of the old creation, and of Christ's instrumentality therein. A *moral* instrumentality in that, *vis. thro' faith*

and prayer, &c., I can't admit of. If of any, it must be a proper physical efficiency denominated of the Author or Maker of all things. Now I would not burden you with repetition, (as I am too apt to do,) but I can't get off where I was. The light of nature and reason I take to be sure, incontestable dictates in the point, touching the Godhead, (on which all natural religion is founded, Heb. xi. 6,) but never did any by the light of it, reasoning from the creation or things seen, (as they must do,) argue him to be God who made the world; if or except there was another first cause or higher agent unknown to them superior to him; but did positively conclude the *opifex mundi*, the immediate architect of it, giving being and order to it, to be the very God, known by them. The Old Testament witnesses to it also, I take it, thro'out, as I have told you, in as plain words as I cou'd frame no plainer, he, by himself, alone, his hand, his finger, did it. Himself appeals to men, Isaiah xl. 26, xlii. 5, xliv. 24, &c. Do we any where find in Scripture such a claim of Godhead made from the work of any man's hand or creature effect? The New Testament, where we are sure the old creation is meant, speaks the same, Heb. xi. 3, 10; 2 Pet. iii. 5; and more plainly of the manner (as Psa. xix. 1) of our arriving to the evidence not only of the being of God, but also of the necessary existence and infinity of his power, Rom. i. 20, *viz.* from the creation derived from things made and seen. The Gentiles that owned (as all might) the Divine Being, centered in the immediate opificer of the universe, and owned none higher, when yet the apostle avers their knowledge of him that was the very God, ver. 21. And Christ to me speaks the same himself, *viz.* that not *he* but God made the world; Mark xiii. 19, created it.

I have only this more to add than I have hinted to you before of my thoughts upon the matter of a subordinate instrument, the efficient of the creation. I have scan'd Mr. Bidle's opinion (in his Confession of Faith) in the point pro and con against your notion of Christ, and for his own of the *Spirit's* agency therein. Him (if any at all) seems to me the more accountable for, and of proof no

less looking that way. The H. Spirit none doubt of his preexistence. His agency in the formation of the birth of the Virgin Mary most own. His miraculous operations attributed to him as of his own immediate efficiency none will deny, and the Spirits incubation on the face of the deep is as plain, Gen. i. 2 (the old creation we are sure); besides what else we find of the like aspect, Job xxvi. 13, xxxiii. 4, Ps. civ. 30, &c. Now I note that the Spirit is said only to cherish and dispose of the preexistent matter said to be created of God simply; but of Christ (if in the New Testament meant of that) 'tis said, that without him was not any thing made, John i. No not angels or powers, (all out of nothing,) but all were made by him. That is higher! If then I could admit of the latter, I can't see reason to refuse the former; much less to me appears against it.

Now then, if my former arguments with me will hold that a creative power will prove not a God only, but the immediate efficient to be omnipotent and very God, and your and Mr. Bidle's will hold of two such Creators, neither of them the Father Almighty, when I can discern of the latter I may incline to entertain of the B^p. of Gloucester's notion, (consonant to the Nicene Creed of a God of God,) *viz.* that the divine nature is communicable, procreative of two other intelligent agents, of the same substance in kind, nature and properties, however subordinate in their agency too, and not in all respects equal. While it sticks with me that Creators and Gods speak the same thing, equally as three omnipotents and three Gods do the same. And this arguing reduces me to that dilemma. The Arians all generally issued into it; having *espoused* the *former*, after centred in the latter, and so do to this day. But that God and Christ are *membra dividentia*, I can't doubt (1 Tim. ii. 5) on the notoriety of it, nor could I ever find a begotten Son so called in the Godhead. After all, while not only you (who may see farther than I) but so many other eminent persons for learning and piety and moderation and communion with God, I find confidently differing from us both, it stounds me, and I am

brought not to be over confident in matters so high as to myself, no more than to trust therein to the best of men, not agreed amongst themselves neither; and good people tell me that they can't solve nor answer to the texts alledged on either part to determine for themselves, but must follow some to guide them therein whom they rely on. We may be sure of something, let us hold unto that; I am in the dark about much more. In the stead of arguing more on those points so difficult, I might, had I opportunity, rather suggest to you some more sedate thoughts of mine (now after long experience) in the general, of what I am led unto, to infer and conclude touching the great uncertainty of human knowledge, the vanity of prefidence, (the which Mr. Baxter on 1 Cor. viii. 2, 3, hath spoken so feelingly to me about,) and the just challenge of ourselves that we are left unto for our wast of time and strength in less necessary studies without profit, when we may live too, to discern our own errors in the issue of them, (tho' most secure themselves from change as to that,) or at least that our labour will be lost as to others, when our most elaborate inquiries, if left behind, shall be committed to the fire and no use made of them, Eccles. i. 18, xii. 10, 12, 13. While yet an inquisitive mind after truth will be working, (it were well if not irregularly,) and he that will spare the pains of search for it, chusing rather without more ado to take up with the common opinion or that of leading men, according to his birth and education, (different in so many climates,) will in the issue as it may hap center in the worse, and less accountable to God for his error (who will pardon a mistake that a man can't help, and admit of his apology). And 'tis no well grounded resolve for a man not to use his own eyes, or endeavour to enlighten them, for as much as they may possibly deceive him, when so may as well his trust to any other man's and with more danger to him in morals.

I cou'd be content from you to understand the Bishop of Gloucester's notion of the man Christ Jesus, i. e. of the human nature termed, tho' I care not to wast more time in reading or thoughts on that subject, only

to know whether he agree with you therein or with whom else, touching his local descent.

Let me go as neer as I can to discern of the truth, be sensible of my own as well as of others short sightedness, think my own way till further light, and own it, but not bear hard upon others in matters so high, and wherein the Scriptures are not so plain, but that men of the greatest eminence and value will adventure to lay down their life, (as they do constantly ridicule each others interpretation of them,) some to pawn that this, and some that the contrary is the true sence of them in those points (the light of nature, to me cogent, by most being overlookt wherein it may put a barre to mens constrction). However, (not being certain of the apostles knowledge in what is left dubious in their writings,) let me be content with my measure, wherein I am sure all our measures are but enigmatical, childish and short of the thing, waiting in apparation for the time of the dispelling of the cloud, with more longings towards it. 1 Cor. xiii. 9, 10, 12; Eph. iv. 13; 1 John iii. 2, &c. Let me hold there.

For the Arian notion of the pre-existence of Christ respecting his Spirit, (no superangelick nature distinct from human souls,) I don't stick at that; however, if true, I know not why all souls may not be admitted as well to preexistence, according to the Platonists, mens incarnata, tho' difficulties attend it too, and the man Christ Jesus was of the same species of being with us, Acts xiii. 23, Heb. vii. 10, 14; and the texts brought are capable of another sensing, as John iii. 13, by Dr. Owen, and John viii. 56, 58, by Dr. Goodwin, &c.

SIR,

AS the Repository is one of the monthly journals which has obtained a circulation amongst our Transatlantic brethren, permit me through its medium to notice an article in the London Magazine for February last, entitled, "North-American Review on Lord Byron's Works." Having previously perused the North-American Review of the character and writings of Lord Byron, and having felt particular pleasure in the manly and liberal sentiments of the writer,

the enlightened and moral tone which pervades the whole of the article, and the accurate estimate of his lordship's real character and peculiar merits as a poet, which that article in my opinion fully displays, I could not help the sense of shame overwhelming me as an Englishman for the arrogance of pretension which the article in the *London Magazine* manifests. Its coarseness of expression, its frivolity and impotent attempt at depreciation, are, however out of keeping, to be excused, compared with the rantipole amusement that pervades the whole of the criticism. Whatever the *North American* depreciates the *Londoner* must extol, whatever the former approves the latter of course must depreciate. Even some of Byron's careless prosaic lines—and every reader is aware that of these the number is immense—because the *North American* reprobates, the *Londoner* is bound to applaud. The following is an instance: speaking of dogs devouring dead bodies after the carnage of the battle, his lordship observes,

"They were too busy to bark* at him;
From a Tartar's skull they had stripped
the flesh,
As ye peel the fig when the fruit is
fresh."

These lines occur in a passage pronounced by the *Londoner* "of wonderful power and fine though appalling effect."

In the present period of our literature, while extravagance of conceit has found extravagant admirers in *Bysshe Shelley*, and nudity has been preferred to covering, or rusticity to ornament in *Wordsworth*; while Byron's garb of majesty has had fewer admirers than his night-gown and slippers—it is quite refreshing to appreciate the taste and critical acumen of the writer of the *North-American Review*. It seems to be formed on the standard of the Augustan age of British literature, namely, that of the reign of *Queen Anne*. Emerging

from the cradle of untutored nature, they, "the sons of the free," very properly turn for assistance to the handmaid of art. The *Londoner* professes to have an extraordinary relish for every thing that is natural, but unfortunately, like his fellow-*cockney*, who when potatoes were first brought to *Covent-Garden Market* observed, "they grew on trees like apples, but were dirtied by the hands of the rustics who gathered them," he takes not the trouble to separate what is really natural from the dirt or the crust by which it is enveloped.

This "Reviewing of Reviewers," now become so very obtrusive in almost every journal and periodical miscellany, reminds me of an occurrence in natural history which once fell under my observation. The leaves of a water willow, glistening with a recent honey dew, exhibited an innumerable quantity of insects of the *Aphix* species. The little animals nearly covered the whole of the foliage, and, with appetites voracious and indiscriminating, the liquid that exuded from the anus of one was greedily devoured by the mouth of another.

W. H.

On the Passages ascribed to Matthew and Luke; *Matt.* i. 18 to ii. 23; and *Luke* i. 5 to ii. 52.

SIR,

IT does appear to be of no small importance to the general credit of the gospel histories, that it should be determined whether or not the passages prefixed to the Gospels of Matthew and Luke, relating to the birth and early life of Christ prior to the descent of the Holy Spirit upon him at his baptism, were penned and intended to be represented by them as a part of their testimony, and that of the apostles in general, concerning Christ. The writer of these remarks is indeed ill qualified, in many respects, to determine a question of this nature, but as there are some arguments from these and the other books of the New Testament, and some to which he can refer from other sources which to his mind appear to be *decisive against both the genuineness and authenticity of those passages*, he cannot refrain from offer-

* This assertion is contrary to the propensities of the animal. When feeding at liberty and voraciously, dogs always bark at whatever comes near them, under the evident fear of being deprived of their food.

ing them to the consideration of your readers, sincerely hoping, that the subject may be again taken up and if possible brought to an issue by some of your learned and able correspondents. Much, it is true, has been alleged against the authenticity of these passages by a Priestley, a Belsham, and other writers of great talents and learning, particularly Mr. John Palmer, and a correspondent under the signature of Nazarenus, in the *Theological Repository*. But on the other hand, the authenticity of the passage in Luke has been defended by Dr. Carpenter; and while both passages continue to be inserted in every version of the Scriptures, the question respecting their authenticity must be regarded as undecided, if not upon the whole as preponderating in its favour.

The leading point on which I wish to insist, is the great and, as I conceive, irreconcilable inconsistency between the contents of these passages and those of the subsequent gospel history and of the New Testament in general. The many extraordinary particulars detailed, of which the greater number had for their object the annunciation of Jesus as the Christ, and abounding in promises of salvation and blessedness to the Jewish people, are inconsistent both with the subsequent narrative and with the events which actually followed. The miraculous conception and the other events declaring Jesus to be in this sense the Son of God and also the Messiah, would naturally lead his parent, with Joseph and many others, to adopt steps in his education and circumstances in life conformable to his high destination. But no such steps appear to have been taken or attempted; he is trained up in the humble occupation of his "supposed" father; he is not made acquainted with the learning of his age and country; and from the opinion of the Jewish people, particularly expressed by their leaders and by his fellow-townsmen, he seems to have been regarded in the same light as ordinary mechanics in general, and his whole treatment, both on the part of his friends and others, as far as is shewn by the subsequent history, was precisely the same as if no such event had happened.

If an angelic choir announced the birth of "a Saviour, Christ the Lord," to a company of shepherds, who "made known abroad the saying" in Bethlehem, at a time of public taxing, when that city was crowded with people; if the miracles and sayings respecting the birth of Christ, his precursor, and their parents, the anticipations of Mary and the predictions of Zachariah, were "noised abroad throughout all the hill country of Judea;" if, in the words of Simeon, the great deliverer was "prepared before the face of all people," and if the prophetess Anna "spake of him to all those who looked for redemption in Jerusalem," it must have been in order that he might be made very generally known, and that that knowledge might be productive of some permanent and valuable effects. And if no such effects were produced, but when the period of his entering upon the exercise of his office arrived all persons were estranged to his character and destination, those numerous miracles and predictions which had plainly for their object the diffusion of such knowledge, must have been wrought and uttered in vain; a conclusion which is manifestly inadmissible.

But that on the first preaching of John the Baptist till the descent of the Holy Spirit upon Jesus at his baptism, he was unknown in his true character to all persons, is, I think, perfectly evident from all the particulars of the ensuing history: unknown to the people in general, since on the public appearance of John, "*all men were musing in their hearts whether he were the Christ or not,*" clearly shewing that they were strangers to both characters, notwithstanding that series of wonders with which they are just before represented as being introduced into the world; unknown to John himself, who expressly declares this to have been the case, till by the descent of the Holy Spirit he was announced to him (John i. 81, 33); unknown to many, and probably to all the apostles, till they were introduced to him by John or made acquainted with him by his own public ministry, it not being till after Jesus had preached and wrought miracles throughout Galilee, and *thus* made himself known, that he called upon

them to become his followers; unknown to the inhabitants of the town in which he had been "brought up," who knew nothing extraordinary concerning him, but regarded him only as an ordinary mechanic, (Matt. xiii. 35, Mark vi. 3,) with whose humble circumstances and connexions they were perfectly acquainted; unknown or discredited by his own relatives (John vii. 5); and, if it is correct as related, Mark iii. 21, 31, that his mother accompanied his brethren to secure his person, from the persuasion that he was "beside himself," or, in the language of the Scribes (ver. 22) "had Beelzebub," at a time when he was particularly distinguished by his miracles and discourses, alike unknown in his true character to her also. Observing "the parallelism of the expressions, *They* (his friends) *went out to lay hold of him, for they said he is beside himself. And the Scribes from Jerusalem said, He hath Beelzebub,*" Dr. Campbell concludes, that "nothing appears plainer than that the verdict of the friends is the occasion of introducing the verdict of the Scribes in the verse immediately following." The connexion between the persuasion with which the mother and brethren of Jesus were actuated, and the verdict of the Pharisees, receives confirmation from the corresponding passage in Matthew. (See ch. xii. 24, 46, with the intervening and subsequent remarks of Jesus.) Now when this general and total estrangedness from the knowledge of Christ's character, extending itself to his most intimate relatives, and who are represented in the passages in question as the subjects of several of the miracles there related, is contrasted with the general contents of these passages, how can they possibly be reconciled? It appears manifest that the knowledge which they were directed to establish and diffuse by copious miracles, and in particular the supernatural wisdom infused into the minds of John the Baptist, of Mary, and others, had no permanent continuance, and was productive of no corresponding effects. What other rational inference can be deduced than that these stories were not founded in fact, being unknown and attended with no results in the age and

country in which they are said to have transpired?

That these stories are fabulous appears not simply from the particulars being unknown, but inconsistent with the subsequent history, which proceeds upon the principle, that the preaching of John the Baptist was the first annunciation of the appearance of the Messiah since the predictions of the ancient prophets. The office of John was to announce one greater than he, who was to come *after* him, whom nobody knew or could know, but as he was introduced to them by John as his precursor and herald, and by the subsequent descent of the Holy Spirit upon him and the miracles he would afterwards perform. It was that event which, according to *this* part of the history, appears to have been the introductory miracle which first made known Jesus in his capacity as the Christ to the precursor himself, while according to those stories they must have been intimately familiarized with each other in their true characters from their earliest years! It is observable indeed, that neither before this event, nor on any subsequent occasion, does John appear to have expressly announced him as the Christ, but usually employs some other expressions, such as "one greater than he, who should come after him"—"the Lamb of God"—"he that baptizeth with the Holy Spirit"—"he that cometh from above," &c., * and his subsequent

* On one occasion, viz. John i. 34, John the Baptist applies the phrase *the Son of God* to Jesus; and with the article prefixed; as in this case, it has been thought that this phrase is synonymous with the Christ. But as *without* the article it is applicable to all persons of distinguished piety, so its use with the article by John in the present instance was sufficiently authorized by the voice which he had recently heard from heaven, "This is my beloved Son." This circumstance, however, might not determine him to be the Christ, either in his apprehension or that of others; and it appears to me that our Lord himself on several occasions used this phrase without its certainly determining his pretensions to that office in the apprehensions of those who heard him. See particularly John x. 31—36. In several of his preceding con-

message inquiring, "Art thou he that should come?" &c., shews that he, or at least his disciples, had not yet perfectly understood his office and destination. Our Lord himself abstained from any express statements of his designation to the Jews, leaving them to make the proper inferences from his miracles and general language and conduct, and particularly commending the discernment of Peter in discovering, as well as his fidelity in acknowledging, it under the lowly appearance which he assumed. It was not till his public examination before the Jewish council that on being solemnly adjured concerning this point, he gave an express answer to what still remained a question even as it regarded his own professions. (Matt. xxvi. 63, 64.) The first explicit and unreserved annunciation of Jesus as the Christ before the Jewish people seems to have been left, till he was removed from this world and actually "exalted to be a Prince and a Saviour" in the heavenly places, and may be dated from the speech of Peter in these words, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." (Acts ii. 36.) The whole course of his ministry on earth manifests that he was then only preparing the minds of men for the acknowledgment of his sovereignty, which would not properly commence till his resurrection and ascension to the majesty on high, it being of a spiritual nature, to be chiefly exercised in a future life, and selecting as its members the spiritual and heavenly-minded, who by a course of instruc-

versations with the Jews, as related by the Evangelist John, he applied this phrase to himself; nevertheless we find them calling upon him for an explicit declaration "if he were the Christ," John x. 24; and toward the close of his ministry he gave a charge to his disciples that "*they should tell no man that he was the Christ.*" Matt. xvi. 20. Can such a charge at so late a period of his public ministry be reconciled with the many miraculous and public testimonials to him as the Jewish Messiah in terms which could not be misunderstood, of which we read in the passages in question?

tion and discipline become gradually fitted for that elevated state of being, and it was because Jesus had attained to a distinguished superiority in moral and spiritual excellence, that he was first chosen as "the beloved Son of God," and at length given a name above every name that is named. But how can this gradual disclosure of the Messiah and reserve of his actual elevation to a future life be reconciled with his being presented and announced to the whole Jewish people as such, immediately upon his entrance into this life? This would have been much too early a period to announce him as a Prince, whose office was to be exercised in this world by effecting the temporal deliverance of the Jews from the Roman yoke, much more as that spiritual Prince whose dominion appertains chiefly to a future existence, and can proceed only with the gradual diffusion of his doctrine and spirit among mankind at large. In truth, the accounts of so many wonders celebrating the birth of two infants many years anterior to the actual commencement of their respective offices, has all the air of fabulous romance, wholly inapplicable to the objects professedly in view, and which must rather tend to defeat those ends to be effected by the appearance of either a temporal Jewish deliverer, or the true Messiah.

The facts of the gospel history rest on the testimony of the apostles and other immediate witnesses, but that testimony commenced from the baptism of John. The qualifications for the office of an apostle, as it respects the period and particulars of his testimony, are distinctly stated, Acts i. 21, 22: "Of those men which have accompanied with us all the time that the Lord Jesus went in and out among us; beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Accordingly, if we except the passages in question, the records and recitations of their testimony are uniformly comprised within that period. It is here that the Evangelists Mark and John commence their narratives, the former expressly declaring this to be "the beginning

of the gospel of Jesus Christ," an assertion which would have been most incorrect if in reality the glad tidings had been ushered in with the conception and birth of the Saviour. It is here that the testimony of Peter in his public preaching expressly commences, Acts x. 37, and all the facts mentioned in his discourses relate to that period. The history of the introduction of the apostles to Jesus, indeed, sufficiently proves that they could not have personally witnessed, nor consequently have been appointed to bear their testimony to, transactions thirty years prior to this epoch, nor can they stand on the same footing in point of evidence with those to which their testimony actually applied. (See Luke xxiv. 46—48, and Acts iv. 20.) Is it in the least credible that the apostles themselves would, without any intimation, in two instances deviate from their uniform custom on other occasions, by mixing up their personal testimony, which constituted their proper office, with matters to which they were total strangers so far as it regards their experience, and without the most distant hint that they had received any such information in their intercourse with Jesus or his precursor?

If indeed the knowledge of such transactions constituted any necessary part of the qualifications of an apostle, it might as well have been communicated to Paul in that mode by which he was instructed, viz. by immediate revelation, as the particulars of the public ministry, death and resurrection of Jesus. But his testimony is as distinctly dated from the baptism of John forward, as that of Peter, Mark and John. He is so far from giving any intimations of the miraculous conception, that on several occasions he expressly declares that Jesus was "of the seed of David."* It was, he declares, when John had "first preached," and "after he had fulfilled his course," that Jesus was "raised to be a Saviour."† He on two occasions derives his designation as "the Son of God," not from any miraculous conception, but

from his resurrection to a renewed existence,* and in the last instance he distinguishes between the circumstances of his introduction to this life or his fleshy lineage, in which respect he was of the seed of David, and what relates to his resurrection to a blessed immortality, by which "he was declared to be a Son of God with power, according to the spirit of holiness." (Rom. i. 2.) It appears, therefore, that this apostle was authorized to declare both the mode of our Lord's introduction to this life and the fact of his resurrection, and according to him it was in the latter, and not in the former respect, that he was distinguished as "the Son of God," and that "the Holy Spirit" was particularly concerned in imparting to him the blessings of existence. Whereas, had he been commissioned to make known that Christ was ushered into this world in consequence of a peculiar presence and "overshadowing of the Holy Spirit," and was on that account denominated "the Son of God," he would not have so constantly represented the case otherwise, assigning him no higher a parental origin in this respect than his descent from David. "Remember Jesus Christ, of the seed of David, was raised from the dead according to my gospel." (2 Tim. ii. 8.) The apostle felt the importance of maintaining this simple but most glorious doctrine in opposition to those mystic† "genealogies"

* Acts xiii. 33, and Rom. i. 4.

† See Dr. Priestley's note on 1 Tim. iv. 7. When we reflect on the glaring discordancies between the genealogies and the accounts of the miraculous conception, can we doubt that they must have been the result of "questionings," and "oppositions," and "strifes," like those to which the apostle alludes in his repeated mention of fables and genealogies? The term *profane* in the text just quoted seems to import that the fables had a Heathenish character, but in Titus i. 14, "Jewish fables" are expressly mentioned; if the same fables be meant in these two passages, it follows that they were of Jewish composition or relating to a Jewish subject, but bore a Heathenish air and character. I leave the reader to consider how far this description is applicable to the accounts of our Lord's

* Acts xiii. 23, Rom. i. 3, &c.

† Acts xiii. 24, 25.

and "old wives' fables," which were even in his time diffusing their leaven into the Christian system.

T. P.

Philadelphia,
February 13, 1826.

SIR,

ALTHOUGH several pieces on this subject have appeared in your Repository, may I ask your permission to lay before your readers the state of the question as it presents itself to my mind?

As it is confessedly proper to acknowledge God, in all our ways, a religious service on every interesting occasion has been usual among all denominations of Christians. At every settlement of a *minister* it is fit and right to implore the blessing of God on the connexion that has been formed: thus far there seems to be little, if any contrariety of opinion; but objections are urged against the appendages of an Ordination Service, more especially as it is only at the *first* settlement of a minister that any special public religious service is performed. It is immaterial by what name such a service is designated; it is to all intents and purposes an Ordination Service. The question therefore is, why should a service of this kind be again introduced? Here, the whole burden of proof lies on the advocates for Ordination Services. Unitarians will not be bold enough to assert that ordination is *essential* to a Christian minister; for, in that case, it is of vital importance that it be derived *from the true line of succession*; and, if so, it

birth and the circumstances attending it. To me they appear to savour strongly of the peculiar prejudices and predilections of the Jews, and yet to have a strong infusion of Heathenish ideas. The genealogies are, at variance with the other particulars, if it be meant that Jesus had no human father; but if this be supposed dubious, although God is represented as interposing in an extraordinary manner on the occasion, we may perhaps account for it from that contest of motives which a Jewish Gnostic on embracing Christianity would have, under the necessity which he would feel of tracing the descent of Christ from David and his desire of ranking him among the highest of pre-existing intelligences.

must be the safest course to seek for it in the Church of Rome. As this ground is evidently untenable, the next question will be—is ordination *necessary*? In other words, are ordained ministers wiser, better, or in any respect superior to those ministers who have not been ordained? Is their ministry more useful, and do their hearers exhibit a fairer model of Christian excellence than the hearers of unordained ministers? As no evidence has been exhibited to prove that ordination has been the means of producing such beneficial results, arguments against ordination founded on the abuses to which it has given rise, may be urged with evident propriety. It is admitted, that arguments from the abuse of any measure are not valid, if it can be made to appear that such a measure is necessary; but if it is merely matter of discretion, its tendency to lead to abuse, and much more the undeniable fact that it has led to great abuses, ought to operate as a conclusive reason against its adoption. That much superstition, and that a variety of abuses have arisen from ordination, has been acknowledged and lamented by wise and good men of different sects: probably, it was a melancholy conviction of this fact which caused the discontinuance of Ordination Services among many of the English Dissenters during thirty or forty years. As it does not appear that any inconveniencies arose on that account, it is not easy to imagine why they should again be brought into fashion; and it is particularly to be deplored that such a measure should excite unpleasant feelings. If it is believed that any important benefits are derived from ordination, this is a good reason why those who think thus should avail themselves of it, and come forward as its advocates; and it would be wrong in those who hold a contrary opinion to censure them for so doing: at the same time, unless there be something like free-masonry in the matter of ordination, its moral benefits might be distinctly specified, and the reality of their existence clearly exhibited.

The utility of Ordination Services has been urged because of the valuable information communicated to the person ordained, particularly in refer-

ence to his ministerial duties ; but is not this kind of instruction part of a theological education ? Are there not abundance of publications, easily accessible, which contain it ? And would not a few months' residence with an experienced and exemplary settled minister be far preferable to the once hearing of any didactic rules, however elaborate and well-digested ? The serious study of our Lord's charge to his disciples, and of Paul's Epistles to Timothy and Titus, would supply a young minister with ample instruction both as to his official duties and personal behaviour, and would present to his mind the most powerful inducements to right conduct.

It has always appeared to me that some of the peculiar appendages of an Ordination Service are fitter for a private room than for a place of public resort. To give advice to an individual is a delicate matter, and therefore this should not be attempted in the bustle of a crowd, and in an hour of excitement ; but, when the parties are alone, and when the mind is calm ; and, let me add, not merely by reading what had previously been committed to paper, but by giving utterance to the genuine feelings of the heart, at the time of speaking.

After fully admitting all that has been stated as to the very unexceptionable manner in which the late Ordination Services were conducted, it may truly be alleged that this affords no security against the introduction of great abuses and of direct infringements on Christian liberty. It is in good times that inlets to corruption are made. Take the following illustration.

According to the Cambridge (Massachusetts) Platform,—“ Ordination” is “ nothing else but the solemn putting a man into his place and office in the church, whereunto he had right before by election ; being like the installing of a magistrate in the commonwealth.”—The Platform then goes on to shew, that ordination may be performed either by the elders of the church, or where there are no elders, by some of its members chosen for that purpose ; or, if the church so desire, by the elders of other churches. It is not easy to imagine how any provisions for ordination could be more explicit in regard to the preservation

of the independence of each distinct religious society. Yet, notwithstanding all this, in the Eastern States of North America, it is the usual practice among Congregationalists or Independents, for the ministers and delegates who had been invited to an ordination, to form themselves into an ordaining council, to call for a record of the proceedings relative to the intended ordination, to require from the candidate testimonials as to his character, literary attainments, &c. &c., and sometimes to interrogate him as to his religious opinions—the consequences have occasionally been, a long suspension of the public services after the appointed hour, during which the council had been engaged in warm debate ; and considerable excitement and embarrassment among all the parties more immediately connected with the intended ordination. Although it is usual to disclaim the ability to communicate any gifts or powers by the laying on of hands, yet, in the Eastern States, until this ceremonial is gone through, the person ordained can only pray and preach, he neither baptizes nor administers the Lord's Supper, and were he to perform the marriage ceremony he would be liable to a prosecution—he is also plain Mr. ; but no sooner is he ordained than he can do all these acts, he becomes reverend, and wears canonicals ; although, be it remembered, he had received no gift nor power in virtue of his ordination ! I have often, but vainly tried, to obtain a solution of this enigma. So much for the mystery of ordination, and for the tendency it has to introduce abuses.

Once more, is there not some danger lest Ordination Services should create or nourish clerical pride ? It requires more strength of mind than very young men usually possess to withstand the notion of their increased importance in consequence of having been the subjects of ordination. Something like a mystic charm is attached to the laying on of hands, and receiving the right hand of fellowship. No small number of the discourses, delivered by young ministers on this side of the Atlantic, immediately subsequent to their ordination, afford abundant proof that the *honours* of the profession are quite as much in their contemplation as its *duties*, and that

whatever lessons they had heard at their ordination, they still need to be practically taught that "before honour is humility."

Z.

SIR,
IN my last paper (pp. 146—152) I have shewn that the Nicene Creed originated in a text of Scripture which connumerates three Divine Persons, and asserts those persons to be *one*. The subscribers to that Creed interpreted this to mean *one in essence*. This is the substance of the Orthodox Creed. The Arian counter creed goes farther, and asserts *one* to mean *one in agreement*. Here we have the controverted verse of John *complete*, as it implies three persons—three persons who bear testimony—three persons who agree in testimony, that is, who bear testimony to one and the same thing. The disputed verse connumerates the three persons, the Father, the Son or the Word and the Holy Ghost, in common with the close of Matthew's Gospel, but the two clauses, Who bear testimony, and These three are one, are peculiar to the text of the Apostle John: nor is there any other verse in the whole of the New Testament to which they can be said to refer with any shadow of truth. The supposed spurious text of John is beyond contradiction the foundation of the Nicene Creed; and the meaning of it was the subject of dispute between the learned throughout the whole Christian world, about two hundred and fifty years after the death of its author, when all the earliest manuscripts, and even the autograph of the Apostle, were in the possession of those who thus disputed the sense of the text, without calling its authenticity in question. Constantine attempted to extinguish the controversy in the commencement; but having failed, he convoked a council at Nice to form a creed which, by being universally subscribed, might create peace, and put an end to dispute in all the churches. In pursuance of the same design, he caused copies of the New Testament to be provided for the public use. This commission, we learn from Theodoret, was entrusted to Eusebius: and as the emperor appears from his own words to have considered the verse as

dangerous, and the cause of the disturbances, which he was most anxious to suppress, no doubt can be entertained but that it was suppressed in all those copies. Had we no more evidence for the text, the authenticity of it must appear established for ever. But the sheet-anchor of that authenticity yet remains to be noticed.

About the latter end of the fourth century, Jerome was engaged by Pope Damasus to revise the Septuagint and the Christian Scriptures. For this arduous work he was eminently qualified by talents and skill in the Hebrew and Greek languages. In spite of every impediment thrown in his way, he persevered in the glorious task, his illustrious patron having died before its completion. Nearly thirty years had elapsed before he reached the seven canonical epistles. To his revision of these he prefixed a prologue, of which the following is a faithful translation: "The order of the seven Epistles (meaning the Epistles of Peter, James, John and Jude) in those Greek copyists who think soundly and follow the right faith, is not the same as it is found in the Latin copies. *As Peter is first*, so his Epistles are placed in the former before the rest. But as I have long since corrected the evangelists according to the rule of truth, so these epistles I have restored to their proper order, which, if arranged agreeably to the original text and faithfully interpreted in Latin diction, would neither cause perplexity to the readers nor would the various readings contradict themselves, especially in that place where we read of the unity of the Trinity laid down in the Epistle of John. In this I found translators (or copyists) widely deviating from the truth, who set down in their own editions the names only of the three witnesses, that is, the Water, Blood and Spirit, but omit the testimony of the Father, the Word and the Holy Spirit, by which above all places the divinity of the Father, Son and Holy Spirit is proved to be one. *How far my edition differs from those of others I leave to the discernment of the reader. But whilst thou, O Virgin of Christ, demandest of me the truth of Scripture, thou in a manner exposest my old age to the rancorous teeth of those mali-*

cious men who hold me forth as faithless and a perverter of the Sacred Writings. But in such an undertaking I neither dread the malice of rivals, nor shall I withhold the truth of the Holy Scriptures from those who demand it."

The adversaries of the verse were aware that, if this preface were allowed to be genuine, they could not well dispute the genuineness of John's text. They therefore suppose it to be spurious, the production of a later age, though it carries in itself unequivocal marks of authenticity beyond any document to be found in ancient records. It is brief indeed and summary, but it is full of solid matter, which, like the aged oak, the monarch of the forest, strikes its roots deep and strong into the circumstances of Jerome's life. The attacks of Griesbach and Porson have, it is true, stripped it of its reputation; but it still stands and will for ever stand: and its branches, though now shattered and rendered bare by their unhallowed blasts, will again recover their integrity and firmness, and descend to future ages, covered with the imperishable verdure of truth.

Griesbach, in his diatribe, quoted the prologue, but has omitted the words I have put in italics, though they supply some important facts which place the authenticity of the piece beyond all reasonable doubt. This omission is a stain upon his memory, as it shews that he was either careless or ignorant, or capable of dealing unfairly with his readers. The Greek Professor has not cited the original prologue, but favours us only with the following flourishing comment upon it: "At the request or command of Damasus, Jerome revised the Latin translation, and corrected it upon the faith of the Greek manuscripts. Did he, therefore, replace the three Heavenly Witnesses at this revision or not? If he did, why did he not then write his preface to inform the world of his recovered reading? But after Damasus was dead, Eustochium, it seems, a young lady at once devout, handsome and learned, requests him once more to revise the Catholic epistles and correct them from the Greek. Jerome undertakes the task; and having completed it, advertises her in this pro-

logue, that other inaccurate translators had omitted the testimony of the three Heavenly Witnesses, the strongest proof of the Catholic faith. Such a story carries its own condemnation upon its forehead." P. 289. In reply to this I beg the readers of the Repository to weigh well the following facts.

1. Here Mr. Porson was betrayed into a gross error by a state of mind which evidently disqualified him to come at the truth. He takes it for granted that Jerome had finished his task *before* the death of his patron, and that the restoration of the three Heavenly Witnesses was the consequence of another revision required by Eustochium; whereas Damasus had been dead some years before the critic took in hand the Catholic Epistles. The story therefore, instead of carrying its own condemnation upon its forehead, carries in it the assurance of its genuineness, because it arises from circumstances peculiar to the author which the Professor had not the sagacity to discover. The piece being addressed to Eustochium, I grant, gives it, at first view, the appearance of fiction. But when it is considered, that this "Virgin of Christ" was a lady of rank as well as of piety and learning; that she is mentioned by Jerome in scores of places; that the history of her life is interwoven with his writings; that it is even to her he addresses his Treatise De Virginitate, the appearance of fiction, which a forger would be careful to avoid, must give way to the reality of truth, which usually forces itself, unsought, on the attention of every genuine writer, though it might occasion some suspicion of forgery in a reader unacquainted with all the circumstances of the case.

2. The indefatigable zeal of Jerome in the noblest and the most useful of all causes, namely, the comparing the best original MSS., and correcting by them the various versions of the Jewish and Christian Scriptures, brought down upon him the envy and opposition of his rivals. Rufinus asks him, "Who of all the great and wise men that preceded thee, dared to put his hand to this undertaking? Wilt thou presume to change the books of the Holy Scriptures which the Apostles delivered to the churches of Christ

as the fullest standard of faith, by interpolating them with new interpretations borrowed from the Jews?" To this he answers, that by his interpretation he never intended to supersede or censure the Seventy translators: Audiant canes mei, says he, idcirco me in hoc volumine laborasse, non ut interpretationem antiquam reprehenderem, &c. In another place he says, Periculosum opus certe et obtreptorum meorum latratibus patens, qui me asserunt in LXX. interpretum suggillationem nova pro veteribus cudere. Quid igitur, damnamus veteres? Minime, sed post priorum studia, quod possumus in domo Domini laboramus. Augustine was Jerome's intimate friend, yet he strongly disapproved of his labours, and as it appears from letters X. and XIX. addressed to Jerome himself, he forbade Jerome's version to be used in his diocese.

Now, reader, compare with these facts the following declaration made in the prologue to Eustochium: "But whilst thou, O Virgin of Christ, demandest of me the truth of Scripture, thou in a manner exposest my old age to the rancorous teeth of those malicious men, who hold me forth as a falsifier and corrupter of the Holy Scriptures." Observe farther, in this place, an important information that is accidentally dropped, namely, the period of life when Jerome restored the disputed verse and revised the Canonical Epistles. It was when he had sense and magnanimity to defy clamour, as fast sinking under the weight of years to that rest, where the sting of envy is no longer felt, and the voice of slander is silent for ever. Let me here add, that the author was, from the beginning, aware of the calumnies that awaited him, when he should restore the text of the three Heavenly Witnesses; and he thus as it were anticipates what he should be called upon to say in his prologue to the Canonical Epistles. Cogor per singulos Scripturæ Divinæ libros adversariorum respondere maledictis. *Preface to Job.*

3. With regard to the prologue itself, a variety of circumstances beyond the reach of forgery in a future age, and peculiar to the situation of the author, concur in establishing its genuineness. Damasus engaged him

to revise the Latin Version; and the author of the prologue alludes to his revision as in part accomplished. Sicut Evangelistas dudum ad veritatis lineam correximus; ita has proprio ordini, Deo nos juvante, reddidimus. He tells his fair patroness, that at all hazard he would restore the genuine text; and we find it actually restored in the very translation which came from his hands. The prologue is ascribed, and we find it come down to posterity among Jerome's works, though some copies are allowed to be without it. Walafrid Strabo commented upon it, in the ninth century, as the production of Jerome; and neither he nor any other of that age appears to have had any suspicion of its being a forgery. But hear Mr. Porson: "If this prologue had been universally acknowledged for Jerome's, how could Bede overlook it? Bede's silence, both with respect to the disputed verse and the prologue, is a *complete proof* that he knew nothing of the prologue, and a probable argument that it was not even extant in his life. The only appeals to it are made by Walafrid Strabo in the ninth, and the Sorbonne Correctorium in the tenth century." P. 296. The reader will smile to see Bede's silence respecting the disputed verse cited as a complete proof that he knew nothing of the prologue. This argument is not worthy of the Greek Professor, but quite worthy of his cause.

4. The Professor, page 297, adds, "But if there were no other objection to this prologue, the style alone would determine it not to be Jerome's. Whatever be his subject his language is always spirited and perspicuous, while the prologue is written in a barbarous and uncouth jargon. Let us consider the reasoning and connexion: 'as we formerly corrected the Evangelists to the line of truth, so we have, by God's assistance, restored these (Epistles) to their proper order.' The real Jerome would never have indulged himself in so silly a parallel, when he might have said, and ought to have said, ita et has, Deo juvante, Græcæ fidei reddidimus. This would have been a proper subject for his joy and piety, instead of childishly commending himself for such a trifle as restoring the order of

the Epistles." Mr. Porson is not the first who, overlooking the circumstances of his author, thus blames him for the want of sense or propriety. Jerome was surrounded with vigilant and jealous rivals; and it was of importance to him to render prominent every advantage which he could give to his Version. Besides, he was now the advocate of the Pope's pre-eminence over the authority of the Greek Church; and it was a stroke of policy to dwell on the superiority of St. Peter, of whom the Roman Pontiff claimed to be the representative. Mr. Porson, it seems, was a stranger to these things; and it would have been well for his reputation, if he had not attempted to speak of them. As to the style, the correction of the Professor is scarcely worthy of a school-boy. There are in this prologue, the same spirit, the same zeal and intrepidity; and, finally, the same energy, point and pregnant brevity, which characterize his Epistles and other Prefaces. Jerome opposes himself to other translators, who had reversed the original order. To mark this opposition the pronoun *nos* was necessary; this the Professor excludes, in his amended style, which shews that his head was so filled with forgery and interpolation, that he could not enter into the situation of the real writer.

5. The Professor proceeds: "It is also observable, that though the main drift was to give currency to his favourite verse of the three Heavenly Witnesses, he is afraid to affirm directly that it was in the Greek MSS., and only insinuates that falsehood in cautious and perplexed language. . . . He does not positively affirm that he has restored the verse upon the authority of Greek MSS., but in order to possess the reader with that belief, envelopes his meaning in a cloud of words. This objection will not seem of little weight to those who know that many persons will insinuate a falsehood, which they dare not assert in explicit terms." Pp. 298, 299. Now, so far from there being any truth in this reasoning, the very manner in which the author of the prologue cites the authority of the Greek copies, places it, to my view, beyond the reach of forgery. Before Jerome commenced his great work, he held it out in explicit terms, that he was to

correct the Seventy interpreters by the original Hebrew, and the Latin Version of the New Testament by the Greek MSS. This was universally known to be his object; and hence, in his book concerning the Ecclesiastical Writers, he says, *V. Testamentum juxta Hebræicum transtuli, Novum Græcæ fidei reddidi*. Now, let us look to his preface, addressed to Damasus in the beginning of the Gospels, as well as to the prologue before us, and what are we to expect? An explicit declaration that he proceeded on the authority of Greek MSS., or an *implication* that he did so, without directly asserting it? Undoubtedly the latter: and a comparison of the two will shew that the address to Damasus and the prologue stand precisely on the same ground, and claim alike Jerome for their common author. On the other hand, if an interpolator inserted the text in Jerome's Version at some succeeding period, he would not have been content merely to insinuate it, but must have directly asserted that he restored the verse on the faith of the Greek copies. Otherwise he would have had the audacity to commit a forgery without alleging, as common sense required, some direct show of authority to impose it as genuine on the world.

6. "But if Jerome had told us that his Greek MSS. contained the three Heavenly Witnesses, he would have told a notorious falsehood." P. 301. This is coming to the question: and to this bold assertion I shall be content to oppose one fact which has been already developed. We have reason to believe that in the Council at Nice were assembled not fewer than *two thousand and forty-eight* bishops. These discussed the meaning of the text without calling its authenticity in question. The distance of this period from the death of John did not exceed 250 years; and if not the autograph of that Apostle, Greek MSS. contemporary with all the Apostles, and certified with some or with all their signatures, must have been in the possession of the persons who subscribed the Nicene Creed. All these MSS., a century afterwards, passed through the hands of Jerome, who perfectly knew the history and fate of the verse, which Griesbach and Porson did not.

7. This brings me to another fact. The text, as Bengelius asserts, was excluded from the Greek and Latin copies in public use, so early as the second century. About the beginning of the fourth, the peace of the churches was interrupted by the violent disputes which it occasioned. In order to allay these disputes, Constantine first caused the formation of the Nicene Creed, and then the providing a sufficient number of copies in the churches without the controverted text. These facts stand on their own evidence: and what is remarkable, the providence of God, which has ever guarded the interests of truth, causes Jerome, as it were, to rise from the dead, and through the medium of his prologue, to attest the same facts in nearly express terms: "In this I found translators (or copyists) widely deviating from the truth; who set down in their own editions (or copies) the names only of the three witnesses, that is, the water, blood and spirit, *but omit the testimony of the Father, the Son and Holy Spirit.*" I appeal to common sense, whether the author of the prologue would have made a declaration of this kind, if it had not been a fact forced on his attention by a knowledge and conviction of the truth. If he were a forger he would *not* have made it, though he had known it to be true; because it tended to bring into discredit a verse, which he had restored as unquestionable words of the Apostle John.

8. Here, in the eighth place, I am led to observe that the verse, as restored by Jerome, carries in itself the strongest possible presumption of its authenticity. The author restores it with the express design of proving the Trinity. To do this with truth, it was necessary in connumerating the three divine witnesses to substitute *the Son*, for *the Word*, the former being a real person, the latter the attributes of God personified, though occasionally applied to Christ in his official capacity. This substitution has been adopted by all the Greek and Roman fathers, from Irenæus down to Jerome. This was in opposition to the Unitarians or Sabellians, who adhered to the true reading of *the Word*. It is remarkable, that even Arius uses the same language in his disputes with Alexander: for

he says not *ἐκ αὐτῶν ἦν ὁ τῷ Θεῷ υἱός*, but *ὁ τῷ Θεῷ λόγος*, and this he repeats in several ways, connumerating the Logos with the Father, instead of the Son. The author of the prologue must have felt the weight and tendency of the true connumeration; and, beyond all doubt, he would have followed the example of his predecessors in avoiding it, if that prologue or the verse itself had been an interpolation; and nothing but the force of truth could have prevented this, as Jerome, when left to his own choice, immediately gives a different connumeration. He had, however, the *dishonesty* to make the last clause of the eighth verse, which destroys the orthodox interpretation of the seventh, the same in both, thus seeking to silence the Arians who insisted on *unity of agreement*, as the unity meant by the Apostle. The assertion of Thomas Aquinas that "these three agree in one," was a forgery of the Arians, illustrates at once this artifice of Jerome, and, at the same time, affords a sure pledge that he would, in imitation of his predecessors, have changed the true connumeration, had he felt it a difficulty pressing with equal weight against the orthodox faith.

9. But it may be asked, If the advocates of the Trinity, from the second to the fifth century, excluded the verse as dangerous to it, how came Jerome, who advocated the same doctrine, to take a quite opposite course, and restore it under a sense of the same danger? By doing this, instead of strengthening the orthodox faith, he was running a risk of blowing up at once the whole system; and, at the same time, of exasperating all his contemporaries by acting in defiance of them, and the authorities who went before them. The true answer to this pertinent question is to be found in the political history of Jerome's age and of his pursuits as a biblical critic. At the close of the fourth century Theodosius ascended the throne. He was a *consubstantialist* and a bitter enemy of the Arians. These he exterminated, and their books he caused every where to be burnt. By these means all danger from the heretics was removed, and the Catholics found themselves at liberty without molestation, to strengthen the fortress of orthodoxy by any measure

which they might think proper to adopt. Jerome availed himself of this more auspicious time, to restore the verse; though, had he lived at an earlier period, he would doubtless have concurred in the course pursued by his orthodox brethren. Besides this, personal resentment had a considerable share in his determination. His engagements and his high talents, though most honourably and usefully directed, brought upon him the envy and opposition of his contemporaries. This ungenerous conduct alienated and determined him to act in defiance of them, saying, as he does say, in the prologue, "I neither dread the malice of rivals, nor shall I withhold the truth of the Holy Scriptures from those who ask it." In all this the hand of God is most visible; as without these causes, the restoration of the text, and with it the restoration of genuine Christianity, would have been precluded.

10. When I take a general view of the prologue before me, I cannot help looking upon Griesbach, Porson, Marsh and the Quarterly Reviewer, to whatever eminence they have risen by native talents and acquirements above the rest of mankind, as having left common sense and common sagacity behind them, when they insist on its spuriousness. The buoyance of vigorous powers enabled them to emerge from the dregs of prejudices, in which they conceived others to be wallowing; and, reaching the summit of learning, they glide with its stream, luxuriating in its muddy froth as delicious amber, while the truth lies far below them, sparkling like golden sand at the bottom.

Jerome, in his Preface to the book of Job, complains that the malice of his adversaries compelled him to suspend his work, and answer them by prefaces occasionally prefixed to the sacred books: and is it credible that, when he arrived at the seven Canonical Epistles, and saw the shock which he was likely to give to the public feeling and the public opinion, he should leave the important alterations he had occasion to introduce without noticing, in a preface, the necessity for them and the authorities upon which he proceeded? Is it likely that Griesbach should have omitted the

verse in his edition of the New Testament, without a *diatribe* to justify the omission? Or is it to be supposed that Mr. Belsham should have excluded it from the Improved Version, without a note to state his conviction of its forgery? Jerome, with regard to his contemporaries, stood in a predicament far more critical than these gentlemen: and his prologue, brief and pithy as it is, stands as vitally connected with the transactions in which he was personally engaged, as his head with his own body: and what should we say of learned men, if they argued in the following manner: "Jerome, to be sure, lived in the fifth century, but had no head, this being clapped by a certain moulder of clay on his shoulder, two or three hundred years after he was buried"? Men that argued after this manner would be deemed little better than a parcel of Bedlamites, splendidly endowed, indeed, by Providence, but let loose to play their anticks in the face of society, for no other end than to render talents ridiculous, and to expose the folly of learning, when fettered in preconceived opinions, or blinded with a lofty confidence in one's self.

The prologue suggests that the disputed text was excluded from some copies, and improperly arranged in others that had it. *Quæ si ut ab eis (i. e. ab eis Græcis) digestæ sunt—illo præcipue loco ubi de Unitate Trinitatis in prima Johannis epistola positum legimus.* It intimates, farther, that those who excluded the text of the three heavenly witnesses, endeavoured to deduce the Unity of the Trinity from the three names—the water, blood and spirit: and this in fact, has been done from the days of Jerome, and afterwards by annexing to them a mystical sense expressive of the Father, Son and Holy Spirit. On this allegory Mr. Porson observes, p. 311, "That no writer in his perfect mind could possibly adopt this allegorical interpretation of the eighth verse, if the seventh were extant in his copy: because it is not likely that any body, seeing the doctrine of the Trinity clearly revealed in the seventh verse, should extract it from the eighth by an unnatural construction." P. 307. By means of this argument the Professor infers the absence of the

verse from the copies used by Cyprian, Eucherius, Augustine and others, referring their supposed citation of the seventh to a mystical gloss of the eighth.

This is the chief instrument by which the genuineness of the verse was annihilated in the judgment of the learned; and its fallacy will appear from the three following remarks: First, the reference proceeds on the assumption that the seventh verse proves the doctrine of the Trinity, while, if properly interpreted, it proves the simple humanity of Christ. Secondly, the allegory of the eighth verse is so unnatural, absurd, and even impious, (for it makes water to mean God the Father,) that it never would have been thought of, if it had not been suggested by the presence of the seventh, and adopted by cunning interpreters as an expedient to give a wrong direction to their readers, and by that means prevent the true meaning of the seventh from being known. In order to secure this text from danger, and to pervert it, in safety, to the support of the Trinity, it was necessary for these true sons of the Church to leave the plain and solid ground of common sense, and rise into the region of mysticism; and they let off this allegory as a smaller balloon to pilot their readers in their interpretation of the seventh verse. Thirdly, the allegory was suggested by a transposition of the two verses, and then, and not till then, adopted. Hear the Professor's own words: "Bengelius wishes to transpose the seventh and eight verses. I believe that this was the position of the verses when the Heavenly Witnesses first obtained admittance. The allegorical interpretation will then so naturally follow the verse which it explains, particularly in the copies which announce the Heavenly Witnesses with a *sicut*, that the manner in which the interpretation was made, will be obvious to any person acquainted with the history of MSS. Twells saw something of this consequence; for he reasons against the idea of an allegory or marginal gloss upon this ground—that the oldest and best MSS. prefix the seventh verse; but, says he, if the seventh verse were a gloss engendered by the eighth, the seventh would follow the

eighth. The plain answer to this reasoning is, that such, indeed, was the arrangement of the two verses." P. 394.

Finally, the prologue intimates that even in the days of Jerome there were various readings of the verse, which contradicted each other, and caused doubt and uncertainty to the readers. "If all these various readings," says Mr. Porson, "were presented in one view to any person, endowed with common sense, moderately instructed in the principles of criticism, and uninfluenced in the present debate by interest or passion, he could not help concluding that the number and importance of the various readings furnish reasonable ground for a suspicion of corruption. That a passage which so often adds, omits or alters particular words, which now precedes, now follows, the unsuspected part of the text; which is sometimes seen in the body of the work, sometimes in the margin, sometimes by the same, sometimes by a different hand, sometimes after a rasure, which, in short, changes shapes faster than Proteus or Empusa; that such a passage is exceedingly questionable, whatever shape it assumes," &c. P. 142.

How differently does the same thing strike different minds! I am not influenced by interest or passion in the present debate; and am too, it is hoped, moderately instructed in the principles of criticism, yet to my mind various readings, the variety of forms and positions which the verse assumed, its transposition with the eighth, open fresh evidence of its genuineness. Uniformity may often be the effect of art and systematic falsehood, while diversity changes with a change of circumstances; agreement in the main and variance in inferior parts, are characteristics of nature and of truth. I should, therefore, thus reason on the present occasion. The verse is certainly authentic: the tattered form in which it appears, the patches put upon it, and the turning of it, as it were, inside out, prove only that it is *old*, and has long suffered violence and hard service, not that it never came from the hand of the Apostle. Its dismemberment and abuse must therefore be referred to some causes very different from interpolation. The pre-

cise words used by the Apostle, and the arrangement which he gave to the context, were repugnant to the views of those who, coming after him, quoted or copied the verse; and they sought to alter its sense by altering its position or true reading. If it had been a forgery the authors of it would have at once placed it where it would have answered their purpose best: and it is certain that they and their coadjutors, in successive ages, would exert all their endeavours to prevent its mutilation and variety of shape to appear in evidence against its authenticity. If, in a solitary spot, I saw the decayed and scattered bones of a human being, I should instantly conclude that a person once existed to whom they belonged. Mr. Porson, if he were consistent, would insist on the contrary conclusion. He would say, These bones are mangled and scattered by violence, and therefore never formed a real body. The inference he draws, resembles that which Jacob drew when he saw the mantle of his son torn to pieces and stained with blood. The inference, however, in both cases, proves erroneous. The verse, like Joseph, was still alive. Pious fraud forced it away, and, with the gospel in its original simplicity, sold it to Antichrist; and thus for ages they were held in worse than Egyptian bondage. But the period of their common deliverance is at hand. The diffusion of knowledge, the progress of inquiry, the spirit of rational and manly freedom, will sooner or later melt their chains; and the powers of darkness, like Pharaoh and his hosts, shall be scattered on the waves.

BEN DAVID.

SIR,
THE pages of the Repository have sometimes suggested the expediency of some new name being adopted by the general body of Unitarians, and it appears probable that some advantages might be attained by such a measure. It is not that the name of Unitarians is not well fitted to characterize the leading opinion of those to whom it is applied, whether they are of those that retain the doctrine of Christ's personal pre-existence, or of those who believe in his strict and proper humanity: the former falling under the denomination of Arians,

the latter having no better distinguishing appellation than Nazareans, as Lardner calls them, and being also frequently called Socinians. I say no new terms are needed to distinguish the doctrines which these parties severally hold, nor to distinguish the parties themselves, when we wish to speak of them simply with reference to those doctrines. But as a body of Christians, associating together for the purposes of religious worship and edification, it may be questioned whether it be expedient that their popular and current name should be derived from their peculiar opinions at all. In the first place, we may observe, that doctrinal peculiarities are not the source from which most other religious sects have derived their names; these have been borrowed from some obvious peculiarity in their church discipline or ceremonies, or from some insignificant accidental circumstance. It is enough to name the Presbyterians, Independents, Baptists, Methodists, Quakers and Moravians. None of these names convey any intimation of the views to which these several parties incline on the principal controversial topics of theology. Yet we well know that each of these sects does in fact maintain its own proper system of divinity with sufficient distinctness and rigour, and as effectually, I dare to say, as if the whole of their creed were embodied in their title. Hence it is clear that it is not a matter of necessity, at any rate, to adopt expressive doctrinal appellations in order to preserve in religious societies the opinions which are thought most correct: there must be other circumstances in the constitution of religious bodies by which this end is sufficiently secured. And if it is not necessary, the following considerations may lead us to doubt whether it be expedient. In the first place, where, as in the case of Unitarians, the name by which a religious society chooses to designate itself is one that implies a generally offensive doctrine, in such a case prejudice is unnecessarily excited. It is an old remark, that mankind are more influenced by names than by realities. And it is important to consider, that a large part of society, misled by the calumnious misrepresentations with which the disingenuous champions of

the prevailing faith are for ever loading our sect, attach to the term *Unitarian* ideas very different from those which we design it to convey, so that those who adopt it scarcely know to what a heap of injurious misconceptions they thereby subject themselves. There are, indeed, some zealous advocates who are fond of ringing this party appellation for ever in one's ears, and not long ago, in a chapel in the metropolis, I was greatly annoyed in being obliged to sit out a sermon in which it was introduced at least twenty times. Such seem to forget that correct notions of doctrine are at best but a small part of religion, and while they are for ever harping on what reminds one of disunion and strife, they make one long to hear more of that kingdom which is righteousness and peace and holy spiritual joy. But we may surely hold fast our own convictions honestly and openly without, as it were, writing them on our foreheads. These distinctive names are shibboleths of discord; and though we disavow the use of creeds and subscriptions, yet our societies' calling themselves by a name involving a controverted point of doctrine has a good deal of the same effect. It prejudices an important question, and commits the ministers and members where they ought to be most freely open to the influence of the evidence of truth. It savours too much of a contentious and speculative turn when the terms of controversy are made to stand so prominent.

It would be better, I humbly conceive, to dig deeper for a foundation. There are broader and less obnoxious principles which lie at the root of rational and liberal divinity, and from which the conclusions which Unitarians arrive at in regard to particular dogmas naturally spring. Such are the duty of free inquiry; the propriety of rational interpretation; the expediency of holding fast what is clear, obscurer passages notwithstanding; and that all-important general conviction that the essence of religion consists not in orthodox doctrine or devotional observances, or any occult experiences; but in rational piety towards God, displayed in love and goodwill to man. These are the great and truly valuable principles which I may

fairly say distinguish the Unitarian sect: their views of the Divine nature and of the person of Christ are consequences naturally arising out of the mental habits with which these principles are associated. Whatever is rational, equitable and benevolent, is that which is congenial to this turn of mind, and therefore in a mind so disposed, I think it no wonder that the Unitarian scheme of divinity dislodges the Calvinistic. Would it not be better to assert the premises than to anticipate the conclusion?

In order then to provide an appellation expressive, in some good measure, of the turn and genius of Unitarian Christianity, and yet at the same time such as will not give occasion to needless and unseasonable offence, I shall take the liberty of submitting the term *Philadelphian* to the consideration of your readers, whom I hardly need remind that its original, *φιλαδελφία*, is of frequent occurrence in the New Testament, and signifies brotherly love. The sense therefore as well as the sound of this word is sufficiently conciliating, and would serve as a continual remembrancer to our societies of what they pre-eminently ought to be, while it indicated to other Christians what it is in religion which they think most essential. Should it be objected, that this name does not convey the essential peculiarities of Unitarian doctrine, I repeat, that I am aware of that, and think it an advantage, and have already adduced the arguments for that opinion. In the same way the Wesleyan Methodists, although Arminians in doctrine, prefer not so controversial a title for common use.

Should it seem good to any of our brethren to bring into use this appellation of *Philadelphian* in reference to their societies and chapels, I am inclined to think that it would be like removing a certain abrupt and conspicuous barrier by which a tract of forbidden ground is bounded. The use of our present appellation seems to involve all who frequent our chapels in an explicit avowal of Unitarian doctrine. Many are not prepared exactly for this, who yet at the same time are best pleased when they hear nothing of the contrary doctrine. On these difficult points their views are not sufficiently clear, and they are

more disposed to waive the question, and hear little about it, than to come forward with a decided declaration of disbelief in doctrines held so sacred. Such persons ought not to be deterred by an unnecessary stumbling-block from frequenting that worship which in reality they most approve. It is but common prudence to give them opportunity of deserting quietly from the enemy's ranks without obliging them formally to renounce their allegiance. The essential and professed principle of *Philadelphianism* would be this, *that the essence of religion lies in brotherly love, and that the doubtful and disputed doctrines are not to be insisted on, as being comparatively of little consequence.* This is in appearance broad and neutral ground, but such is the nature of the case, that we may safely affirm that this maxim is nearly equivalent to Unitarianism. The doubtful and disputed doctrines are essential parts of all other systems, and he that represents brotherly love as the essence of religion, is tacitly superseding the stupendous mysteries of the orthodox faith, for his system renders them unnecessary. With the Apostle, then, I say, Ἡ φιλαδελφία μνηστῆρ.

ΦΙΛΑΔΕΛΦΟΣ.

SIR,
PERMIT me to direct the attention of the numerous readers of your Repository, and that of your correspondent, the Rev. Noah Jones, in particular, (whose communication in a late number, p. 72, has excited mingled feelings of surprise and concern in the minds of the majority of Unitarian Christians,) to some extracts from the writings of the late eminently learned, and no less eminently pious and benevolent Moses Mendelsohn; who, although a Jew, seems to have been deeply imbued with that spirit of charity, which, if not the distinguishing characteristic, is at least one of the most beautiful and attractive features of the Christian religion. Happy will it be for the world, when men shall cease to judge each other for speculative points of belief, which must be as various as the human mind—when they shall rejoice to unite with their fellow-men in the expression of those devotional feelings which are common to all creeds—and when the inferior spirits

of the age shall be content humbly to imitate the example of a Newton, a Locke, a Mendelsohn, who could admire virtue even in an Unbeliever, and believe that the prayers of every sincere petitioner, if accompanied by rectitude of conduct and active philanthropy, will, as in the case of the yet unenlightened Cornelius, “come up for a memorial before God,” on whatever revelation he may rest his hopes, or even should he be led to study the attributes, and learn the eternal mercy of the Deity, from “the book of nature fair” alone. The following passages are extracted from the Preface to a translation into German of *Manasseh Ben Israel's Apology for the Jews*, by Mendelsohn; in which he comments on a work by Counsellor Von Dohm, “*On the Condition of the Jews as Citizens of the State.*”

“What sensible person would pretend to reform his neighbour's thoughts, or to chasten his heart by coercion? If we meet, in society, with a man of a froward heart, with wild and improper notions on the fundamental points of religion, we have no other power but to reason with him in a mild and conciliating manner, and try to persuade him, by patient argument, to dismiss his erroneous opinions and return to wholesome doctrine; in which we may persevere until we are certain that the delusion has left him. If we find him incorrigible, it will be better to discontinue our efforts, lest we should convert a sceptic, who had, at least, the merit of sincerity, into a hypocrite and a liar. Would it not be preferable to rouse his conscience and mortify his presumption, by shewing him the humbleness of his condition, in regard to the Deity whom he disparages, than to stun him with abuse, heap shame and ignominy on his character, and, perhaps, prove his ruin? It is a widely different case when such a man is offensively licentious or blasphemous in public, when he sets a bad example to the community he belongs to, by proceedings subversive of morality, decency and social order; then he steps out of *this* class, enters the *first*, and his conduct becomes cognizable by the magistrate, who, if he find him guilty, is to punish him for what he *has been doing*, but not for what he *has been thinking.*”

“How much less right, then, have

we to be indignant and vindictive on account of things which, with our frail reason, we presume a man capable of doing! After the most sedulous search, in the whole range of philosophical and ethical learning, I have not been able to find a single passage to justify sovereigns and governments in persecuting Sectarians or Dissenters from the established religion. If these Dissenters are occasionally in the wrong, they are not wilfully so. The Creator implanted in them, as in all men, a longing after knowledge and perfection: they suppose themselves to be in the path of truth; if they swerve from it in the integrity of their hearts, is that a sufficient reason for hatred and persecution?"

"Beware then, brethren, of judging uncharitably of your neighbours; desist from dealing out anathema and excommunication on him who falls inadvertently. Rather draw him unto you with mild words and gentle persuasion. Forbid him not your meetings; let not the doors of your assemblies and places of worship be shut to him when he comes to pour out his heart before his Maker. If ye do, if ye cast him off, and consider him as a stranger, ye cut off the return to repentance; the guilt is yours, he is doubly innocent. The house of God should be accessible to all: it is properly the abode of universal love, and peace should encompass it; let then every mortal enter it, and adore the Supreme Being as his individual feelings guide him. And ye, esteemed Christians, eminent for wisdom and learning, if it be your wish to promote peace and brotherly love amongst mankind, do not countenance with the force of your intellect the sway of one man over the religious opinions of another. God alone searches the heart, and knows our secret thoughts. We are but of yesterday, and know nothing. Leave supremacy to God, and love each other like brethren."

Dublin,

Oct. 10, 1825.

SIR,

I HAVE long been of opinion that a Church might be formed which would embrace all the necessary Christian doctrines without giving offence to any well-minded Christian: of this I am fully persuaded, that there is enough on which all Christians are agreed to join in social worship. My

wish is rather to form a truly Christian Church than to adopt the peculiar opinions of any sect.

When I was lately in London, I found some, whom I thought firmly attached to the Established Church, had found their way into the Chapel in York Street, St. James's, and who were pleased with the service and the facility with which they were accommodated. If their form of service, or somewhat similar, was adopted, (for I am not anxious for adherence to any particular form or any set words or expressions,) so as that nothing revolting to the feelings or sentiments of any conscientious Christian be introduced—I think a truly Catholic Church may be constituted to unite all Christians in holy communion, as the memorable John Hales says in a Tract on Schism, published in 1667: "Were liturgies and public forms of service so framed, as that they admitted not of particular and private fancies, but contained such things as in which all Christians do agree, Schisms on opinion were utterly vanished. For, consider of all the Liturgies that are, or ever have been, and remove from them whatsoever is scandalous to any party, and leave but what all agree on, and the event shall be, that the public service and honour of God shall no ways suffer; whereas, to load our public forms with the private fancies upon which we differ, is the most sovereign way to perpetuate Schism to the world's end."

If in the formation of such a Church we were to take a hint from Rammohun Roy and confine ourselves to the Precepts of Jesus, why should not such a Church become universal? If any friends of the gospel of peace would open such a place of worship and fully announce to the public their liberal views, I can have little doubt but the Church would increase and multiply with the increasing liberality and extended knowledge of the age. I repeat that my object is not to add to the number of any sect, but that the true and genuine spirit of Christianity should extend over the habitable globe. While scientific and general knowledge is rapidly diffusing to the uttermost parts of the earth, why should Christian knowledge be suffered to be comparatively at a stand? The signs of the times

lead us to expect that great events and revolutions are soon likely to take place; all well-disposed Christians should then be on the watch to take advantage of any change that can benefit the good cause, and I am confident that many readers of the *Monthly Repository* would lend a willing hand to further so desirable an object as the establishment of an Universal Church.

J. H.

SIR, *April, 18, 1826.*

IF you consider the following anecdote worthy a corner in the *Repository*, its insertion will oblige, J. F.

MAHOMET II., Emperor of the Turks, having seen some of the performances of Bellini, the Venetian painter, was so struck with them, that he wrote to the Republic, entreating them to send him. The painter accordingly went to Constantinople, where he did many excellent pieces. Among the rest, he painted the decollation of St. John the Baptist, whom the Turks revere as a great prophet. Mahomet admired the proportion and shadowing of the work; but he remarked one defect in regard to the skin of the neck, from which the head was separated; and in order to prove the truth of his observation, he sent for a slave, and ordered his head to be struck off. This sight so shocked the painter, that he could not be easy till he had obtained his dismissal; which the Grand Signior granted, and made him a present of a gold chain.

Correspondence between the Bishop of Norwich and a Methodist Preacher.

Mr. Thomas Rowe, Methodist Preacher, to the Right Rev. the Lord Bishop of Norwich.

Lynn,

Nov. 1825.

MY LORD,

I TRUST your Lordship will pardon the application of a stranger, on a subject of a very powerful interest to the parties concerned; and as the case has occurred within the diocese of Norwich, I hope this application will not be considered intrusive or irregular. An infant child, in the parish of Middleton, near Lynn, who was baptized by the Rev. Mr. Rowland, a Wesleyan minister, died on

Tuesday the 8th of this month. The minister of the parish, the very Rev. Dean Wood, has refused burial on the ground of the infant being unbaptized. A copy of the register of the child's baptism, and also of Sir John Nicholl's judgment on a similar case, have been delivered into the hands of the minister, and yet the very Rev. Dean persists in refusing burial to the child. If it were a doubtful case, or if there were any convenient ground in which the remains of the unoffending infant could be deposited, the parents would not have troubled your Lordship on the occasion; but as the body is turning to a mass of putrefaction before the eyes of its surviving relations, and they have no where to bury the dead out of their sight, they earnestly entreat your Lordship's interference. I remain, my Lord, &c.

THOMAS ROWE.

The Bishop's Answer.

SIR,

"Days (says Job) should speak, and multitude of years should teach wisdom." How far Dean Wood may accede to the truth of this remark, as applicable to me, I dare not venture peremptorily to decide. But I am inclined to believe, from the intercourse which has passed between us upon former occasions, he will not be indisposed to pay some deference to the opinion of a brother clergyman who is now in the 82d year of his age; and I have no hesitation in stating most unequivocally what that opinion is. The decision of so well-informed a civilian as Sir John Nicholl, justifies, I think, any minister of the Established Church in pursuing that line of conduct towards Dissenters of all denominations which candour, and meekness, and moderation, and Christian charity, must make him anxious to pursue on all occasions, especially upon so interesting a one as that mentioned in your letter, and in behalf of an individual belonging to a sect remarkably peaceful, pious and inoffensive. Be so good as to shew the Dean what I have written; he may, perhaps, be induced to respect my suggestions. I am, Sir, yours, &c.

H. NORWICH.

To the Rev. Thomas Rowe, Wesleyan Minister, Lynn.

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*Helon's Pilgrimage to Jerusalem. A Picture of Judaism, in the Century which preceded the Advent of our Saviour. Translated from the German of Frederick Strauss, with Notes and Illustrations by the Translator.* London: printed for Mawman. 1824. 2 Vols. Crown 8vo. First Vol. pp. 371. Second Vol. pp. 396.

OF *Helon's Wallfahrt nach Jerusalem*, an abstract may be seen in the eighteenth volume of the *Monthly Repository*:* the article was received from a correspondent, the value of whose communications makes us lament that the number of them is so small, and whose account of the German original, comprehended such a translation of different passages of it, as shews, beyond all doubt, that we are indebted to the same pen for the appearance of the whole in our native language. The anonymous editor has our thanks for rendering the work accessible to English readers: we are persuaded that “ it will be found a very pleasing medium of conveying historical, geographical and antiquarian knowledge, and will gratify the taste, while it improves the heart;” and the judicious summary, which he has given of the narrative, more than supersedes the necessity of our representing, at any length, the object of *Helon's Pilgrimage to Jerusalem*—its commencement, stages, incidents, immediate consequences and final issue. It will be our appropriate and pleasing duty to make a few observations upon the several labours of the author and of his translator. In this and in a succeeding number, we shall attend exclusively to the performance of Strauss: hereafter, the version of *Helon's Pilgrimage* will pass under our review.

We cannot be ignorant that some individuals exceedingly dislike the admixture of palpable facts and grave instruction with fictitious events and personages. Yet, in the absence of all intention to deceive, in the attempt

to blend knowledge with delight, and to fix upon the memory dates and names and circumstances, which cannot, by any ordinary methods, be so impressively and successfully communicated, writings of this class seem justifiable, and even praise-worthy. If historical truth is not perverted, if the author's motive is unreservedly stated, and steadily kept in sight, why should a numerous body of readers—why should the young especially—be debarred from the benefit and satisfaction attendant on such familiar, engaging appeals to their taste, and their associations of ideas? It is a capital error to suppose that well-executed volumes in this department of literature can yield no other or higher result than mere amusement. General experience militates against such an opinion: sound criticism refutes it; and, in our own times, some of the most vivid and correct delineations of the manners of rather a distant period, which the pencil of genius has set before us, have possessed greater attractions, and produced a more useful effect, in consequence of their being drawn, as it were, on a canvas already occupied, in part, by an historical painting. Nor can we perceive why the principle and the force of this reasoning should be admitted, as to the supposed adventures of a Greek, a Roman, a Scythian, while the same principle and conclusion are impugned, in respect of the imaginary adventures of an Alexandrine Jew.

Strauss has exercised considerable skill in laying the period of this *pilgrimage* within the interval between the return from the captivity and the birth of Jesus Christ. He is still happier in the specific date* which he has selected. By such an arrangement he shuns any temptation to falsify the narratives of either the Old or the New Testament, and takes his station upon a spot conveniently remote from both. Let us hear what he himself says concerning this branch of his design:

* Pp. 12—22.

* The year A. C. 109.

"The plan now traced, while it offered an opportunity of delineating an interesting change in the sentiments of Helon himself, seemed also to present the means of combining with this a living picture of the customs, opinions and laws of the Jewish people. No period of their history seemed so well adapted to the design of this work, as that of John Hyrcanus. It is about this time that the books of the Maccabees close; it is the last era of the freedom and independence of the people, whose character and institutions at the same time were so nearly developed and fixed, that very little change took place between this and the time of our Saviour. It was possible, therefore, to give a picture which, as far as relates to usages and manners, should be applicable to the times of the New Testament. By selecting this period, it was more easy to avoid the inconvenience of placing fictitious characters in contact with the real personages of history, than if the time of our Saviour had been chosen."—Vol. I. xi.

We shall consider the general plan of *Helon's Pilgrimage*—the development and catastrophe of the story—the leading characters—the dialogue—the style of narrative and description—the accuracy of the information conveyed, and—the purpose and effect of the whole.

A young and pious Jew of Alexandria, "impatient to keep the sacred festivals at Jerusalem, and to visit the land which had been the scene of the past glories of his nation," sets out on his pilgrimage thither. He is accompanied by his uncle Elisama, a venerable man, full of zeal for the law and its literal interpretation, by a young Greek of the name of Myron, and by Sallu, a faithful slave of Helon's family. The journey to the holy city, is described with considerable minuteness, in respect of the geography, manners and incidents. Iddo, an old friend of Elisama, entertains this band of pilgrims on their arrival: but they are soon called to engage in the solemnities of the Passover, every circumstance of which is impressively placed before the reader. Helon, who, previously to his departure, had ceased to be a *hellenizing* and had become an *Aramean* Jew, now feels an irresistible desire to enter into the order of priests: his request is granted; and, after due probation, he begins to perform his official duties in the temple. At a short interval, he visits Je-

richo, where he is the guest of Selumiel, the brother of Iddo: here, for the first time, he sees, and here he marries, Selumiel's daughter, Sulamith. The bride and the bridegroom repair to Jerusalem, at the feast of Pentecost: then they return to Jericho, and Myron's indiscretion gives birth to a fatal accident, plunges the whole family in the deepest distress, compels Elisama to flee, for safety, to a city of refuge, and, in its effects, so agitates his feeble frame as to deprive him very quickly of life. Myron seeks a reconciliation with his afflicted friend: he obtains it through Sulamith's intercession; but, "ignorant of oriental manners, and of the fury of oriental jealousy," he commits another act of inadvertency, as the consequence of which Helon accuses Sulamith of being unfaithful to her marriage-vow; and she undergoes, with the heroism and perfect triumph of innocence, the ordeal of the *water of jealousy*. These events, keenly painful as they are to the young priest's feelings, exercise, nevertheless, a salutary power on his mind and character, on his religious views and habits. He regains his cheerfulness: he finds himself happier than ever in his domestic union, and in all his prospects. In this state of soul, he celebrates the feast of Tabernacles. When he again reaches Jericho, he hears that the plague has broken out there. The whole party, joined by Myron, who has become a proselyte of the gate, determine on going to Alexandria, and visiting Helon's mother, of whose death, however, they receive information before they can embark from Joppa. Still, they resolve upon the voyage, which for several days is prosperous: suddenly, a storm arises; the vessel strikes upon a rock—and all on board perish. We have retraced the outlines of the story, in order that our remarks on its development and catastrophe may be better understood. Only the leading incidents have now been recapitulated; many of less importance, but in general probable and pertinent, occur; and there is further interwoven with the narrative a most ample and lively account of nearly every thing which bears upon the personal, the domestic, the civil and ecclesiastical usages of the Jews, at the era of this pilgrimage—upon the associations

which they connected with their Scriptures, their country, their recollections, their situation and their hopes.

A large portion of the first book, is occupied by an abstract of the history of this people, from the calling of Abraham, down to the priesthood and the reign of John Hyrcanus. Perhaps, too many pages are devoted to the abstract: however, it comes naturally enough from the lips of Elisama, for the information of Myron, and serves to fill up some of the first stages of the journey, which until it brought the pilgrims to the Holy Land, was not likely to be fruitful in events.

In the incidents and transactions which, suddenly and almost simultaneously, cast down Helon from the pinnacle of his bliss to the gulf of sorrow, the writer is extremely inartificial. The circumstances that are designed to prepare us for the deeply mournful catastrophe, follow much too closely on each other: hence probability is violated, and the mind of the reader unnecessarily shocked. It becomes evident that Strauss, having nearly exhausted his materials for descriptions of Jewish scenes, festivals, &c., hurries on his narrative. We cannot otherwise explain his unskilful structure of the last stages of the plot: this is the only manner in which we can account for his putting an end so abruptly to the lives of the chief personages of his story; he cannot or he will not do any more with them—his invention, or rather perhaps his assiduity, flags. Conveniently, no doubt, for himself, but much to the mortification of his readers, he brings before us *homicide, calumniated innocence, the Simoom, the plague, the tempest*, in uninterrupted succession, and makes them the instruments of destroying both *poetical* and *moral* justice. So far are we from perceiving why Helon and Sulamith might not have been represented as passing together many years of domestic bliss, that we must charge their immature death upon at least a failure of our author's judgment. In the range of fictitious history, and notwithstanding the highly-wrought picture of the wreck of the vessel, we are scarcely acquainted with so unsatisfactory and revolting a conclusion.

Among the characters introduced, that from which these volumes have

their title, is, in every view, deserving of our principal regard. *Helon* must be considered as the author's favourite personage: we even think that he is a sort of representative of *Strauss* himself—a portrait of his intellectual, moral and religious habits. The soul of Helon, appears to be the soul of devotional ardour and sensibility: his mind full of the associations of thought that would characterize a pious and enlightened Jew so situated. Helon is the moving-spring and life of the whole narrative; a fine model of filial, conjugal, relative and patriotic affection. His memory is richly stored with the passages of his country's eventful history: his imagination quickly kindles at the sight of her sacred edifices and ceremonies, and of her grand and consecrated, her beautiful and captivating scenery. Though his enthusiasm sometimes misleads his judgment, he manifests generally a sound understanding, and a just discernment of men and things. We accompany him with lively interest throughout his pilgrimage: we sympathize in his joys and sorrows, and bitterly mourn over what we must, in every view, pronounce his untimely fate. So partial are we to the young pilgrim and priest, that we long to know more of the man,* whose own state of mind would conceive, and whose talents and studies enabled him to create, this hero of the narrative.

Next, in point of importance, and of just design and execution, though still at a very considerable distance, we rank the character of Elisama, whom we may term a Hebrew of the old school, and whose near affinity to Helon, whose maturity of habit and experience, and "multitude of years," are of essential use in the conduct of the narrative, and in bringing about the succession of events. The tragical issue of this pilgrimage, is chiefly occasioned by those properties of Elisama's temper, which, on every account, are the most exceptionable, and which perhaps are yet more prominent in the original than in the translation.

* All the information that we possess in respect of Strauss, is from the Preface, (Translator's,) p. xxii. We presume that he is a Lutheran clergyman, but are ignorant in what part of Germany he resides.

In many respects we acknowledge Elisama as the *Mentor* of the piece; although he is totally wanting in a Mentor's wisdom and self-control, at the moment when they are most requisite.

The character of *Myron* is happily introduced and well sustained. An earlier or a later period of Jewish history would hardly have supplied it, or have enabled the author to have made it equally subservient to the main purpose of his narrative, and to the illustration of a few points of Grecian learning and antiquities. Nothing, of the kind, can be more natural than the intimacy between Helon and Myron: this could not but be formed by their early local residence, their united and congenial studies; notwithstanding the wide diversity of their dispositions, their domestic education and first impressions. Myron's conversion was to be anticipated: still it comes upon us rather by surprise.

What reader of this *Pilgrimage*, can be uninterested in the amiable and engaging *Sulamith*? So pre-eminent is she among the wise and devout and virtuous daughters of Israel, that we grieve to see so little of her, and weep over her short career of domestic felicity and usefulness, the peculiar severity of her trials, and the suddenness of her death.

The portraits of *Selumiel* and *Iddo*, though subordinate and less attractive, are drawn, nevertheless, with some masterly strokes, and with considerable discrimination: that of *Helon's mother* is placed at a still greater distance from the fore-ground, but is equally entitled to our praise.

Nor should the willing and affectionate slave *Sallu* be overlooked: whenever he makes his appearance, it is strictly in season and place and office.

Accuracy and taste have sketched the pictures of *John Hyrcanus*,* the *Essene*,† the *Nazarite*,‡ the *lepers*,§ the young Jewish soldier,|| &c.

But we must not finish this part of our review, before we have noticed the old man of the temple; a highly

important individual in our author's group of personages, and extremely and peculiarly the creature of his fancy. Whether the portrait of this aged priest (for such he is) be historically correct, we must be allowed to doubt. At the period of the Jewish annals, to which *Helon's Pilgrimage* belongs, some, it is true, were "waiting for the consolation of Israel:" they looked solicitously and fervently for the Messiah; though they could not hope to be the witnesses of his advent. From the Sacred Writings, however, Strauss has no warrant—he has none, we think, even from writings of a more recent date, and a far inferior authority—for supposing that any of the Hebrews, whether of the priesthood or the laity, beheld in the Levitical sacrifices the imagined vicarious sacrifice of Christ. Such typical theology was reserved for other professors of religion, and for other and much later times. The old man of the temple is a character suggested by this writer's system of divinity: on this system he is perfectly well supported; he is full of mysticism, and himself a sort of mystical and unearthly being. He does much towards accelerating Helon's reception of those views of religious truth, which he himself so zealously cherishes: and he is thus far not a little instrumental to the progress and moral of the story. By his virtues and his years he has been made truly venerable: towards Helon he evinces a paternal affection and tenderness, which meet with something like filial gratitude, attachment and submission, in return.

In another part of this article we shall have occasion to resume our observations on the Jewish sacrifices and on mystical theology. Meanwhile, we would impress on the recollection of our readers one fact, of singular pertinency and moment, in respect of the animal offerings of the Hebrews: that people were husbandmen and shepherds—altogether pastoral and agricultural; they nourished therefore an immense multitude of cattle, for the use and the food of man. Only a small part of each victim was devoted to the altar; while the rest furnished the meals of the priests and of the several worshipers. Thus, some of the great ends of their religious sepa-

* Vol. I. 277, &c.

† II. 135.

‡ II. 40, &c.

§ II. 224, &c.

|| II. 70, &c.

ration and of common and daily life, were blended together in the closest union.

N.

(To be continued.)

ART. II.—*Hebrew Tales; selected and translated from the Writings of the Ancient Hebrew Sages: to which is prefixed, an Essay on the Uninspired Literature of the Hebrews.* By Hyman Hurwitz, Author of "*Vindiciæ Hebraicæ*," &c. &c. 12mo pp. 314. Morrison and Watt, Fenchurch Street. 1826.

THIS is a valuable little volume. The author is well known and highly respected. He is one of the few Jews that cultivate letters with ardour, and one of the still fewer that write the English language with propriety and even elegance. This distinction he may owe to his acquaintance with one of the eminent writers of the day, Mr. Coleridge, whom he names with gratitude and respect, and from whose work, "*The Friend*," three of the Tales are borrowed.

Mr. Hurwitz gives the following explanation of the source from which he has derived his Tales:

"They have been selected from the writings of the ancient Hebrews, who flourished in the five first centuries after the destruction of Jerusalem; and are known to the learned by the names of the *Talmud*, *Midrashim*, &c.

"Of the *Talmud*, the principal subject is the Traditional Law, and to this the

few specimens of these ancient Hebrew stories. The following is one of those translated by Mr. Coleridge:

"*The Lord helpeth Man and Beast.*"

"During his march to conquer the world, Alexander, the Macedonian, came to a people in Africa who dwelt in a remote and secluded corner in peaceful lots, and knew neither war nor conqueror. They led him to the hut of their chief, who received him hospitably, and placed before him golden dates, golden figs, and bread of gold. 'Do you eat gold in this country?' said Alexander. 'I take it for granted (replied the chief) that thou wert able to find eatable food in thine own country. For what reason, then, art thou come amongst us?' 'Your gold has not tempted me hither,' said Alexander, 'but I would become acquainted with your manners and customs.' 'So be it,' rejoined the other: 'sojourn amongst us as long as it pleaseth thee.' At the close of this conversation two citizens entered, as into their court of justice. The plaintiff said, 'I bought of this man a piece of land, and as I was making a deep drain through it, I found a treasure. This is not mine, for I only bargained for the land, and not for any treasure that might be concealed beneath it, and yet the former owner of the land will not receive it.' The defendant answered, 'I hope I have a conscience, as well as my fellow-citizen. I sold him the land with all its contingent, as well as every advantage, and consequently the treasure inclusively.'

"The chief, who was at the same time their supreme judge, recapitulated her words, in order that the parties might see whether or not he understood them aright. Then, after some reflection, said 'Thou hast a new friend, I re-

many, and of many kinds.'—'Aye, that must then be the cause,' said the chief: 'for the sake of those innocent animals, the all-gracious Being continues to let the sun shine, and the rain drop down on your own country; since its inhabitants are unworthy of such blessings.'

"T. TAMID. BEERESHITH RABAH.

"VAJEEKRA RABAH."—Pp. 8—10.

We make the next extract, for the sake not only of the tale, but also of the pious observations of the translator, by which it is illustrated:

"*Hope, Resignation, and Dependence on the Divine Protection recommended, by the consideration, that even Calamities, as far as they are Dispensations of God, prove at length to have been Blessings in Disguise.*—This illustrated in the Life of R. Akiba.

"All the paths of the Lord are mercy and truth, unto such as keep his covenants and his testimonies. PSALM XXV.

"Man, with his boasted wisdom, is but a short-sighted creature; and, with all his pretended power, a weak and helpless being.* He knows not in one moment what will happen to him in the next. Nor could such knowledge, were he to possess it, either prevent or retard events over which he has not the least control. The eminent faculties with which he is gifted may indeed enable him to see the immediate effects of particular occurrences, but the remote consequences and final results, are hidden from his confined view. Hence he often wishes for things, which, were they

* "The futility of our endeavours without the assistance of God, is beautifully expressed in the 127th Psalm. 'Except the Lord build the house, they labour in vain that build it: except the

granted, would tend to his injury; and he as often laments and bewails those very events which ultimately prove to his benefit. Thus circumstanced, he could not possibly escape the numerous dangers that surround him, nay, he would often rush on that very destruction which he seeks to avoid, were it not for the merciful providence of that supreme Being who gave us our existence, who watches over our welfare, and who guides our steps.

"It is HE who delivers us from 'the noxious pestilence which marches in the dark, and from the destruction which rages at noon.' It is HE that turns our mourning into joy, and who changes present evils into everlasting good. 'Happy then the man who has the God of Jacob for his help, and who trusts in the Lord his God.'

"So convinced was Rabbi Akiba of these divine truths, so fully persuaded was he that from the fountain of goodness no real evil can flow, that even under the greatest afflictions and sufferings—and they were many and various—he was accustomed to say—'Whatever God does is for our good.' The ancient Sages of Israel have recommended us to adopt the same maxim; and they have illustrated it by the following narrative.

"Compelled by violent persecution to quit his native land, Rabbi Akiba wandered over barren wastes and dreary deserts. His whole equipage consisted of a lamp, which he used to light at night, in order to study the Law; a cock, which served him instead of a watch, to announce to him the rising dawn; and an ass, on which he rode.

"The sun was gradually sinking beneath the horizon, night was fast approaching, and the poor wanderer knew not where to shelter his head, or where to rest his weary limbs. Fatigued, and

at last near a point of land, he found it inhabited; as beings dwelt, in unity and compactness. He asked—it was refused. pitiable inhabitants. He was there-fore in a neighbour-ly, very hard, hospitable roof to the inclemency of the just, and whatever

He asked him- self his name, and

He had said to him

1 violent storm was

'What, my friend,

permitted me to

such—then, for

just, and whatever he does is for the best.

"He stretched himself on the bare earth, willing, if possible, to have a few hours' sleep. He had hardly closed his eyes, when a fierce wolf came and killed the cock. 'What new misfortune is this?' ejaculated the astonished Akiba. 'My vigilant companion is gone! Who then will henceforth awaken me to the study of the law? But God is just: he knows best what is good for us poor mortals.' Scarcely had he finished the sentence, when a terrible lion came and devoured the ass. 'What is to be done now?' exclaimed the lonely wanderer. 'My lamp and my cock are gone—my poor ass, too, is gone—all is gone! But, *praised be the Lord, whatever he does is for the best.*' He passed a sleepless night, and early in the morning went to the village, to see whether he could procure a horse, or any other beast of burthen, to enable him to pursue his journey. But what was his surprise, not to find a single individual alive!

"It appears that a band of robbers had entered the village during the night, killed its inhabitants, and plundered their houses. As soon as AKIBA had sufficiently recovered from the amazement into which this wonderful occurrence had thrown him, he lifted up his voice, and exclaimed, 'Thou great God, the God of Abraham, Isaac, and Jacob, now I know by experience that poor mortal men are short-sighted and blind; often considering as evils what is intended for their preservation! But thou alone art just, and kind, and merciful! Had not the hard-hearted people driven me, by their inhospitality, from the village, I should assuredly have shared their fate. Had not the wind extinguished my lamp, the robbers would have been drawn to the spot, and have murdered me. I perceive also that it was thy mercy which deprived me of my two companions, that they might not by their noise give notice to the banditti where I was. Praised, then, be thy name, for ever and ever!'

"T. BERACHOTH."—Pp. 16—21.

We suspect that the following story from "Medrash Rabba" is designed as a hint to certain Christian proselytists.

"On Pretended Majorities.

"'It is declared in your law,' said a Heathen once to Rabbi Joshua, 'that where unanimity cannot be reached, you ought to follow the majority.'—'How that we Heathens are wiser than you are; then follow our mode of wor-

ship?' 'Before I answer thy interrogation,' replied the Rabbi, 'permit me to ask thee a question: Hast thou any children?' 'Alas!' exclaimed the Heathen, 'thou remindest me of the greatest of my troubles.'—'Why, what is the matter?' asked Joshua. 'I will tell thee,' replied the Heathen: 'I have many sons; generally speaking, they live pretty peaceably together; but when meal time arrives, and prayers are to commence, each wishes to adore his God in his own way. One invokes JUPITER, another MARS, another NEPTUNE. Each extols him whom he wishes to adore, and insists on his superiority. From words they often come to blows; so that instead of having a comfortable meal, we have nothing but confusion and quarrels.'—'And wouldst thou not endeavour to reconcile them?' asked Joshua. 'I might as well,' said the Heathen, 'attempt to reconcile fire and water, or to smooth the turbulent waves of the ocean.'—'It is truly pity thee,' said the Rabbi; 'thy neighbours are, perhaps, more fortunate?'—'Not at all,' replied the Heathen, 'unless they be childless;—otherwise, the same cause produces the same effect.'—'And yet,' exclaimed Joshua, 'thou callest this a majority—who worship thou fain wouldst recommend us! Be advised by me, good man, and before thou attemptest to reconcile others to such a mode of worship, first reconcile the worshipers amongst themselves.'"
Pp. 44, 45.

There are both wit and wisdom in the Dialogue of Tale XXX:

"Milton's 'Dark from excess of Light'—anticipated and applied by R. Joshua, in answer to a demand of the Emperor Trajan.

"'You teach,' said the Emperor Trajan to Rabbi Joshua, 'that your God is every where, and boast that he resides amongst your nation. I should like to see him.'—'God's presence is indeed every where,' replied Joshua, 'but cannot be seen; no mortal eye can behold his glory.'—The Emperor insisted. 'Well,' said Joshua, 'suppose we go to look first at one of his ambassadors.'—The Emperor consented.—The Rabbi took him in the open air at noon day, and bid him look at the sun in its meridian splendour.—'I cannot,' said Trajan, 'the light dazzles me.'—'Thou art unable,' said Joshua, 'to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate you!'

"T. CHOLIN."—Pp. 84, 85.

No. XLIV., though not a Tale, is a pleasing exposition of one point of Hebrew ethics :

"The Climax of Benevolence; or, the Golden Ladder of Charity: from Maimonides, after the Talmud.*

"There are eight degrees or steps, says Maimonides, in the duty of charity.

"The first and lowest degree is to give,—but with reluctance or regret. This is the gift of the *hand*, but not of the *heart*.

"The second is, to give cheerfully, but not proportionately to the distress of the sufferer.

"The third is, to give cheerfully and proportionably, but not until we are solicited.

"The fourth is, to give cheerfully, proportionably, and even unsolicited; but to put it in the poor man's hand: thereby exciting in him the painful emotion of shame.

"The fifth is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the hind-corners of their cloaks, so that the poor might take it unperceived.

"The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors, who used to convey their charitable gifts into poor people's dwellings; taking care that their own persons and names should remain unknown.

"The seventh is still more meritorious; namely, to bestow charity in such a way, that the benefactor may not know the relieved objects, nor they the name of their benefactor. As was done by our charitable forefathers during the existence of the Temple. For there was in that holy building a place called, the *Chamber of Silence or Inostentation*; wherein the good deposited secretly whatever their generous hearts suggested; and from which the most respectable poor families were maintained with equal secrecy.†

"Lastly, the eighth and the most meritorious of all, is to anticipate charity, by preventing poverty; namely, to assist the reduced brother, either by a considerable gift, or a loan of money, or by teaching him a trade, or by putting

him in the way of business, so that he may earn an honest livelihood; and not be forced to the dreadful alternative of holding up his hand for charity. And to this Scripture alludes, when it says,—'And if thy brother be waxen poor and fallen in decay with thee, then thou shalt support him: *yea, though he be a stranger or a sojourner*; that he may live with thee.' Levit. xxv. 35. This is the highest step and the summit of Charity's Golden Ladder."—Pp. 123—125.

The Jews, whether ancient or modern, are misrepresented when they are charged with either ignorance or disbelief of a future state :

"The Doctrine of Resurrection supported by that of Creation.

"There were discovered on the fragments of an ancient tombstone, Greek words to the following purpose:—'*I was not, and I became: I am not, but shall be.*' The same thought is expressed in the following reply of R. Gabiha to a Sceptic.

"A Freethinker said once to R. GABIHA, 'Ye fools, who believe in a resurrection! See ye not that the living die?—how then can ye believe that the dead shall live?' 'Silly man!' replied Gabiha, 'thou believest in a creation.—Well, then, if what never before existed, exists; why may not that which once existed, exist again?'"—P. 105.

Prefixed to the "Tales" is an "Essay on the still Existing Remains of the Hebrew Sages of a later Period than the Maccabees, and on the Character and Merit of the Uninspired Ancient Hebrew Literature generally." This is an instructive and pleasing attempt to vindicate Rabbinical literature and theology, and to promote sacred learning amongst the writer's own people. He confesses the low state of his nation, both religious and literary, and deplores bitterly the "frightful phenomenon" (p. 13) of Jewish infidelity. He acknowledges that the Talmud "contains many things which every enlightened, nay, every pious Jew, must sincerely wish had either never appeared there, or should at least long ago have been expunged from its pages" (p. 34); but he explains at considerable length in what manner the hyperboles and allegories of the Talmudists have been first idly received as literal truths, and then derided as silly fables :

"Another fertile source of misconception originated in that natural fondness

* "Maimonides' Yad Hachazakah, Vol. III."

† "Hence probably the origin of charity-boxes."

for the marvellous—so common to undisciplined minds—of which the Ancient Rabbis sometimes availed themselves with the sole view of exciting the attention of their respective audiences. A particular instance of the kind, we have in *Medrash Shir Hashirim*.—Whilst Rabbi (Rabbi Jehudah the holy) was delivering a sermon to a large congregation, he observed that the people were rather drowsy or inclined to fall asleep. Wishing to rouse them, he exclaimed,—‘*There was a woman in Egypt who brought forth six hundred thousand children at one birth.*’ An assertion so extraordinary was enough to rouse the most lethargic. The people stared, and looked amazed. One of the Rabbi’s disciples asked him for an explanation; when the Rabbi replied, that he merely alluded to *Jochebed*, who brought forth a son (Moses) whose personal worth, and whose influence, as the chosen messenger of God, was equal to that of six hundred thousand other individuals.

“Now let us suppose that the pious Preacher had omitted the explanation, or that the collector of the Rabbi’s opinions had noted his words without the interpretation, and that the assertion had thus found an entrance into the Talmud. What would have followed? Assuredly, this:—That the devotees of the dark ages would have taken it as matter of fact, would have firmly believed it, and that for the best of all reasons, because, how else could so holy a man as Rabbi Jehudah have asserted it?—Common sense might, indeed, urge the improbability of the event, but her feeble voice might easily have been silenced, by considering the assumed fact as a Miracle! And if one of those devotees had happened to be a *Rabbi*, a compiler of the Traditional Law, he would as assuredly have inserted it in the long list of equally well-grounded religious tenets: and consequently, every poor ignorant Israelite would have considered it as an article of faith, and would have firmly believed that there was a woman in Egypt who had six hundred thousand children at a birth! Who would have dared to deny it? Who would have had the courage to question it? And the half-enlightened man would, in spite of authority, consider it as a silly fable, and not only despise it, but despise the very books into which such an absurdity could have found insertion. Thus we see how a simple unexplained assertion would alternately give rise to the most gross superstition, and the most unmerited scorn; and finally cover religion with disgrace, and the words of the wise with ridicule. Truly judicious, therefore, was the advice of one of our

ancient sages—‘Ye wise men, be careful of your words, lest ye be doomed to captivity, and be banished to a place of infected waters, which succeeding disciples may drink and perish, and the name of God will be profaned.’—Note, pp. 35—37.

In reply to the charge that many of the Talmudic laws militate against humanity, Mr. Hurwitz says,

“I admit that the Talmud contains several passages, directed against idolatrous Heathens, that cannot be reconciled to the dictates of impassionate judgment, or indeed be palliated by a humane man as general principles, or in ignorance of the provocations in which they originated. And these passages are the more remarkable, since they are in evident contradiction to that universal charity and good-will towards mankind which is so strongly recommended in the Talmud. But before we pass the sentence of condemnation against the authors of that work, let us reflect who the men were against whom those severe laws were directed. Let us not forget that they were the implacable enemies of the Hebrews—that they polluted the holy sanctuary—desolated the country—slaughtered its inhabitants, and covered the land with mourning. Let the reader, of whatever persuasion he may be, read the books of the Maccabees—then let him for a moment suppose himself to be one of those unfortunate Israelites, who were made to drink the bitter cup of affliction to its very dregs. Let him imagine that he saw his country laid waste—that he beheld with his own eyes a venerable father weltering in blood—a beloved mother, or a favourite sister suspended on a tree, with innocent babes hanging round their necks—and all this for no crime, but only for steadily adhering to the institutions of their forefathers—and let him lay his hand on his heart and say—conscientiously say, what he would think of those Heathens, those savage monsters, who with fiend-like ferocity fell upon a peaceable and unoffending people: then let him determine the degree of asperity with which he can blame the ancient Rulers of Israel for enacting a few severe laws against their unrelenting enemies; and that perhaps at the very moment when their wounds were still bleeding.

“But whatever may be thought of those laws, let it not be forgotten that they are fully counterbalanced by others of a more beneficent character. ‘It is our duty,’ says the Talmud, ‘to maintain the Heathen poor, with those of our own nation.’—‘We must visit their sick

and administer to their relief, bury their dead,' &c.—'The Heathens that dwell out of the land of Israel ought not to be considered as Idolaters; as they only follow the customs of their fathers.'—'The pious men of the Heathens,' says Rabbi Joshua, 'will have their portions in the next world.'—These charitable sentiments, and numerous others of similar tendency, have been overlooked, whilst a few inimical passages have been selected and exhibited in a strong and false light. So true it is that—

"Men's evil manners live in brass;
their virtues
We write in water."—Pp. 50—53.

Mr. Hurwitz acknowledges and laments that in gloomy times a knowledge of the Talmud was considered equally and even more necessary than a knowledge of the Bible, but he anticipates and hails a better era, with all the ardour of a religious reformer.

"Aware of the evils resulting from a system so absurd, the celebrated *Mendelssohn*, and his learned friend *Hartog Wessely* (author of the *Mosaïd*, &c. &c.), employed their great talents to counteract and remedy them. To effect this, and to wean his brethren from the corrupt jargon they had adopted in the days of tribulation, the former published his excellent German translation of the Pentateuch and Psalms; and the latter wrote several Tracts, in which he condemned the modes of instruction then in vogue, and recommended a more judicious system. Many were the obstacles with which these eminent men had to contend. The nation was not sufficiently enlightened to appreciate the transcendent merit of their benefactors. The bigots of those days were all up in arms against these two great Instructors of Israel, and repaid their important services by considering and treating them as heretics! Nevertheless, truth gradually made its way, and triumphed at last. It is to the labours of these two pious Philosophers, aided by the laudable exertion of several learned Jews and noble-minded Christians, that the Israelites of Germany and Holland owe, in a great measure, the rapid advancement in literature, arts, and sciences, by which they begin to distinguish themselves."—*Note*, p. 58.

What will "Orthodox" Christians say of the author's defence of the Talmudists against the charge of superstition with regard to Demons?

"But the Talmudists, it is said, 'believed in the existence of demons,' &c. &c. And suppose they did? Less than three

centuries ago, who did not? The sagest and most learned of Europe would have reprobated the denial as a presumptuous innovation. And must they therefore have been fools and idiots?

It is well known that the existence of demons was not only the popular belief, but was entertained by the wisest men of antiquity, Plato himself not excepted. That the Jews should have adopted the same error is not at all to be wondered at. Now, as we neither despise the learning of Aristotle, though, in common with other philosophers, he believed that the heavenly bodies were all animated, living beings;—nor the wisdom of Socrates and Plato, though they believed in the existence of demons, I do not see why the Talmudists alone should be derided and despised for having adopted and asserted similar opinions."—Pp. 75, 76.

In the Essay, Mr. Hurwitz has given various examples of Talmudic comments on the Holy Scriptures. Some of these are fanciful, but they breathe a spirit of piety and humanity. We extract one specimen, less for its ingenuity than for the pathetic apostrophe with which it concludes:

"'And thou shalt grope at noon-day, as the blind gropes in the dark.' (Deut. xxviii. 29.) The word, *in the darkness*, appears redundant. This Rabbi Jose remarked, and said (to use his own words)—'All my days did I feel pain at not being able to explain this verse. For what difference can it be to the blind man, whether he walketh in the light, or in the dark?' And yet the sacred penman would not have put down a word unnecessarily. What then does it mean? This the Rabbi did not know—and it gave him pain—'Till one night,' continues the sage, 'as I was walking in the road, I met a blind man with a lighted torch in his hand. Son, said I, why dost thou carry that torch? Thou canst not see its light!' 'Friend,' replied the unfortunate man, 'true it is, I cannot see it, but others can:—as long as I carry this lighted torch in my hand, the sons of men see me, take compassion of me, apprise me of danger, and save me from pitfalls, from thorns and briars.' The Rabbi was then satisfied that the apparently superfluous word was meant to depict the greatness of the calamities that were to befall the Jewish nation. Its unfortunate members were not only to grope about like the blind—but like the blind in the darkness!—Without a ray of light to exhibit their distress, and without a pitying eye to take compassion of them!

"And O, thou unfortunate daughter

of Judah! How truly, alas! has this malediction, denounced against thee above three thousand years ago, been verified during thy eighteen hundred years of sad pilgrimage! How truly is it still verifying in many countries! The light of knowledge shines with resplendent lustre, but it shines not for thee!—Loud, and sweetly too, does humanity plead the cause of wretchedness; but it pleads not for thee. The benign eye of Benevolence darts its vivifying looks every where, but it regards not thee. Thou alone—thou once great amongst nations—thou art still derided, despised, and neglected! For thee eloquence is dumb—compassion deaf—and pity blind. But despair not, Israel! The same awful voice that denounced the malediction, did also promise thee happier days. It rests with thee—with thee alone. ‘Return unto me, and I will return unto you, says the Lord of Hosts.’ Mal. iii.”—Pp. 69—71.

ART. III.—*Golden Sentences; a Manual that may be Used by all who desire to be Moral and Religious.* Selected by the Rev. Joseph Hunter, F. A. S. 12mo. pp. 88. Bath, printed by Crutwell; sold by R. Hunter, St. Paul’s Churchyard, London. 1826. 4s.

WE rejoice to see a taste reviving for our older practical Christian writers. Mr. Hunter has selected the names of a few of the most worthy, and has given a series of extracts from their choicest works. His authors are Bishop Hall, Thomas Fuller, Sir Thomas Browne, Dr. Whichcote and Dr. Richard Lucas. The extracts are not “excerpts from continuous compositions; but each is a finished and perfect whole.” They are from Bishop Hall’s “Select Thoughts;” Fuller’s “Good Thoughts in Bad Times;” Sir Thos. Browne’s “Christian Morals;” Dr. Whichcote’s “Aphorisms;” and Dr. Lucas’s “Practical Christianity.” “Biographical Sketches,” drawn with peculiar felicity, “are prefixed to each fasciculus.” We shall give one portion of each author.

Bishop Hall. “He had need to be well underlaid, that knows how to entertain the time and himself with his own thoughts. Company, variety of employments, or recreations, may wear out the day with the emptiest hearts; but, when a man hath no society but of himself, no task to set himself upon, but what arises from his own bosom, surely,

if he have not a good stock of former notions, or an inward mint of new, he shall soon run out of all, and as some forlorn bankrupt grow weary of himself. Hereupon it is, that men of barren and unexercised hearts, can no more live without company, than fish out of the water. And those heremites and other votaries, which, professing only devotion, have no mental abilities to set themselves on work, are fain to tire themselves, and their unwelcome hours, with the perpetual repetitions of the same orisons, which are now grown to a tedious and heartless formality. Those contemplative spirits that are furnished with gracious abilities, and got into acquaintance with the God of heaven, may, and can, lead a life even in the closest restraint, or wildest solitariness, nearest to Angelical; but those, which neither can have *Mary’s* heart, nor will have *Martha’s* hand, must needs be unprofitable to others and wearisome to themselves.”—Pp. 9, 10.

Fuller. “I heard a preacher take for his text, *Am not I thine ass, upon which thou hast ridden ever since I was thine, unto this day? Was I ever wont to do so unto thee?* I wondered what he would make thereof, fearing he would starve his auditors for want of matter; but hence he observed,

“1. The silliest and simplest, being wronged, may justly speak in their own defence.

“2. Worst men have a good title to their own goods: *Balaam* a sorcerer, yet the ass confesseth twice he was his.

“3. They who have done many good offices, and fail in one, are often not only unrewarded for former service, but punished for that one offence.

“4. When the creatures, formerly officious to serve us, start from their wonted obedience, as the earth to become barren, and air pestilential, man ought to reflect on his own sin as the sole cause thereof.

“How fruitful are the seeming barren places of Scripture: bad ploughmen, which make balks of such ground. Wheresoever the surface of God’s word doth not laugh and sing with corn, there the heart thereof within is merry with mines, affording, where not plain matter, hidden mysteries.”—Pp. 26, 27.

Sir Thomas Browne’s Evening Hymn.

“The night is come. Like to the day
Depart not thou, great God, away:
Let not my sins, black as the night,
Eclipse the lustre of thy light:
Keep still in my horizon; for to me
The sun makes not the day, but Thee.
Thou, whose nature cannot sleep,
On my temples sentry keep;

Guard me 'gainst those watchful foes,
Whose eyes are open while mine close :
Let no dreams my head infest,
But such as Jacob's temples blest.
While I do rest, my soul advance ;
Make my sleep a holy trance,
That I may, my rest being wrought,
Awake into some holy thought,
And with as active vigour run
My course, as doth the nimble sun.
Sleep is a death ! O make me try,
By sleeping, what it is to die :
And as gently lay my head,
On my grave, as now my bed.
Howe'er I rest, great God, let me
Awake again at last with thee :
And thus assured, behold I lie
Securely, or to wake, or die.
These are my drowsy days ; in vain
I do now wake to sleep again :
O come the hour when I shall never
Sleep again, but wake for ever."—P. 50.

Dr. Whichcote. "1. The pleasures of ease; 2. the prevalency of bodily temper; 3. the allurements of pleasure, gain and honour from without; 4. the presence of the things of this life, and this world; the absence of the things of the other life, and the other world; 5. the great improvement necessary to a higher life, the no improvement necessary to this; 6. the depravation of our principles by ill use;—these things make it hard to live religiously."—P. 62.

Dr. Lucas. "A black cloud makes the traveller mend his pace, and mind his home: whereas a fair day and a pleasant way waste his time, and that stealth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy that now and then some clouds do interpose my sun, and many times some troubles do eclipse my comforts; for I perceive, if I should had too much friendship in my inn, in my pilgrimage, I should soon forget my father's house, and my heritage."—Pp. 70, 71.

A Postscript is commonly said to contain the marrow of a letter, and we have an "Addendum," which contains the most interesting passage in this pleasing selection. The reader will be gratified with having it placed before him entire, together with the biographical preface.

"OLIVER HEYWOOD. [Born 1629, died 1702.] One of the last survivors of the race of Puritan ministers, and one of the links which connect English Puritanism with English Presbyterian Dissent. His birth was at Bolton in Lancashire, in the very focus of northern Puritanism."

Puritanism. His father's house was pillaged, when Prince Rupert crossed Lancashire in his march to York. While at Cambridge, he says, in some private and unpublished Memoirs of his Life, that he preferred Perkins, Bolton, Preston, and Sibbs, far above Aristotle, Plato, Magyrus, and Wendeton; and he brought, in consequence, from the University, a mind in which religious and Christian feeling was predominant.

"He received ordination to the ministry from a classis of Presbyterian ministers; and, during the time of the Commonwealth, settled as curate of Coley, one of the twelve chapels of the parish of Halifax, in Yorkshire. He declined to comply with the terms of the Act of Uniformity, but resided near the place in which he had been the public minister; and continued to exercise his ministry, though sometimes in exile, and sometimes a prisoner.

"His published writings have met with the fate which usually attends works which are addressed rather to particular classes of men, than to the world at large. But he left behind him a great mass of writing of a more private and personal nature, (for he suffered no occurrence to pass by him unimproved,) now more valuable than any thing which he committed to the press. It forms the finest materials for a curious biographical memoir, if in the hands of one who could look with a philosophical eye upon the general character of the body to which he belonged, and the peculiar features of his own character, as they were brought out by the remarkable circumstances in which he was placed at different periods of his eventful life. This ought to be done, for he was no common man. One specimen of his mode of remarking on passing events is here given: there is a deep and solemn pathos running through it. The subject was the death of a young woman, daughter of one of his most intimate friends, who was drowned while attempting to cross a brook swollen with rains, near his own home. It is here given rather as a literary curiosity. Whoever will compare it with the reflections of Davie Deanes, in somewhat similar circumstances, as they are represented by the author of the 'Heart of Mid Lothian,' will see how accurately he has caught the manners and sentiments of the people and the times.

"AND now, my soul, what personal improvement dost thou make of this severe and astonishing Providence? Surely, herein God hath declared his sove-

reignty, in plucking such a lovely flower by so sad and sudden a blow. He that sitteth upon the flood, hath swept away a beautiful virgin with a flood. God, that sitteth upon many waters, and saith to the proud waves, 'Hitherto shall ye go, and no further,' was able to have carried her through the water, and to have secured her from drowning; but he gave commission to that merciless element to hurry her down and choke her. Her will was left to venture upon apparent danger, after she had but crossed it with difficulty. God denied strength to the beast to wrestle out, and prevented the efficacy of help: God thought fit to secure the horse, not her: it was an act of his prerogative and justice. Oh, dreadful blow! Oh, astonishing spectacle! A fresh, lively young woman, likely to live many years, snatched away on a sudden, laid by as a dead corpse in a few moments! Yea, a praying, hopeful child of a pious, praying, gracious father, and a precious mother, long since with God. What shall we say? God is righteous, yet mysterious in his Providences. Thy righteousness, O Lord, is like the great mountains; who can reach the top? Thy judgments are a great deep; who can fathom the bottom thereof? They are sometimes unaccountable, always holy and righteous. It's true, cloud and darkness are round about him; but righteousness and judgment are the habitation of his throne. The great God doth what he pleaseth in heaven, in earth, in the seas, and all deep places; and sometimes gives not the creatures account of his matters. He taketh away, who can hinder him? Who will say unto him, What doest thou? It becomes us silently to adore his infinite majesty, and lie down under his wise providences. He taketh but his own. Our borrowed comforts must be cheerfully restored: our dearest relations are more his than ours; and, when they have done their work, it becomes us to lay hands off, and let God take them. Nor must we prescribe to him by what death he shall remove them: in the soft waves, or in a soft bed; by lingering consumption, or sudden suffocation; by a slight river, or in the main ocean. To God, the Lord, belong the issues of death, and from death. But, surely, there is a peculiar hand and end of God in pitching on this person, an eminent Christian's dear child: making them the talk of the country, the scorn of the wicked, at such a time as this, when our meetings are despised and afresh prosecuted. Who can tell what misrepresentations profane men may make of this? Who knows how

many will take occasion to harden their hearts herefrom, and insult over us all with madness? Lord, teach thy servants the meaning of thy rod, and give all that see and hear thereof the sanctified use thereof; especially let the death of this young woman be the spiritual life of young persons. Oh, that others may hear, and fear, and do no more wickedly. The time is observable, when youth think they are let loose to be vain, wanton, profane,—this Christmas time, as they call it; and think, by the birth of Jesus, they are delivered to do all their abominations. Oh, blasphemy! Lord, let this be a check to sin, a spur to holiness. If God be so severe to his own children, what shall become of stubborn and rebellious children? If these things be done in the green tree, what shall be done in the dry? God Almighty, dry up the flood of licentiousness that drowns the world, lest a flood of wrath overflow us. Oh, what cause have I to admire distinguishing Providence to me and mine! What dangers have I escaped! what deliverances have I enjoyed! My more than ordinary wanderings have exposed me to many seen, but more unseen, hazards; but hitherto God hath helped."—Pp. 75—79.

ART. IV.—*The Necessity of Philosophy to the Divine. A Sermon, preached at Bridgewater, at the Primary Visitation of the Right Reverend the Lord Bishop of Bath and Wells, on Wednesday, the 31st of August, 1825.* By John Matthew, M. A., Rector of Kilve and Strington, Somerset, and late Fellow of Balliol College, Oxford. 8vo. pp. 36. Bridgewater, printed by J. Poole and Son; sold by Rivingtons, London. 1825.

WE hear that this discourse has produced a great impression in the West of England, and we are not surprised at the fact. That a clergyman should assert in a Visitation Sermon the absolute necessity of the use of reason in matters of religion, and moreover attack some of those popular doctrines which are thought to constitute the essence of religion and the distinction of the Established Church, is not a little alarming to such members of the hierarchy as reckon absolute uniformity to be one of the signs of the true church, and to all such professors of Christianity, whether in or out of the pale of the Establishment,

as hold faith to be meritorious in proportion as it is above reason, and esteem mystery one of the marks of revealed truth.

We are not ashamed or afraid to avow that we think that the "Rector of Kilve and Stringston" has made out his case, and proved "the necessity of Philosophy to the Divine." By "philosophy" we would be understood to mean reason or good sense, and by the "Divine" the Christian student. Mr. Matthew indeed takes narrower ground, and is somewhat hampered by the limits which he sets to himself. He deduces from his argument the indispensableness of a sacred order of teachers, prepared for their function by a peculiar education: but if it be necessary that all Christians should understand their religion and receive it, not in implicit faith, but from the conviction of the understanding, it is equally necessary that all Christians should use their reason in the interpretation of their religion, and in judging of the interpretations of it by its professed teachers: and to this point we humbly think the preacher would come, if he were at liberty to follow up his thoughts and lay open his whole mind.

Mr. Matthew argues "the necessity of philosophy to the Divine" whether he treat of the Characters, the Precepts or the Doctrines of Revelation; since, without philosophy, or as we would rather say, good sense, he may mistake the examples set forth in holy writ, may take peculiar rules for general laws, and may receive as articles of faith tenets which contradict both reason and the senses and tend at once to dishonour God and mislead man.

It will be seen by the following extracts that the preacher before the Lord Bishop of Bath and Wells did not fear ecclesiastical censure or confutation from his own acknowledged articles of faith, in disavowing and reprobating the doctrines of personal election and of the depravity of human nature.

"You will allow me to apply a similar mode of reasoning to another tenet, which is cherished with as fond an affection by a different class of Literal Religionists; I mean, the shocking and tremendous doctrine of an eternal and an irrelative

Predestination. That a human being ought not, without any demerit of his own, to be consigned, by an absolute and an irreversible decree, to eternal and intolerable torments, is as immediately evident to our understandings, as any fact attested by our senses, or any proposition that our imaginations are capable of forming. And, if this truth is so manifest to minds like ours, it must, at least, be equally clear to intelligencies of greater strength and of more accurate discernment. If, then, the Supreme Ruler of the Universe could be conceived to be the author of a dispensation so repulsive even to our inevitable judgment, as this, with which Enthusiasts charge him, he must act in opposition to his sense of justice, to his moral nature, to his clear perception of what is right, I had almost said, to his conscience. And he must, in that case, be worse than the most corrupted of his creatures. For he cannot be *tempted with evil*: he cannot be seduced by passion, or blinded with ignorance. He must, therefore, be cruel from the mere love of cruelty, unjust from a cool preference of injustice. He must find amusement in beholding the tortures, and his ears must be delighted with the wailings of his unoffending and unresisting victims.—Now this is a consequence too horrible to be steadily contemplated. Let then the construction of those texts of St. Paul, on which this execrable doctrine is founded, be as plain and as simple as it may; yet are we quite certain, that this could never be the real meaning of the Apostle. Because the tenet is, in its nature, palpably false, intuitively absurd, metaphysically impossible. And we ought to feel our common sense and our reason affronted and degraded by the attempt to establish it on the authority of divine inspiration." —Pp. 24—26.

"And I will only advert to one opinion more, of a similar character, flowing from the same prolific source of error; the conviction that is so tenaciously embraced by some elementary expositors of scripture, concerning the radical corruption, the utter depravity of our common nature.—This doctrine the man whose attention has been at all directed to the Philosophy of Mind, immediately and confidently pronounces to be untrue; because he knows it to be contrary to fact and to experience. Fallen, as he allows himself to be; yet does his unerring consciousness perceive within him many a generous, many a noble quality: he feels in his bosom a multitude of kindly affections both private and public: he knows that he is influenced in his con-

duct by a lively sense of shame, and by an eager desire of the approbation of the wise and good: his heart assures him, that he admires and loves integrity and truth, and that he despises and detests every thing that is opposed to them: nor can he be mistaken in belling, what his hourly experience teaches him, that he is capable of venerating and adoring the great Author and Governor of Nature, in his works and in his Providences.—And in all this is there nothing good?—Is it all *bestial*, all *devilish*?—Must it not excite our wonder, as well as our compassion, to behold, as we have frequent opportunities of doing, a man of qualities truly estimable, truly amiable, both of mind and of heart, earnestly contending, from an erroneous, because too literal a construction of certain assertions of the inspired writers, that his nature, in spite of all the fair appearances we have mentioned, is, to use the coarse language of the sect, *one mass of corruption, rotten to the very core*.—A religionist of this gloomy complexion will strenuously maintain, that he is himself incapable of every virtuous sentiment, and a slave to every degrading propensity; though he feels at the moment, the loftiest charities alive and active in his bosom; though he knows he should be always ready to devote his time, his talents, and his property, to any promising scheme of benevolence; though he is sure he would rather die a thousand deaths, than be guilty of a single action of dishonour.”—Pp. 26—28.

Such sermons as this are valuable, not only in so far as they expose prevailing errors and follies, but likewise as being proofs of the inutility and vanity of Articles “for avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion.”

ART. V.—A Lecture, delivered at the Bishop-street School-room, Portsea; November 3rd, 1825; occasioned by some Allusions made in Clarence-street Chapel to other Places of Worship, in the Address there given, at the Previous Monthly Missionary Prayer Meeting. With an Appendix of Letters relative to Missionary Occurrences. By John Brent. Printed by D. B. Price, Portsmouth; sold by D. Eaton, London. 8vo. Pp. 36. 1s.

AN honest protest against bigotry! The Lecturer was present at a meeting in which a Reverend speaker

denounced certain congregations in the neighbourhood as destitute of the gospel. He addressed a letter of complaint to the orator, and received an apology, and afterwards made the affair a topic of pulpit-discourse.

The Lecture contains some good thoughts on gospel-preaching. Mr. Brent observes that “there is a preaching of the gospel by doing as well as speaking,” and, in this connexion, introduces the following anecdotes of Mr. (afterwards Dr.) WREN:

“In the teaching or preaching the pure gospel by *doing*, there were acts done by Mr. THOMAS WREN (afterwards Dr. Wren), minister of High-street chapel, which threw all the others far into the shade. During that unjust, cruel, and murderous war waged by this country against the American provinces, the fate of war (as is usual) threw many Americans into this country as prisoners (then called rebels), and whose lives were spared, most likely, only from the fear of retaliation. There is always misery enough attending on the condition of prisoners of war, but generally most so in civil wars. Yet Dr. Wren, regardless of the frowns of power, and the side looks and sneers of churchmen and professors of other sects, entered the prison doors, comforted, cheered and assisted those sufferers, opened channels of communication for them with their friends, and did them many kind offices; for which I believe it was that he was honoured with, and received from America the title of Doctor. But I never heard of one of the other ministers so preaching the pure gospel.

“There was another instance of his preaching well. At a time when, from real or imaginary grievances, an enraged regiment of Highlanders took military possession of the town, suspended the authorities, and their officers sought their own safety by secreting themselves amidst the alarm and terror that existed, Mr. Wren first and alone entered their ranks, amidst their charged guns and brandished swords, soothed their minds, calmed their passions, and brought them to attend to reason, and paved the way for adjustment. Yet this man, for sooth, is glanced at as not preaching the pure gospel.”—Pp. 24—26.

ART. VI.—A Sermon on the Spirituality of the Kingdom of Christ. By Edward Whitfield. 12mo. pp. 24. Ilminster, printed by J. Moore, sold by Fox and Co., London. 1825.

THE design of this Sermon is to prove and illustrate a maxim of Paley's, taken for a motto, that, "a religious establishment is no part of

Christianity." It is a sensible and temperate discourse, and lays open, in our view, the vital principle of Protestant Nonconformity.

OBITUARY.

1826. March 2, at *Tiverton, Devon*, the Rev. JOHN FOLLETT, aged 83. He was upwards of forty years sole pastor of the congregation of Independent Dissenters in that town, where he settled on leaving the Academy at Darenty, in the year 1764, and continued to preach occasionally until 1816, when a fit of apoplexy laid him aside from public usefulness; for although his health recovered and he retained the vigour of his faculties to the last, he could not be prevailed on again to trust himself in the pulpit. His life was a long one, and while his piety and liberality rendered it useful and exemplary, his constitutional cheerfulness rendered it a happy life. As a preacher he was remarkable for great animation and peculiarly forcible modes of expression. In his sentiments, Calvinism, (if such it was to be called,) was moderated, particularly in later life, as much by the course of his reflections as by the benevolence of his disposition. He was once married, but lost his partner, and had no children. But he was a "father to the poor," (to whose service he scrupulously devoted a third part of his income,) and he might almost be said to have sustained that relation towards several young persons, whom the confidence of friendship or the claims of kindred had intrusted to his charge, and by whom his memory is embalmed with tears of grateful recollection. As a trustee to several public institutions he was distinguished by his punctuality and scrupulous exactness in the transaction of business. His constitution was not originally strong, but by exercise, the constant practice of early rising, and that habitual self-government by which the truly pious mind is brought sooner or later to acquiesce with tranquil composure in all the chequered events of life, his days were (under the blessing of Providence) prolonged to an unusual length, and continued bright and sunny to the last. The following letter, written in his 82nd year, will give the reader a correct idea of the cast of his mind and the state of his feelings, particularly in advancing life. It was addressed to a young female friend holding the highly important and responsible situation of the mother of a numerous family, and is here inserted in the hope that it may

gratify and instruct such of your readers as may sustain a similar relation.

Maldstone, April 25, 1826. G. K.

Tiverton, October 19, 1824.

My dear Mrs. —,

Although you have made me so deeply your debtor by the letter you favoured me with, and although I longed to say how highly you gratified me by the pleasing account you gave me of the healthy and flourishing state of your numerous offspring, yet (would you believe it?) I went so far to indulge my lazy fit that I had desired my niece to become my respondent to you, and to assign my advanced age and growing infirmities as the cause of my silence; yet conscience proved upon this occasion so powerful an accuser that I found I could not silence its remonstrances, till I resolved with my own pen to thank you for your late communication, and to say how sincerely I united with you in the hope that your children would support honourable and useful characters in the world through which they are to make their way. They will, I doubt not, be favoured with the best of blessings, good examples, to impress deeply on the mind the best of instructions, and thus be rendered happy in themselves, a comfort to their beloved parents, and a blessing to the world. As a wife, the mistress of a family, and the mother of so numerous a progeny, it must be acknowledged that you are placed in a very respectable and responsible situation, and you will need great wisdom, strength and fortitude, to enable you to meet and bear up under all the trials to which your important situation will necessarily subject you. But great as you will find your wants on this occasion to be, I am persuaded, my dear friend, you have long ere this learned where to apply for these invaluable blessings, and that you are at all times, and upon all occasions, confiding and rejoicing in the interposition of a Providence whose wisdom never errs, and whose bounty can never be exhausted. It is true that sometimes we may be led through thorny paths, or we may be tossed about on the ocean of life by winds and waves, yet mercy is intended by every dispensation; and could we see the design of all God's

dealings with us, we should readily acknowledge that, although we are led a *roundabout way*, it is most certainly the *right way* to the city of habitation. The longer I live the more do I see reason to pity those who live without God in the world, for I have found by long and delightful experience, that by realizing a present Deity, by seeing and acknowledging his hand in all the works of creation and providence, and by holding frequent and intimate communion with my heavenly Father, I find myself elevated above the untoward accidents of life, rendered nobly indifferent to the station (whether high or low) in which the Great Disposer of human affairs may think fit to place me, and when my faith is in very lively exercise, can even look death itself in the face with tranquillity, cheered by the sweet influence of hope, grounded on the discoveries and promises of the gospel. To strengthen my mind in the wisdom and goodness of the Divine administration, I have found it of vast use to look back frequently on the way I have travelled and to review in retirement any remarkable interpositions of Providence which I have recorded, for the purpose, as they occurred. For they prove to my satisfaction the truth of an overruling and particular Providence, a persuasion that took deep root in the bosom of *the good Mrs. Cuppe*, and awakened those devout sentiments of gratitude and trust which animated that zeal in the service of God and man, which hath rendered her the object of esteem and love of an admiring world. To the care of this Providence I recommend you and yours, and with kind regards to your beloved partner,

I am yours, &c.,

JOHN FOLLETT.

April 4, at his house, in *Somers Town*, Mr. WILLIAM SEWARD HALL, a relation of the late Miss Seward's, and many years Secretary to the Royal Maternity Charity, for delivering poor women at their own houses. Mr. Hall was a firm and steady friend to the Unitarian system of Christianity, which he had embraced some years ago from a conviction of its truth and accordance with the Scriptures. He was on terms of friendship with Mr. Winchester and the late Mr. Vidler, and was well known and much respected by many persons in the Unitarian connexion.

He did all he could to disseminate the truth as it is in Jesus, and, which is his greatest praise, he combined in his own person, precept and example too! He quitted life with serene hope and pious resignation, in the full assurance of reaping hereafter the fruits of virtue and holiness. He fought the good fight, he kept the faith, and henceforth there is laid up for him a crown of righteousness that shall abide for ever.

Lately, at his house, the *College*, in *Derby*, aged 80, DANIEL PARKER COKE, Esq., descended from an ancient family at Trusley, in that county. He was the only son of Thomas Coke, Esq., barrister-at-law, and Dorothy, daughter and heiress of Thomas Goodwin, Esq., of the same place, who were married at All Saints' Church, in Derby, in the year 1736. Daniel Parker, their only son, was born July 17, 1745, and was educated under the Rev. Thomas Manlove, whom he afterwards presented with the living of St. Alkmund, in Derby. In the year 1762, he was admitted of All Souls' College, Oxford, and during his residence there, attended the lectures of Doctors Blackstone and Beever, whose discourses (as then delivered) he committed to writing in several quarto volumes, Dr. Beever's lectures being valuable, the introductory one only having been published. Mr. Coke was afterwards called to the bar, and for many years attended the midland circuit. In 1775, he stood a contested election for his native town, against John Gisborne, Esq. Mr. Gisborne being elected by a majority of fourteen votes; but in consequence of a petition to the House of Commons, Feb. 8, 1776, Mr. Coke was by the Committee declared to have been duly elected. In 1780, he was returned for the town of Nottingham jointly with Robert Smith, Esq., now Lord Carrington, and continued to represent that place for seven successive parliaments, and retired from the representation in 1812, having held his seat in the House for thirty-eight years. Mr. Coke has frequently taken an active part in the House of Commons, particularly during the administration of Lord North. At the close of the American war he was appointed one of the commissioners for settling the American claims, but which employment he shortly resigned.—*New Monthly Magazine*.

INTELLIGENCE.

DOMESTIC. RELIGIOUS.

British and Foreign Unitarian Association.

THE Anniversary of this Institution will be held on Tuesday, Wednesday and Thursday in Whitsun week, the 16th, 17th and 18th of May.

On Tuesday evening the General Committee will meet the Deputies of District Associations at the rooms in Walbrook Buildings at Six o'clock.

On Wednesday morning the General Meeting for Business will be held at Finsbury Chapel, to which Individual Subscribers, Deputies of District Associations, Representatives of Congregations and Honorary Members are respectfully invited. The Chair to be taken at Twelve o'clock.

On the evening of the same day a Sermon will be preached in Finsbury Chapel by the Rev. LANT CARPENTER, LL.D., of Bristol, in aid of the funds of the Association: divine service to commence at half-past Six o'clock.

On Thursday morning a second Sermon will be preached, also in aid of the funds of the Association, by the Rev. JAMES TAYLER, of Nottingham: divine service to commence at Twelve o'clock.

After this service, the subscribers and their friends will dine together at the *Crown and Anchor Tavern*, in the Strand. [For further particulars, see the Wrapper.]

Annual Meeting of the Lancashire and Cheshire Unitarian Missionary Society.

On Friday, March 24, was held at Manchester, the Annual Meeting of the Lancashire and Cheshire Unitarian Missionary Society. In the morning, the Rev. A. Bennett, late of Poole, who has recently been engaged by the Society as a permanent Missionary, preached in the Cross-Street Chapel a sermon from 1 Tim. ii. 5, 6. The attendance was respectable and numerous, and the sermon was heard with that deep attention and interest which it merited. The discourse, which blended zeal with charity and practical with doctrinal preaching, may be regarded as a specimen of the manner in which Mr. Bennett proposes to lay the gospel before the poor. Such a manner cannot fail of securing some success. If argument does not convince, a spirit of charity may conciliate and must improve those who are addressed. And if the

genuine spirit of Christian benevolence be increased in the district to which their exertions are directed, the Lancashire and Cheshire Missionary Society will greatly rejoice, even although the tenets which distinguish them from the rest of their Christian brethren may not meet with a reception equally extensive. Not that they are unsolicitous for the diffusion of their religious opinions, but if they cannot obtain all they wish, they rejoice to obtain a part. And they are persuaded that this part is the precursor of greater good. The operation of Christian love will prepare the way for the reception of Christian truth, and a pure heart will generally secure an enlightened understanding. In proportion as the *acrimonious spirit* of controversy disappears will the judgment lose its trammels, and it cannot but be sincerely wished by every real friend of Christianity that a disposition to denounce "those that oppose themselves," whether evinced in the conduct of reputed orthodox or reputed heretical preachers, and which is no other than priestcraft and ill-nature modified by the spirit of the times, may soon cease to diminish the efficacy of the principles of the mild and benevolent Jesus.

In the after-part of the day a meeting was held for the despatch of business in the school-room of the Unitarian Chapel, Mosley Street, the Rev. J. G. Robberds in the chair.

The proceedings were commenced by the chairman with a few excellent prefatory remarks explaining the nature and objects of the Society. The Secretary then read the report of the Committee during the last year; from which it appeared among other things, that the Society supplied six stations with the means of moral and intellectual improvement, and educated above 600 children in its Sunday-schools. Representatives from each of the stations were then called upon to furnish the meeting with an account of the state and prospects of Unitarian Christianity in their several neighbourhoods. They were kindly requested by the chairman to speak to the whole matter; not to Unitarianism as a system of belief merely, but to Unitarianism as a stimulus to duty also; to the practice as well as the profession of primitive Christianity. The statements of these humble and simple-minded persons afforded great pleasure to the audience. It appeared from the report that the Society is deficient in funds. This deficiency, it is hoped, will soon be sup-

plied; for whether the nature and objects of the Society be regarded, what it has effected and is effecting, or what it promises to effect, its success, it is presumed, will be felt to be intimately connected with the promotion of virtue, religion and happiness.

As the Society is desirous of the concurrence of every friend to the encouragement of pure Christianity and intellectual and moral excellence, and as many perhaps may have withheld their support for want of information respecting its nature and objects, the writer may be indulged in copying a few words from the report to explain them: "The leading object of the Lancashire and Cheshire Unitarian Missionary Society is the diffusion of vital Christianity—of the worship of one God, as the Father of his creatures, and the love of Jesus Christ as the Saviour of the world. The unity and paternity of the Supreme Being its members feel to be the foundation and top-stone of all religion: and the reality of a future state as flowing from the fatherly love of a beneficent God, they know to be human nature's best solace and support. The reception of these glorious truths tends to purify, exalt and sustain the mind; and the proposal of them to the great body of the people might be expected to draw thousands from the profession of infidelity, and to calm others agitated by the influences of systems which place the criterion of acceptableness with God in frames and feelings as variable as the changeful day. To propose to more general acceptance the simple and affecting truths taught by Christianity, nine ministers of Manchester and its neighbourhood generously devote their gratuitous services. In their efforts they are seconded by several highly respectable persons, who though they may never have enjoyed the advantages of a collegiate education, have felt the power of Christianity in their own hearts, and are willing to make no few sacrifices to aid in imparting its blessings to their fellow-men

"Another object of the Society which may almost vie in importance with that which we have just mentioned, is the diffusion of knowledge generally, and more especially among the young. With this view its Committee recommends and assists the formation of libraries, and institutes, as well as aids to support, Sunday-schools at each of the stations visited by its preachers. The usefulness of the Sunday-schools patronized by the Society, may be estimated when it is considered that the congregations in connexion with which they are established, are mostly in places where even this means of information is difficult of ac-

cess. Your Society has frequently the gratification to teach those who otherwise would remain untaught; to infuse the love of virtue into bosoms which, without its fostering care, might be agitated by guilt and remorse; to transmit to children's children, to generations yet unborn, through these their immediate pupils, a veneration for God, for virtue, for Christianity. These labours are truly labours of love; they are lovely in themselves; it is the love of God that invites us to join in them, and their reward will be the possession of his love through the countless ages of an eternal world."

J. R. BEARD, Secretary.

Subscriptions will be thankfully received by the Rev. J. G. Robberds, Grosvenor Square, Manchester; or by the Secretary, 98, Green-Gate, Salford, Manchester.

Somerset and Dorset Unitarian Association.

THE Fourteenth Half-yearly Meeting of this Society was held at Bridport, on Good Friday, March 24, 1826. The introductory part of the morning service was performed by the Rev. Mr. Hughes, of Yeovil; the Rev. S. Fawcett, of Yeovil, delivered the long prayer, and Dr. Davies, of Taunton, gave a discourse "On the prohibition of Christ to be addressed in Prayer," from John xvi. 23.

At the close of the service the business of the Society was transacted, and a report read, of which the following are extracts: "To this brief account of the results which have attended their efforts, your Committee desire to add a few remarks. If a partial success only has attended these efforts in places where Unitarianism is not publicly professed, and where the establishment of new societies must be a work of time, it is fully evident that great advantages have resulted from the presence and exertions of your Missionaries to the established societies. The judicious zeal of many members of these societies has been called forth, and impressions highly favourable to our doctrines made upon strangers, who had previously no fixed opinions as to their real nature and tendency, or were violently prejudiced against them.

"Your Committee advert with peculiar satisfaction to the interest which the course of lectures, just concluded in Taunton, has excited in that populous town. Without the presence of a Missionary you must be aware this course of lectures could not have been delivered, and it is not too much to say, that the benefits to the congregation of that place and to the association generally, have not been purchased at too great a price.

“Considering all circumstances, your Committee are of opinion that, although the occasional employment of a missionary in the district is highly desirable, it is not at present necessary to employ one constantly. They confidently rely on your granting the needful pecuniary aid whenever it shall be deemed advisable to make exertions of this kind. It has been suggested, that such exertions may be made from time to time, in connexion with the British and Foreign Unitarian Association, which would gladly receive contributions and afford missionary assistance in return. Your Committee are persuaded that such a connexion will, under the Divine blessing, be productive of very beneficial results: they therefore strongly recommend the adoption of the measure in that mode which may be deemed most expedient; and in retiring from the post you assigned them, they cannot but express their confident assurance, in which they are persuaded you will cordially join with them, that the glorious system of redemption which began in the Divine benevolence, and is designed to promote the everlasting improvement and felicity of man, shall universally prevail.”

Among the resolutions passed on the occasion were these:

That the thanks of the Meeting be given to Dr. Davies for the very excellent discourse delivered by him this day.

That the Rev. E. Whitfield, of Ilminster, be appointed Secretary of the Society.

That the next General Meeting be held at Yeovil, on Tuesday, Sept. 19, and that the Rev. Mr. Lewes, of Dorchester, be requested to preach.

Upwards of forty members and friends of the Society dined together, and in the course of the afternoon appropriate sentiments and healths were given from the chair, which called forth some pleasing remarks. In particular, Mr. Wawne thanked his friends for their expressions of sympathy in a very interesting speech. The Report of the North Somerset, Wilts and Gloucester Association was also read.

The devotional part of the evening service was performed by Mr. Hughes; and Mr. Walker, of Crewkerne, preached from the words of Paul, 1 Cor. viii. 6, “To us there is but one God, the Father.”

To all the persons present the meeting was very interesting, and the visitors were alike gratified by witnessing the judicious zeal manifested by a flourishing congregation, and the attention with which strangers listened to the exposition of doctrines they had been taught to

regard as unchristian. May these doctrines, they are synonymous with truth, be received into honest hearts and bring forth much fruit!

E. WHITFIELD.

Somersetshire, Gloucestershire, and Wiltshire Unitarian Missionary Association.

THE third half-yearly General Meeting of this Association, was held at Frenchay, near Bristol, on Friday, March 24, when there were present friends from Bristol, Bath, Oakhill, Trowbridge, Calne, Taunton and Thornbury. The Rev. R. Wright read the Scriptures and engaged in prayer, and the solemnity, ardour, and impressiveness with which he performed this very important part of the religious service, commanded the fixed attention of the whole congregation and evidently produced a considerable effect. The Rev. Matthew Harding afterwards, delivered, in a very able manner, a judicious, argumentative, and interesting discourse from 2 Cor. xiii. 8: “We can do nothing against the truth but for the truth.” The preacher instituted an inquiry, What is Christian truth? This question he answered first negatively, and then affirmatively. In prosecuting this part of his subject, Mr. H. adduced reasons why the doctrines of the Trinity, the two natures of Christ, the personality of the Spirit, satisfaction for sin, election and reprobation, and the endless duration of future punishments, cannot be Christian truths; and why the unity, supremacy and exclusive Deity of the Father, the subordination of Christ, and the free mercy of God, must be. This was succeeded by very suitable observations upon the power of truth, the certainty of its final triumph, and the folly of attempting to impede its progress. The whole was closed with some most appropriate remarks upon the advantages of endeavouring to accelerate the progress of Christian truth; and the necessity imposed upon those who believe Unitarianism to be the “truth as it is in Jesus,” to unite zealously to disseminate these doctrines among mankind.

At the close of the service, Samuel Hobbs, Esq., was called to the Chair, and the Secretary read the Committee's Report of their proceedings for the last half-year. The Members and Friends of the Association, upwards of sixty in number, males and females, then repaired to the Bell Inn, Stapleton, where they partook together of an economical dinner. On the removal of the cloth, a hymn of thanksgiving was sung. Mr.

Harding, who filled the chair, then proceeded to propose several apposite sentiments, which drew forth remarks from Messrs. Wright, Browne, Clarke, Hyde, &c. The company continued together, enjoying the pure pleasures derived from such social, religious meetings, until six o'clock, when they separated highly gratified with the proceedings of the whole day.

H. C.

Anniversary of the Moor-Lane Chapel, Bolton.

THE Fourth Anniversary of the friends of Free Inquiry was held in *Moor-Lane Chapel, Bolton*, on Sunday, Monday and Tuesday, the 26th, 27th and 28th of March. The Rev. W. J. Bakewell, of Chester, preached in the morning and afternoon of Sunday; and the Rev. J. G. Robberds, of Manchester, in the evenings of Sunday and Monday; on which occasions, collections were made towards defraying the expense incurred by erecting the School-Rooms and Vestries adjoining the Meeting-House. On Monday, at one o'clock, the annual dinner took place, of which upwards of 120 persons partook. The Rev. W. SHEPHERD, of Liverpool, officiated as Chairman, and Mr. JOSHUA CROOK, Vice-President. Many liberal sentiments were given from the Chair, and many interesting addresses made by the Chairman and others, of which a fuller account, taken from the *Bolton Chronicle*, is inserted in the *Christian Reformer* of the present month.

At the conclusion of the meeting, a hymn was sung, and a prayer delivered, and the assembly retired to meet again at the Moor-Lane Chapel.

On Tuesday, about 100 of the Sunday-School scholars, with their teachers, sat down to dinner. When the cloth was removed, the President, the Rev. ROBERT CREE, of Preston, proposed the following sentiment, which he prefaced with a few observations: "Success to the cause of the general Education of the Poor." The children were then addressed by Mr. MAKIN, Mr. FINCH, of Liverpool, and Mr. HEYWOOD, the superintendent; in the course of which, the object and tendency of Sunday-Schools were dwelt upon, and the children exhorted to pursue that course of life most acceptable to their Creator, by emulating every virtuous action, and by being kind and charitable to each other, and consistent in their conduct as rational creatures. Mr. Cree eulogized, in high terms, Mechanics' Institutions, and proposed a toast, wish-

ing them success. After which, a hymn was sung, a benediction given by the Chairman, and the Meeting broke up.

Unitarian Anniversary, Portsmouth.

Our Annual Social Meeting, on Good Friday, was this year held in the Assembly Room, over the National School, which was crowded with members and their friends, admitted by tickets issued by the appointed stewards.

The Rev. Russell Scott in acknowledging a vote of thanks to him as minister of the Unitarian congregation, expressed his satisfaction at seeing a continually increasing attendance on these occasions. Formerly our religious views were held in such abhorrence that our orthodox neighbours almost feared to associate with us in the usual pursuits of life; to-day we had the pleasure of seeing Christians of other persuasions come to witness and partake of our social enjoyments. He had been requested to publish a discourse he had recently delivered on several successive Sunday evenings, and part of it previously at the re-opening of the Chapel at Newport, being a summary narrative of the rise and progress of the Trinitarian corruption of the gospel doctrine of Christ's humanity. He had complied, in hope that the attention of serious Trinitarians might thereby be called to the important fact, that the doctrine which they heard continually proclaimed to be now, "*as it was in the beginning*," was in reality of comparatively modern date, that it was the work of successive ages, and the several stages of its origin, growth and maturity can be distinctly traced. He was happy to find himself on this occasion supported by the presence of his respected friend the Rev. Joseph Brent, minister of the General Baptist Society, from whom, notwithstanding some shades of difference in sentiment, he had always found the most cordial willingness to co-operate in the good work to which the labours of both of them were directed. Nor did he feel less gratified by the presence of his truly valuable young friend, the Rev. Edmund Kell, who had entered on his engagement at Newport, with correct and becoming views of the ministerial character and office, had acted up to those views, and, under the Divine blessing, had the prospect of reaping a satisfactory harvest.

The Rev. Joseph Brent, in acknowledging a vote of thanks for his kindness in supplying Mr. Scott's pulpit during his recent illness, as well as on former occasions, spoke with great animation on the importance of Christian union.

The Rev. E. Kell took occasion to commend perseverance in Sunday-school instruction. He found in his own congregation several exemplary members who owed their connexion with it entirely to the Sunday-school, commenced by one of his enlightened predecessors, the Rev. J. Tingcombe. A plan had recently been adopted at Newport of forming a school-library of instructive and interesting books, particularly a set published by the Irish School Union. The loan of a volume to the diligent scholar was found to be the most effectual stimulant to exertion; indeed it had brought their school into such reputation that they had more candidates for admission than they could possibly receive.

After several other members had contributed by their observations to the interest of the meeting, Mr. Beard, Sen., concluded its proceedings by proposing the following resolution, which was carried by acclamation: "That while, as Unitarians, we contend earnestly for the faith once delivered to the saints, we wish to do so in perfect charity with our fellow-Christians of other persuasions, and with good-will towards all mankind."

Select pieces of music were performed at intervals, which were appropriate, as well as tastefully performed.

D. B. P.

Eccelesiastical Preferments.

THE Right Rev. Wm. VAN MILDERT, D. D., Bishop of *Landaff*, is translated to the rich see of *Durham*, vice Dr. *Barriington*, deceased.

C. R. SUMNER, D. D., one of the Chaplains in Ordinary to His Majesty, is promoted to the see of *Landaff* and the Deanery of *St. Paul's*, vacant by the translation of Dr. Van Mildert.

THE Annual Assembly of the *General Baptists* will be held on Whit-Tuesday, May 16th, at the Meeting-House, Worship Street, near Finsbury Square, London. Mr. Briggs, of Bessel's Green, near Sevenoaks, Kent, is expected to preach. Divine Service will commence at Eleven o'clock.

THE Annual Meeting of "The Protestant Society for the Protection of Religious Liberty," will be held at the City of London Tavern, Bishopsgate Street, on Saturday, May 13th, at Half-past Ten for Eleven o'clock precisely, when the Marquis of *Lansdowne* will preside.

THE Rev. G. KENRICK, Pastor of the Unitarian congregation, Maidstone, in compliance with the advice of his medical friends and the wishes of the society, is proceeding immediately to the Continent for twelve months for the re-establishment of his health. The Rev. BENJAMIN MARDON, M. A., is supplying his place. We mention this for the information of the Secretaries of Fellowship Funds, &c., whose letters should be addressed (for the present) to Mr. Mardon.

THE Rev. J. R. BEARD, Minister of the New Unitarian Chapel, Salford, Manchester, is just about to publish *Four Letters in Defence of the Historical Evidence of Christianity*, addressed to Mr. Carlile and Mr. Taylor.

PARLIAMENTARY.

IRISH CATHOLIC PETITIONS. HOUSE OF COMMONS.

APRIL 14.

Mr. J. SMITH presented a petition from the Catholics of Ireland, which was adopted at a late aggregate meeting, and he must conclude that it represented the opinions of that body of the people, because the meeting was attended by several thousands. In stating the object of the petition he was necessarily led into some short detail. The petitioners complained that the education of the poor was not attended to of late years. Before the Reformation, the lands of the clergy were chargeable with the expense of educating their poor. Since that time a large portion of them had been partially educated at the expense of the Catholic body, the rest not at all. The petitioners professed to reason differently on their situation from the commissioners of Irish education. He himself thought that those commissioners had conducted themselves in a very exemplary manner, and that Parliament was greatly obliged to them. They, however, recommended that Catholics and Protestants should be educated in the same schools, and that the schoolmaster should be chosen from the religion professed by the majority. This was a comparatively moderate proposal. He himself objected, however, to forcing people to read any book; and in the case in question, the petitioners pointed out a difficulty; which was, that they could not read any books without first obtaining leave from the consistory and the approbation of the Bishop. They complained that the House granted me-

ney to societies whose views were not those of education, but of proselytism. The House did certainly owe to the commissioners their thanks for a clear and distinct examination into that subject. He was of opinion that some of those societies were particularly anxious about converting people to their own faith. He did not extend the whole force of this remark to the Kildare-Street Society. There was in his mind nothing more unjust and illiberal and intolerable, than to force people to read books they did not like, whether the Bible or any other. He had seen an instance of a most distressing kind in his travels. The Jews were, in France, put under very disagreeable restraints. In the reign of Louis XVIII. they were not allowed to use any books in their public schools but such as were approved by the Congregation. He lamented as much as any man the credulity and ignorance in which the greater part of the Catholic world were held; yet he contended that it was against common sense and toleration to compel them to read the Scriptures. The education of the Irish poor ought to be allowed to proceed, if not in the way most pleasing to Parliament, in their own way. Something else, however, was wanting. Those who went upon religious missions into the utmost bounds of the East and West, took another course. They began with teaching civilization. They shewed the savage how to plant corn and to breed poultry, and to secure the return of the fruits in their season. After conciliating them by kindness, they were able to go on prosperously with the culture of religion. The effect was, that they brought men of that rude and savage nature at their feet. In like manner, if they would convert Ireland, they must first subdue her by kindness. How could the rude and half barbarous people of that country understand the great moralities of a Church establishment, to which they had only to contribute rates and pay tithes? They must rather be enraged at the riches of the Establishment, and the poverty of their own clergy. Unfortunately, all circumstances conspired against the improvement of that people. In the examination instituted by the commissioners of education, a Captain Gordon was asked if he had not been active in proselytism? His answer was, Certainly not: he only wished to see established veritable Christianity. He was then asked, concerning this and that particular sect, if he thought their belief veritable Christianity. His reply was, that he believed the Roman Catholic religion to be any thing but veritable Christianity. Thus the cause of

religion and education sustained continual injury from the spirit of controversy. The petitioners prayed for a fair division of the money appropriated to Irish education by Parliament, and that they might be allowed to conduct that education in their own way. This he could not but consider as a very reasonable request, and a measure which promised to be safe and beneficial. Nothing was so desirable as that the people of Ireland should be educated. All the evils, all the commotions, riot and bloodshed, which disgraced that country were owing to a deficiency of education. The same thing was observable in London. The outrages in the streets, the savageness and depravity which were so shocking to better-informed people, which led the unhappy culprits to shed their blood upon the scaffolds, were perpetrated by wretches who were trained and preserved in ignorance, and who never experienced offices of kindness and friendship from any human being; if they had, they would have been humanized. It was scarcely to be credited now, yet it was matter of authentic history, that religious education in England was once at so low an ebb, that it required Irish interference to assist it. It was most certainly true that Ireland first, of all these islands, received the light of the gospel. He strongly recommended the prayer of the petition to the House.

Mr. BUTTERWORTH said, that as friends of the Government, of the State, and of the word of God, which was strictly interwoven with the constitution, they were bound to refuse the prayer of this petition. The people of Ireland were not disinclined to receive the Bible. The priests alone prevented its reception. But for them, education would go on well in that country. They prevented the spreading of truth and of morality—they encouraged disorder and opposition to the laws, and the disturbance of the public peace of Ireland. Why should they want the benevolence of Parliament? If they earnestly desired the good of the people, according to their own account they must be very well able to effect it. They boasted that they could raise £1,000 a week for projects of sedition and designs against the State. If they possessed proper feelings of benevolence, they would far more readily contribute that much for the education of their poor. The priests had had the controul of that country for ages. What had they done? Compare Scotland and Ireland in point of education; what a contrast! The modes of education were different. In Scotland the Scriptures were the basis of

education, and they inculcated the highest sense of morality, of justice, of obedience to the laws, and of respect for one another. It was not a fit thing for Parliament to vote money to be laid out in educating the people in a system which put them in hostility to the religion of the State. He declared openly, and he wished others to do the same, his zeal for proselytism. What then? Were they to be frightened at the sound of a word? It was proselytism from ignorance and vice to morality and knowledge. What should hinder a man of sense from being anxious for such a change? He repeated his conviction that money ought not to be granted for educating people in a religion hostile to the State. The Reformation was glorious in this respect—that it gave back the Scriptures to the laity. He had great faith in it, because many great men suffered death for its sake, and he could not believe that they died in error. If they were friends to that Reformation, if they were foes to immorality, to fraud, delusion, tyranny and disorder, they would now refuse the prayer of this petition.

Mr. W. SMITH differed almost wholly from the last speaker. No man could stand more remote from the doctrines of the Roman Church than he did. He was a friend to truth, and to the inquiry by which alone it could be brought to light: but in selecting it for himself, he must take care not to assume the right of judging for others. It was this error on the part of Popery that led on the Reformation, which of all Christian systems he was bound to admit contributed most to the well-being of society. He considered the circumstances of Ireland to be most unfortunate, and her situation a most shocking disgrace—a disgrace to her gentry and nobility—a disgrace to England, who had governed her so long, and to the character of her inhabitants. In order to prove the wretchedness and degradation to which the Irish peasantry were reduced, he had taken the pains to collect from the various Irish newspapers a number of stories, which he could assure the House, presented the most appalling pictures of misery and crime. The Hon. Member for Dover (Mr. Butterworth) had instanced the case of France as illustrative of the misery of infidelity; but the present state of that country afforded any thing but a picture of internal wretchedness. He thought the Honourable Member was peculiarly unhappy in his illustration, and it was not correct to ascribe the Revolution which had taken place in France, to any general feeling of infidelity that influenced the people of

that country, for it was well known that the Revolution was effected through the plots and machinations of a few determined individuals.

Mr. C. WILSON said, that any system of education which excluded the reading of the Scriptures, should always meet with his determined disapprobation.

Mr. G. BANKES most earnestly desired to see the Scriptures promulgated throughout Ireland. He wished to see the Bible in the hands of the Irish peasant, and he denounced that intolerant spirit by which it was endeavoured to be withheld. The present state of Ireland he considered was owing to the bigotry of the Catholic priests, and the greatest disgrace in consequence was reflected on that body.

Colonel TRENCH said, that the Hon. Member for Dover, and those who advocated his principles, had done considerable injury to the cause of truth by their injudicious and mischievous interference. It was wrong to attach to the Irish people a sweeping stigma of bigotry, and it was not true that they blindly followed their priests, for it was well known to those who had intercourse with Ireland, that a spirit of information had gone forth among the people; and were it not for priests and enthusiasts who kept down and denounced that spirit, Ireland would now reap the benefit of the increased improvement of her people. But for that mischievous society in Dublin, which took upon itself the government of the Irish people, the children of the peasantry would have had the advantages resulting from a liberal education.

Mr. MAURICE FITZGERALD saw nothing in the petition under discussion which could at all warrant the extreme rancour displayed by the member for Dover. A meddling set of Sectarians had established themselves in Ireland, and set up a system of bigotry and intolerance, sowing the seeds of discord wherever they spread themselves, and sounding unnecessary alarm on the most trifling occasions. (Hear, hear.) It was natural that the Catholic clergy should be aroused when they saw their rights invaded, and it was no wonder if they had endeavoured to counteract the influence of that meddling sect. The Catholic clergy, that much calumniated body, with their scanty means, had effected more towards the education of the Catholic population of Ireland than the state, with all its exuberant liberality, had accomplished for the various sects in that country. (Hear, hear.) It was to the sectarians that the religious divisions of Ireland might be traced: those outrageous zealots, who wished to pull down

Popery on the one hand, and by opposing Episcopacy, the Established religion on the other. (Hear, hear.)

The petition was then brought up and read.

On the question that it do lie on the table,

Mr. J. SMITH said, that all the petitioners claimed was, the right of putting into the hands of their children at school such books as they considered most proper for their understanding. This was but fair, and ought not in reason to be refused to them.

Mr. BUTTERWORTH, after repeating some of his former arguments, observed that as long as the great mass of the people in Ireland were allowed to remain in ignorance, the Roman Catholics were quiet, for ignorance best suited their purposes; but the moment it was attempted to give education, the priests rose up to oppose it, and in their efforts to follow up that opposition, they were the cause of all the mischiefs that occurred in Ireland. They intruded themselves into Bible meetings to which they were not invited, and were the occasion of much disturbance, on some occasions attended with no little danger to the promoters of such meetings. He could give one instance in which at a public Bible meeting at Carlow, the priests attended supported by an immense mob, from whose violence some of the friends of the Bible Society were obliged to fly with their lives; some escaped by getting over walls. (Some cries of "No, no.")

Mr. BUTTERWORTH.—I say Yes, yes; and I can prove the fact, if required.

Sir J. NEWPORT said it was not his intention to have offered any observation on the petition before the House, but after what had just fallen from the last speaker, he could not remain silent. The Honourable Member alluded to a Bible meeting which was held in Carlow. Now he would state that the circumstances mentioned by the Honourable Member connected with that meeting, were wholly without foundation (hear, hear); and he was enabled to contradict them on most excellent authority—that of Colonel Rochford, who presided at the meeting on the occasion. That most respectable gentleman, who was most deservedly respected by all parties, had stated in his evidence before the committee on the state of Ireland, that the accounts given of the proceedings at that meeting, and which the Honourable Member (Mr. Butterworth) just repeated, were misrepresentations of the real facts. So much for the accuracy of the Honourable Member's

information on these subjects. As to the assertion that the Catholics excluded the reading of the Bible, he confidently stated from his own knowledge that it was utterly destitute of truth. They admitted the reading of the Bible, with the addition of notes and comments; and in this they were borne out by the opinions of some of the most eminent dignitaries of the Established Church, who held that the Bible ought not to be read unaccompanied with the Catechism. (Hear, hear.) It was extremely illiberal and unjust for any individual to be attributing to the Roman Catholics principles and opinions which they had so often and so solemnly disavowed.

The petition was ordered to lie on the table.

HOUSE OF LORDS.

APRIL 17, 1826.

THE Marquis of LANSDOWNE rose, pursuant to the notice he had given, to present a petition from the Roman Catholics of Ireland. Although the petition which he then had to ask their Lordships' permission to lay before them, was similar to those which had on other occasions been submitted to their consideration, he could not propose to place it on the table without saying a few words in reference to it—not, however, with the view of raising any controversial argument, which it was certainly far from his wish to do on a subject which had so often been, and must again soon be, discussed. But the present petition having been placed in his hands, in consequence of an event which all in that House deplored—the loss of a Noble Lord whose services had long been devoted to the cause of the petitioners, who, from the commencement to the close of his life, had been connected with this great question, of which he continued to the last moment of his existence the able and disinterested advocate; their Lordships would excuse him for reminding them of that circumstance. Notwithstanding that the grave had closed over that Noble Lord and many more devoted to the support of the same cause, who had, like him, been compelled to transmit to others their unfinished task—as it also had closed over millions of the people whose just claims had thus been advocated, those claims would never fail to be renewed, as long as there continued among the people of Ireland a just sense of the rights which they ought, in common with their fellow-subjects, to enjoy—as long as the Catholics continued to feel, and God for-

bid they ever should cease to feel, the disadvantage of their exclusion from the privileges of their Protestant countrymen, and which they would not experience if they lived under any other Protestant Government. Having said thus much, he did not think it expedient to do more than to move that the petition be laid on the table; but he still felt it to be a duty he owed to the petitioners to observe, that, indulgent as he knew the House, and even those of their Lordships who were hostile to the claims of the Catholics, would always be to any language which might be employed by persons in pursuit of rights of which they conceived themselves to be unjustly deprived, and which, their Lordships would admit proceeded from no improper or dishonourable motive; yet he was happy to say, that in perusing this petition he had found nothing in it which would require the kind of indulgence to which he had alluded—nothing which was unworthy of the petitioners, and nothing which could call for the animadversion of their Lordships. He was also happy to have the opportunity of stating, that the petitioners had, with great propriety, abstained from any thing like polemical discussion. They had introduced into their petition none of those theological questions which, however proper in the pulpit, or in learned dissertations from the press, he never wished to see agitated within the walls of that House. They had, with great propriety, confined themselves to answering the allegation that they were unfit to enjoy the same privileges as the other subjects of his Majesty. He meant the allegation that they could not give an undivided allegiance. This incapacity they solemnly disclaimed. To the pledge thus given, he trusted their Lordships would pay that attention which it deserved at their hands. He would not trespass farther on their Lordships' time, than to say, that he concurred in the sentiments expressed by the petitioners, and to express his hope that a period would soon arrive when those sentiments would be more generally adopted by that House. The question was one, the consideration of which could not be avoided, for he was sure it would force itself again on that House until justice was done to the claims of the petitioners. The petition was read and laid on the table.

The Noble Marquis then rose and presented another petition from a great number of the principal Protestants of Ireland in favour of the Catholic claims. Among the names attached to it were

those of the Duke of Leinster, the Marquis of Downshire, the Earl of Portarlington, and many other noblemen and great lauded proprietors. Their Lordships, in receiving this petition, would hear from those distinguished persons, in their own words, how deeply they considered themselves and their property to be affected by the existence of those laws which excluded their Catholic fellow-subjects from the participation of the privileges which they themselves enjoyed.

Earl Garry had to call their Lordships' attention to a petition from the same body as that with which the first petition presented by his Noble Friend originated, and which could not have been intrusted to the care of a more zealous and able advocate. His Noble Friend had that day shewn that his zeal for the cause which he espoused was tempered by the soundest discretion, in refraining from doing any thing more than to make the usual motion for laying the petition on the table. It was his intention to follow the same course as that which had been adopted by his Noble Friend—namely, to require of their Lordships nothing more than to permit this petition to be laid on their table; but in doing this he also wished, in common with his Noble Friend, to express his opinion that civil disqualification on religious grounds, if not founded on a paramount public necessity, could not be maintained on any principle of policy or justice; and that upon the accomplishment of the object of the petitioners, the peace and prosperity of Ireland, and therewith the security and power of the British empire, depended. But, concurring as he did with his Noble Friend that it would at present be inexpedient to trouble their Lordships by calling their immediate attention to these topics, he must state, with his Noble Friend, that this question was of such a nature, so vitally connected with the interests of the nation, that it must, to use his words, force itself again and again on their consideration. He, therefore, looked forward with an anxious hope to a time, and that not distant, when, under his auspices, this question would be taken up and pursued to a successful issue. Having said thus much, it was now his duty to advert to the particular object of the petition which he had the honour to present to their Lordships. The petitioners expressed their deep sense of the injury they suffered from the disqualifications under which they laboured on account of their religious opinions. They stated that they had endeavoured

at various times, and through various channels, to remove the unfavourable and unjust impressions which existed against them. With this view they had associated and formed that body which was called the Catholic Association—an association formed on sound and constitutional principles, and in the institution of which they were warranted by the precedents and practice of the best times of British history. They complained, that against this association a bill was introduced. The allegations of that bill they offered to refute, and prayed to be heard at the bar for that purpose; but this prayer was refused. They therefore complain, that, without examination or inquiry, that bill was passed into a law. By that law the petitioners felt themselves deeply aggrieved, and they had stated in strong terms, but not in such as would render it unfit for him to present the petition to the House, their sense of the injury they had sustained. They concluded their petition by praying their Lordships to repeal the law. After this statement, it only remained for him to fulfil his duty by moving that the petition be laid on the table. Before he made that motion, however, he would, in order to save time, beg leave to present another petition, which was from the Catholic inhabitants of the parish of St. Audeon, in Dublin. The object of this petition was Catholic emancipation, and on that general subject it was not neces-

sary for him to make any further observation. But the petitioners requested their Lordships' attention to a particular point—to those proposed measures which were known by the name of wings, but which, he concurred with the petitioners, did not assist the cause in its upward flight; for, instead of enabling it to soar, they clogged and impeded it. To these measures he had strong objections, particularly to that one which went to disfranchise a large body of electors upon the allegation of abuse—to deprive freeholders of the right to elect representatives—a right which they held under the same sanction of British law by which all other rights and property were protected. He was not at all surprised that those persons who had always opposed Catholic emancipation should take up this particular clause of disfranchisement for the purpose of defeating that measure, to the principle of which they objected. He agreed with the sentiments expressed in the petition on this point as well as on its general object. There was no question, the consideration of which was so essential to the peace and security of this empire, as that of the continuance of those laws, as unjust as they were unwise, which excluded Roman Catholics from the privileges enjoyed by other British subjects.

The petitions were read and laid on the table.

CORRESPONDENCE.

Communications have been received from Messrs. Bristowe; Noah Jones; and Brettell: from Theophilus; Rusticus; a Free-Thinker; and C.; and the Verses from Kendal.

The legal argument on the Trust-Deed of the Chapel at Merthyr Tydfil would not, we apprehend, be intelligible to the mass of our readers.

"The Oldest Subscriber" has completely mistaken our design in the insertion of the passages from Mr. Huskisson's and Mr. Canning's speeches in the last number. Our object was not political, much less to give our humble countenance to "the Pitt system", but solely to shew the progress of the age, and to point out Ministers of State as the eulogists of "philosophy," (so much abused,) and of reform (so long dreaded).

We are constrained to defer to the next number the Obituary of the late *Ebenezer Johnston, Esq.*, of Lewes.

We are again obliged, by some recent instances of inadvertence, to remind our Correspondents that communications must be addressed [*post-paid*] to the EDITOR, at the *Publishers'*, Messrs. Sherwood & Co., Paternoster Row.

ERRATUM.

P. 172, line 30 from the bottom, [col. 1,] read "Boreæ."

THE Monthly Repository.

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MAY, 1826.

[Vol. XXI.]

On Devotional Poetry.

THE first poetry was, probably, devotional—an offering of the heart, deeply impressed with a sense of the Divine goodness or greatness, as exhibited in the stupendous works of creation, to the great Cause of all that is lovely in nature or delightful in existence. Even dramatic poetry—in the opinion of some modern religionists the most profane kind of composition—appears to have owed its origin to the devout feelings of the soul, for tragedy * derives its name from a hymn which was sung by the early cultivators of the earth on the sacrifice of a goat. It is natural, indeed, that the gratitude of mankind to the Deity, on the contemplation of his works or the reception of his blessings, should have expressed itself in song: at first, perhaps, rude and irregular, but gradually becoming no less polished than fervent.

Of all the songs which devotion has produced, the most noble and sublime are the inspired strains of the Hebrews poets—those, especially, which are commonly attributed to David. They surpass all others in the splendour of their images and the fervour of their piety: and, though the numbers of Hebrew poetry are unfortunately lost, we still hear the music of the son of Jesse's harp faintly echoed in the harmonious rhythm of our prose translation of his sacred songs.

Sternhold and Hopkins' poetical, or rather *rhymed*, version of the Psalms entirely destroys their sublimity by low and coarse expressions beneath the dignity of the subject, and a flat and inelegant versification, totally destitute of that lofty inspiration which the nature of the poetry required, and which has communicated to the original strains both sublimity of thought and elevation of style.† The version of Tate and Brady is a great improvement upon that

* As some of our readers may not be acquainted with the probable origin of the word tragedy, we may here inform them, that it is compounded of two Greek words, the former of which (τραγός) signifies a goat, and the latter (ᾠδή) a song.

† We believe this criticism to be generally just: but we ought not to pass over unnoticed a few verses in the translation by Sternhold and Hopkins, which preserve the spirit of the original, and to which it will not apply.

The Lord descended from above
And bow'd the heav'ns most high;
And underneath his feet he cast
The darkness of the sky.

On obern and on cherubim
Full royally he rode;
And on the wings of mighty winds
Came flying all abroad.

He sat serene upon the floods,
Their fury to restrain;
And he, as sov'reign Lord and King,
For evermore shall reign.

The sentiment of the first line in the last of these verses is a departure from the signification and imagery of the original Psalm; but it bears a strong resemblance to a very beautiful line in Virgil:

“ et alto
Prospiciens, summâ placidum caput extulit undâ.” Æn. i. v. 126, 7.

“ He reared his awful head above the main,
Serene in majesty.”

DRYDEN.

The verses we have quoted above, contrasted with the general style of the translation from which they have been selected, may be compared to a small spot of ver-

of their predecessors—its language is more solid and refined; and it sometimes preserves the spirit of the original: but it wants those glowing colours of language which come warm from the heart, and that fervour of devotional feeling which constitutes the soul of such poetry. Dr. Watts's Psalms are decidedly the best imitation of those of David: though they are of very unequal merit, and are sometimes injured by the introduction of the language of human creeds, inconsistent with the liberal and exalted spirit which should characterize compositions of this nature. This remark may also be applied to some of Dr. Doddridge's Hymns, which, however, often rise into a high strain both of devotional and poetical feeling, not unworthy of their sacred themes. The style of Merrick's version is to be admired for general correctness of sentiment and elegance of diction, but it is often too diffuse, and wants the affecting simplicity of the original.

Most of our great poets have occasionally touched the harp of devotion, and played awhile with its hallowed strings; but the strains have been short, and generally less exalted than the subject. Milton's imitations of the Psalms are unworthy of his great and sublime genius: it is the hymns in "Paradise Lost" in which alone we recognise the inspiration of the sacred bard. These, however, approach nearer than any compositions in the English language to the sublimity of the sacred writings, from which, indeed, the images are partly borrowed. Next to these in kind, if not in excellence, is Thomson's Hymn on the Seasons: the "Seasons" themselves, also, abound in passages that breathe the pure soul of devotion. Pope's "Universal Prayer," like all his other writings, is a finished production, not less distinguished for exalted devotion than liberal piety: but it is, perhaps, exceeded by his sublime description of the Deity, as a soul pervading all his works, introduced at the conclusion of his first epistle in the "Essay on Man." The paraphrase of the *Veni Creator Spiritus*, by Dryden, when stripped of the mysterious veil of doctrine, and arranged as in Kippis's admirable "Collection of Hymns and Psalms," is a noble specimen of devotional poetry. Addison's hymns exceed in number those of the distinguished poets we have just mentioned: they are the natural effusions of a liberal and enlightened piety, and are all expressed in that easy, elegant diction, which is the characteristic of this author's style, whether in prose or verse. They seldom, however, rise to the more exalted strains of sacred song, though highly to be admired for the graceful charms of polished language, and the less ostentatious beauties of poetic ornament. The most elevated of these delightful compositions is the imitation of the xixth Psalm, commencing with the well-known line,

"The spacious firmament on high;"

but the one in which the heart speaks most fervently is the following:

O how shall words, with equal warmth,
'The gratitude declare,
That glows in my enraptur'd heart:—
But thou canst read it there.

dure found in a barren and uncultivated waste. We cannot conclude this note without observing how sublimely beautiful the original of this Psalm is, as its simple grandeur is preserved without additional ornament in our prose translation of the Scriptures: "He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." Ps. xviii. 9—11.

We are inclined to think that such fine poetical images as those contained in this passage, are only injured by rhyme—even when that rhyme is excellent. The jingle of rhyme seems inconsistent with the majesty of the subject and the sublimity of the figures. Blank verse would suit them better: though even this could add to them only the charm of a more measured cadence at the risk of defacing their unadorned simplicity by the ornaments of a more ostentatious diction. The prose translation itself, when read with taste and judgment, is, perhaps, sufficiently harmonious. Its rhythm cannot be too highly praised, and all attempts to improve it, in point of language, have hitherto failed.

Thy bounteous hand with worldly bliss
Hath made my cup run o'er ;
And in a kind and faithful friend,
Hath doubl'd all my store.

Ten thousand thousand precious gifts
My daily thanks employ ;
Nor is the least a cheerful heart,
Which tastes those gifts with joy.

When worn by sickness, oft hast thou
With health renew'd my face ;
And, when in sins and sorrows sunk,
Reviv'd my soul with grace.

Through every period of my life
Thy goodness I'll pursue :
And after death, in unknown worlds,
The glorious theme renew.

Through all eternity to thee
A joyful song I'll raise—
But oh ! eternity's too short
To utter all thy praise.

The devotional pieces of Cowper are not unlike those of Addison ; with equal felicity of expression they occasionally combine more poetical imagery ; but the fears and anxieties of Cowper's amiable, though gloomy, piety too often imparted the colour and character of religious melancholy to his verses. He seems to have struck the sacred harp with a trembling hand, as if the awe inspired by the subject damped the ardour of his devotion, and restrained the wings of his imagination. Occasionally, however, faith in the Divine goodness triumphed over his fears, and he then poured forth his soul in strains full of pious confidence and holy joy. The following is a delightful specimen of his happier effusions :

Far from the world, O Lord ! I flee,
From strife and tumult far ;
From scenes where sin is waging still
Its most successful war.

The calm retreat, the silent shade,
With pray'r and praise agree ;
And seem by thy sweet bounty made
For those who follow thee.

There, if thy spirit touch the soul,
And grace her mean abode ;
O with what peace, and joy, and love,
She communes with her God !

There, like the nightingale, she pours
Her solitary lays ;
Nor asks a witness of her song,
Nor thirsts for human praise.

Author and guardian of my life,
Sweet source of light divine ;
And all harmonious names in one,
My Father—thou art mine !

What thanks I owe thee ! and what love,
A vast and boundless store,
Shall echo thro' the realms above,
When time shall be no more !

In Addison's hymns there is more cheerfulness, if not more inspiration : he addresses the Deity as the Father of his creatures, and the language of his verse is, therefore, that of fervent gratitude and confiding hope. It is truly delightful to listen to the sweet and soothing strains of his devotion : now celebrating the power of that " Almighty hand" which spread out " the spacious firmament" with all those glowing worlds of light, which declare, in a language

understood by all mankind, the glory of their Maker, and now extolling the paternal goodness of the Deity, beautifully represented under the image of a shepherd, gently leading us to "fertile vales and dewy meads," or smoothening to our feet, and brightening to our eyes, the "rugged way" of life, and the gloomy vale of death.

In these soothing strains of sacred song we seem to hear the sounds of a celestial harp, from whose golden cords the soul of harmony is drawn by the "heavenly touch" of some blessed spirit, to whose eyes the throne of God—unobscured by the clouds which to mortal vision seem to spread a darkness around it—has been revealed in all its splendour, and whose soul has felt the cheerful and inspiring influence of "the light of his countenance."

The original hymns of Mrs. Barbauld and Mrs. Steele deserve to be mentioned here as holding a high rank amongst the most elegant and perfect specimens of devotional poetry in our language. Both these ladies possessed, in an eminent degree, that deep devotional feeling which alone can inspire sacred song, and which breathes in every line of their devotional compositions. Alike in this respect, they are, however, different in others. There is more sublimity and imagination in the one, more tenderness and feeling in the other. The former elevates the soul, the latter melts the heart. Of the two, Mrs. Barbauld is the nobler poetess, and the tones of her harp are bolder and more commanding; but the less elevated strains of Mrs. Steele are more affecting and sweet. We regret that we cannot here insert Mrs. Barbauld's sublime "*Address to the Deity*," which is one of the noblest compositions of the kind in the English language: our limits will admit only of two short extracts from Dr. Kippis's "*Collection of Hymns and Psalms*," in illustration of the above remarks, the first containing a specimen of Mrs. Barbauld's, the second of Mrs. Steele's, devotional poetry:

This earthly globe, the creature of a day,
Tho' built by God's right hand, must pass away;
And long oblivion creep o'er mortal things,
The fate of empires, and the pride of kings:
Eternal night shall veil their proudest story,
And drop the curtain o'er all human glory.

The sun himself, with gath'ring clouds oppress,
Shall in his silent, dark pavilion rest;
His golden urn shall break, and useless lie,
Amidst the common ruins of the sky;
The stars rush headlong in the wild commotion,
And bathe their glitt'ring foreheads in the ocean.

But fix'd, O God! for ever stands thy throne:
JEHOVAH reigns, a universe alone:
Th' eternal fire that feeds each vital flame,
Collected, or diffus'd, is still the same:
He dwells within his own unfathom'd essence,
And fills all space with his unbounded presence.

But oh! our highest notes the theme debase,
And silence is our least injurious praise:
Cease, cease your songs, the daring flight control;
Revere him in the stillness of the soul:
With silent duty meekly bend before him,
And deep within your inmost hearts adore him.

My God, my hope! if thou art mine,
Why should my soul with sorrow pine?
On thee alone I cast my care;
O leave me not in dark despair.

Though every comfort should depart,
And life forsake each drooping heart;
One smile from thee, one blissful ray,
Can chase the shades of death away.

My God, my life ! if thou appear,
Not death itself can make me fear ;
Thy presence cheers the sable gloom,
And gilds the horrors of the tomb.

Not all its horrors can affright,
If thou appear, my God, my light !
Thy love shall all my fears controul,
And glory dawn around my soul.

In assigning to the devotional poetry of Mrs. Steele a tenderness and sentiment which that of Mrs. Barbauld does not possess, we by no means intend to attribute to the former a genius equal to that of the latter. Mrs. Barbauld is, in our opinion, the first poetess of England. Her style is truly classical, and her verses display, not only the correctness of a pure taste, but also the masculine vigour of powerful talent. There is in them none of that tender and amiable weakness which is usually attributed to the female character:—they possess all the energy of a male intellect, and are full of that strong poetical inspiration which the French critics denominate by the expressive term *verve*. The genius of Mrs. Barbauld, indeed, like her own bird of Jove, soars far above the level of effeminate song, and the strong pinions of her muse are too vigorous to be crushed by opposition, though, with all the illiberal violence of “bigot rage,” it has vainly tried to check their towering flight. It is much to be regretted that, during her life, those pinions were too often folded up in indolence, and that their flight has, at length, been suspended in death. The poems of Mrs. Barbauld are, indeed, few and short; but their excellence is such, that, like the polished compositions of Gray—which they resemble rather in brevity and classical taste than in kind—they will continue to be admired as long as the language in which they are written is cultivated and read.

Amongst the many minstrels of Great Britain, not one has exclusively devoted his harp to the praise of God, or attained that celebrity in sacred song which such an exclusive devotion alone is likely to produce. “The Sacred Melodies” of Moore, though possessing great poetical beauty, appear to us to blend too much of the tenderness of love with the exalted feeling of devotion, and to bear too near a resemblance in tone and sentiment to the amatory effusions of his muse: whilst they are adorned with too great a profusion of roses and diamonds for the chaste sublimity of sacred song. “The Hebrew Melodies” of Byron are written in a style more suited to the dignity of the subject, and some of them are truly sublime, but they breathe more of the soul of Jewish patriotism than of Christian devotion. Montgomery’s “Songs of Zion,” though evidently dictated by devout feelings, and occasionally displaying the strength of his genius and the fervour of his piety, are not equal to what might have been expected from the author of “The World before the Flood.”* The sacred minstrel who shall transfuse the spirit of the

* The amiable muse of Montgomery has been accused of latterly losing herself amongst the mysticisms of religion—of wasting her strength in the pursuit of shadows, and darkening the original lustre of her pinions in the charnel-house of superstition. We must confess that his *piety* sometimes appears to us to throw over his pages a melancholy and gloom, which it is the office of religion rather to remove than to create: but amidst this occasional gloom the light of his genius is so far from being extinguished, that it shines through it with all the mild and pensive radiance of the evening star. Even in her most mournful strains there is a soothing and elevating influence, such as we have sometimes felt when wandering alone through the dim aisles of a church, whilst the last beams of day shed a soft but fading lustre through the pictured panes. Though, then, Montgomery’s views of religion may have imparted a certain colouring to his later poems, it is still the colouring of genius: he has dipped his pencil in graver hues, but in the harmony with which he has blended them together, and the lights which he has thrown across their darkest shade, we recognise the hand of a master. “The World before the Flood,” affords a most satisfactory proof of this observation. In this beautiful poem, the episode of Javan and Zillah exhibits one of the tenderest pictures of pure and faithful love; and the noble description of the death of Adam is as fine a passage as occurs in any

Well the princes of Issachar fought at thy side,
And the slaughter they made was unsparing and wide.

Where the contest was fierce, in the heights of the field,
Stood the tribes of Zebulun, disdaining to yield;
And the soldiers of Naphthali, heedless of life,
Were a bulwark of strength in that glorious strife.

In thy scabbard, O Meroz, why slumber'd thy sword,
When that host was encamp'd 'gainst the hosts of the Lord?
Let the curses of Israel rest on thy name,
And thy race be devoted to ruin and shame.

In the camp and the tent, in the bower and the hall,
Be the consort of Heber more honour'd than all—
'Midst the daughters of princes, the proudest and best,
Let her rank be the first, and her lot the most blest.

With one blow of the hammer she struck to the floor,
The proud captain of hosts whom *men* trembled before;
And her hand in its vigorous aim did not fail,
As she drove through his temples the sharp-pointed nail.

By that champion undaunted, the heroine stood,
Tho' her garments were spotted and stain'd with his blood;
With a firm-hearted courage "she smote off his head,"
And Sisera the mighty bow'd down—and was dead!

From a tower of her palace that look'd o'er the plain,
'Midst her ladies and handmaids—a beautiful train,
Through a lattice the mother of Sisera gaz'd,
And bent forward—and listen'd—intent and amaz'd—

"Not a sound of the wheels of that war-rushing throng!
Why returns not his chariot?—Why stays he so long?
With the swiftness of eagles they flew to the prey—
Do the plunder and captives their coming delay?"

"Is the spoil not divided?—to each of the brave
Of the daughters of Israel a mistress and slave?—
Colour'd robes of fine needle-work decking his car,
To Sisera returning triumphant from war?—

"Robes embroider'd with art, and of every hue,
From the darkest of purple to brightest of blue,
With rich borderings of gold, or of silvery twine,
Which a princess might wear, tho' the first of her line?"

God of Israel! thus may Thy enemies fall,
In the pride of their wickedness perishing all;
But the people who love Thee shine forth in their might,
Like the sun when he rises, the monarch of light!

J. B.

Party Calumny.

THE following extract has been sent us from "The Cottage Magazine," printed at Bradford, Yorkshire, No. 171, for March, p. 107.

"Persecution by Socinians.

"Switzerland, G—,
March 2, 1825.

"You know, perhaps, that one of our brethren of N—, has just been condemned, for the sole fact of having the Lord's Supper celebrated in his house, (though by an ordained minister,) to ten years' banishment, with

the expenses. He was led, bound with cords, into the public square, and compelled to hear his sentence on his knees in the snow.

"A. B."

Our readers are aware that much religious dissension and some persecution prevail in Switzerland; but they cannot be uninformed, that the severest measures against sectaries have been taken by the *Calvinistic* Cantons. Geneva, where alone Unitarianism is predominant, has treated the *Momiers* or Methodists with com-

parative liberality. The above extract relates, we doubt not, to one of the "Orthodox" governments, and is perverted by the ignorance or bigotry, or both, of the Yorkshire Editor into "Persecution by the Socinians." Who can wonder at the odium under which Unitarians lie, that perceives the incessant artful attempts to brand them with the most obnoxious charges and to make them answerable for principles and practices most abhorrent to their creed, their feelings and their habits?

Protestant Dissenters instrumental in raising the Brunswick Family to the Throne of Great Britain.

Hail, sacred Polity, by Freedom rear'd!
Hail, sacred Freedom, when by Law restrain'd!

Without you, what were man? A groveling herd

In darkness, wretchedness and want enchain'd.

Sublim'd by you, the Greek and Roman reign'd

In arts unrivall'd. O! to latest days

In Albion may your influence, unprofan'd,

To godlike worth the generous bosom raise,

And prompt the sage's lore and fire the poet's lays.

BRATTIE.

Islington,

May 1, 1826.

SIR,

THE illustrious King William having achieved the Revolution of 1688, reigned thirteen years over the realms which he had emancipated by his valour and bravery. He had enjoyed delicate health, and an accident was the means ordained by Providence for the close of his career. Small causes are not unfrequently productive of great events. Proceeding in his usual manner on horseback from Hampton Court to Kensington, the foot of the animal tripping against a mole-hill, the Monarch was thrown and fell to the ground! His shoulder-bone was dislocated, but immediately replaced. Every thing bade well for recovery. But a shock having been given to his constitution, a fever was induced, which, baffling the skill of the physicians, terminated in his dissolution.

I shall now follow the account given by Dr. Gibbons, in his *Memoirs of Watts*, of the *Abney Family*, not known, I am persuaded, by the gene-

rality of the readers of your Miscellany. It shews that the Protestant Dissenters were singularly instrumental in raising the *Brunswick Family* to the throne of Great Britain. It is a fact that should be known by the present generation, and acknowledged by posterity. The change laid a firm basis for our present happiness and prosperity.

"In 1693, Sir Thomas Abney was elected Sheriff of London and Middlesex, which trust he so honourably and faithfully executed, that before his year expired he was chosen Alderman of Vintry Ward, and received the honour of Knighthood from King William. In 1700, he was chosen Lord Mayor some years before his turn. In this year his hearty zeal for the Protestant interest exerted itself in an uncommon degree. He had the courage and resolution at that juncture to propose an address from the Common Council to the King, though he was much opposed in it by the majority of his brethren on the Bench. The design of the address was to signify their resolution and readiness to stand by his Majesty, in opposition to France and the Pretender, whom the French Monarch had lately caused to be proclaimed King of Great Britain! By his great pains and prudence, Sir Thomas surmounted all the obstructions the adversaries of this affair threw in his way, and he carried his point with remarkable success. This address was transmitted to King William, then beyond the seas, forming, guiding and uniting the counsels of the Protestant world, and by his power and interest rescuing and sustaining the liberties of Europe! When this noble resolution of the city of London was publicly known, it animated the affairs of the King, and gave new life to his interest both abroad and at home. A considerable person then living complimented Sir Thomas Abney on this occasion, assuring him, that 'he had done more service to the King than if he had raised him a million of money!'

"This leading example of London, under the conduct of their chief magistrate, greatly inspired the whole nation, and was followed by addresses of the like nature from most of the corporations. Upon which the King dissolved the Parliament, and resolved

to have the sense of his people upon the present conjecture of affairs expressed in the choice of a *new one*, as he told them in that last admirable speech of his, Dec. 31, 1701. This Parliament (of which Sir Thomas was chosen Member by the citizens of London) happily attained the ends this excellent Prince had in view, for they quickly formed *an act for the abjuration of the Pretender*, and the further establishment of the Protestant succession on the throne! This law received the Royal assent but the day before the King died, and he left it as his best legacy for the nation. By this means the Crown was secured to the House of Brunswick; for though it was declared by the preceding Parliament to belong to that Family, yet in the apprehension of wise and thoughtful men the descent of it in the appointed line was too precarious till it was guarded and secured by a subsequent law against all opposers. So much was the succession of the House of Hanover to these kingdoms obliged to the zeal and labours of a *Protestant Dissenter!*"

A remarkable trait in the character of *Sir Thomas Abney*, though it is not immediately connected with my subject, shall not be suppressed. This excellent man kept up family prayer during the whole of his mayoralty; and, on the evening of the day he entered upon the office, he, without any notice, withdrew from the public assembly at Guildhall after supper, went to his own house, there performed family worship, and then returned to the company.

Of the debt we owe to William for the Revolution of 1688, we, at this distance of time, cannot be fully sensible. Dr. Benjamin Grosvenor has thus affectingly touched upon it; he was an eye-witness of its immediate blessings. His words are these:—"God raised up saviours to his people Israel; King William, our glorious deliverer, may be called a saviour in such a sense, when he came over to us, bringing *salvation* along with him, and propagating *many, many future salvations* for us and our posterity, wrapt up in that most invaluable blessing, the *Protestant succession*, which has now so happily and wonderfully taken place. The whole nation was then under deep impressions. We felt

a great deal, but saw a great deal more coming. The joy was excessive, as the apprehensions before were dreadful. The misery then stood near in full view, obvious to every capacity. Now it is removed at about thirty years' distance, it requires something of good sense, memory and gratitude to be affected by it, and *these* do not abound in our world."

The means by which the Revolution was effected are thus described by a modern writer, Mr. William Godwin: "The English nation had now groaned under the *Stuart yoke* for nearly a century. The last attempt to fasten these chains upon us by a link never to be broken, put an end to the whole, and fixed the courage of the English nation as one man to endure this destiny no longer. The Revolution of King William was far from being characterized by any thing pre-eminently friendly to freedom in a political view, or to heroism of character. But its story is distinguished from that of all other Revolutions favourable to the interests of mankind, by the simplicity with which it was effected. Methinks it was a beautiful spectacle to see the Prince of Orange, Stadtholder of the United Provinces, a stranger to England, and with no natural ties to our nation, setting sail from his own shores with his handful of an army, serenely confident that his means were such as fully to secure the end he proposed. This is beyond all military victories! Victory in the field is, for the most part, the result of the confused contention of ordinary mortals, a struggle of joints and sinews, the sport of a thousand accidents. Add to this, victory in the field is misery and murder under a milder name—a means, however excellent the end may sometimes be, at which humanity shudders. But the war in which James the Second lost his crown was the war of the mind only. King William saw, in calm and sagacious prospect, that the conquest was his *own*, and that, small as were his military means, he needed no more. And the *people of England* in like manner fought the momentous field with the mind only. They chose to be free from the inauspicious tyranny of a bigot, and they were free! Not a sword was drawn, not a drop of blood spilt, and the campaign ended almost on the day it commenced. This

was a scene worthy of the rational faculties of man, and superior natures, if they looked down on this lower world, would have witnessed a consummation honourable to human nature, and not what is too often exhibited before them—the wide-wasting havoc and enormities of maniacs and demons!”

The *pacific* mode of its accomplishment should endear the Revolution of 1688 to every professor of Christianity. How different from similar changes of government in other countries, where the victor has through seas of blood “waded to a throne, and shut the gates of mercy on mankind!” It was, indeed, cheaply purchased, whilst it proved pregnant with the choicest blessings to Churchmen, Dissenters, and to all the gradations of the religious world.—But let us proceed to further particulars respecting the Hanoverian or Brunswick Family.

Queen Anne, daughter of James the Second, succeeded William, and by her husband, George, Prince of Denmark, had *seventeen* children, not one of whom survived her. Her son, the Duke of Gloucester, (a pupil of Bishop Burnet’s,) lived to be eleven years old, but, like the late Princess Charlotte, was suddenly cut off, to the deep regret of the nation.

To this event Mrs. Hannah More alludes, in her *Hints towards forming the Character of a Young Princess*, accompanied with the following remarks on the succession of the Hanoverian or Brunswick Family :

“It would almost seem that the issue of this Princess was deemed by Providence too central a branch of the Stuart family, to be entrusted with the newly-renovated constitution. A more distant connexion had already been specially trained for this most important trust, though with little apparent probability of being called to exercise it, the Princess Anne having been no less than seventeen times pregnant. The death of the Duke of Gloucester, *the last of her family*, at length turned the eyes of the English public toward the Princess Sophia; and from henceforth she and her issue were recognized as presumptive heirs to the crown. Many of the events which occurred during the last years of Queen Anne’s reign, served not a little to enhance to all who were cor-

dially attached to the English constitution, the providential blessing of so suitable a succession.

“A more *remarkable* event is scarcely to be found in the annals of the world. Nothing could be more essential to the interests of *British liberty*, than that they who were concerned for its maintenance, should be possessed of the promptest and most unexceptionable means of filling the vacant throne. No Prince was fitted to their purpose who was not zealously attached to the *Protestant* religion; and it was desirable that he should, at the same time, possess such a title, on the ground of consanguinity, as that the principle of hereditary monarchy might be as little departed from as the exigencies of the case would admit. For the securing of both these radical objects, what an adequate provision was made in the Princess Sophia and her illustrious offspring! The connexion thus near, was made interesting by every circumstance which could engage the hearts of English Protestants. The Princess Sophia was the only remaining child of that only remaining daughter of James the First, who being married to one of the most zealous Protestant princes of the empire, became his partner in a series of personal and domestic distresses, in which his committing himself, on the cause of the *Protestants* of Bohemia, involved him and his family for near half a century. In her, all the rights of her mother, as well as of her father, were vested; and while by the electoral dignity (of which her father had been deprived) being restored to her husband, the Duke of Hanover, she seemed, in part, compensated for the afflictions of her earlier life,—her personal character, in which distinguished wit and talents were united with wisdom and piety,* both these latter probably taught her in the school of adversity, procured for her the admiration of all who knew her, as well as the veneration of those whose religious sentiments were congenial with her own.

“Such was the mother of George

* See M. Chevreau’s *Character of the Princess Sophia*, quoted by Addison, *Freeholder*, No. 30. See also her two letters to Bishop Burnet, in his *Life*, annexed to his *Own Times*.

the First. She lived, enjoying her bright faculties to a very advanced age, to see a throne prepared for her son, far more glorious than that from which her father had been driven; or, what to her excellent mind was still more gratifying, she saw herself preserved, after the extinction of all the other branches of her paternal house, to furnish, in the most honourable instance possible, an invaluable stay and prop for that cause, on account of which her parents and their children seemed, for a time, to have 'suffered the loss of all things.'

"Whether, then, we consider the succession of the House of Hanover, as the means of finally establishing our civil and religious constitution, which then only can be regarded as having attained a perfect triumph over every kind of opposition; or whether we view it as a most signal act of that *retributive goodness* which has promised, 'that every one who forsaketh house, or brethren, or lands, for his sake, shall receive manifold more even in this present life;'—I say, in whichever light we contemplate it,—especially if we connect it with the series of *previous events* in England, and, above all, compare it with the fate of *the family* from which the parent Princess had sprung, but which, after being chastised to no purpose, was rejected, to make room for those who had suffered in so much nobler a cause, and with so much better effect,—what can we say, but with the Psalmist, 'that promotion cometh neither from the east, nor from the west, nor yet from the south. But God is the judge: he putteth down one, and setteth up another. For in the hand of the Lord there is a cup, and the wine is red; it is full mixed, and he poureth out of the same. But as for the dregs thereof, all the wicked of the earth shall wring them out, and drink them. All the horns also of the wicked shall be cut off, but the horns of the righteous shall be exalted.'"

It is never to be forgotten that Queen Anne commenced her reign auspiciously, but it set in *clouds and darkness* with respect to Protestant Dissenters. She died August 1, 1714; but in the preceding May a *bill* to prevent *the growth of schism* was introduced, by which Dissenters were, under very severe penalties, prohibited

from all interference in the business of *education*. "Of this," says Mr. William Belsham, "as of all the more daring and violent measures of the present administration, Lord Bolingbroke was believed to be the chief adviser. Notwithstanding the utmost efforts of the Whigs, who were inflamed with a just indignation at this atrocious invasion of the natural rights of mankind, this *detestable* bill, declared by Mr. Walpole 'to be more like a decree of Julian the apostate, than a law enacted by a Protestant Parliament,' passed through the House of Commons by a very great majority, 237 against 126 voices. It was then carried up to the House of Lords, where it excited one of the most violent and memorable debates which had occurred since the Revolution. A petition from the Dissenters, to be heard by counsel, against the bill, was rejected by 72 against 66. The bill was carried by 77 to 72. The Royal assent was given on the 25th of June to this *Schism Act*, which was to take effect the 1st of August following; but in the destined course of final events, on *that very day* a reverse of fortune, fatal to the authors of this *infamous bill*, took place—the Queen died! Thus the dynasty of the Stuarts came to a termination, and the last spark of that direful House went out."

Dr. Watts hailed the accession of Anne to the throne in an *Ode to her Majesty*, which thus commences:

"Queen of the Northern world, whose gentle sway
Commands our love, and charms our hearts t' obey;
Forgive the nation's groan when William died.
Lo! at thy feet, in all the loyal pride
Of blooming joy, three happy realms appear;
And William's urn, almost without a tear,
Stands nor complains; while from thy gracious tongue
Peace flows in silver streams amidst the throng.
Amazing balm! that on those lips was found
To soothe the torrent of that mortal wound,
And calm the wild affright—the terror dies,
The bleeding wound cements, the danger flies,
And Albion shouts thine honours as her joys arise!"

To this poem, commencing in so eulogistic a strain, is appended the subsequent note: "This poem was written in 1705, in that honourable part of the reign of our late Queen Anne, when she had broke the French power at Blenheim, asserted the right of Charles, the present Emperor, to the crown of Spain, exerted her zeal for the Protestant succession, and promised *inviolably* to maintain the toleration of Protestant Dissenters. Thus she appeared the chief support of the Reformation, and the patroness of the liberties of Europe. The latter part of her reign was of a different colour, and was by no means attended with the accomplishment of those glorious hopes which we had conceived. Now *the muse* cannot satisfy herself to publish this *new edition* without acknowledging the mistake of her former presages, and while she does the world this justice, she does herself the honour of a voluntary retraction.

"Palinodia.

"Britons, forgive the forward Muse
That dared prophetic seals to loose,
Unskill'd in Fate's eternal book,
And the deep characters mistook!
George is the name, that glorious star,
Ye saw his splendours beaming from afar,
Saw in the east your joys arise
When Anna sank in western skies,
Streaking the heavens with crimson
gloom,
Emblem of tyranny and Rome,
Portending blood and night to come!
'Twas George diffused a vital ray,
And gave the dying nations day;
His influence soothes the Russian bear,
Calms rising wars and heals the air;
Join'd with the sun his beams are hurl'd
To scatter blessings round the world,
Fulfil whate'er *the muse* has spoke,
And crown the work that Anne forsook!
"August 1, 1721."

Dr. Gibbons also, in his *Memoirs of Watts*, tells us that this pious, loyal and patriotic Divine, in his *Funeral Sermon for George the First*, thus exclaims: "Let us recollect with pleasure the mercy of God, who inspired his predecessor, King William, of glorious memory, to lay the foundation of the *Protestant succession* to the crown of these kingdoms. Then he prepared a healing balm for the wound which we received at the death of our late Sovereign, and made a happy

provision against a thousand distant dangers."

And on the *coronation of George the Second*, Dr. Watts thus breaks forth:

"Come, light divine and grace unknown,
Come, aid the labours of the throne,
Let Britain's golden ages run
In circles lasting as the sun!
Bid some bright legions of the sky
Assist the glad solemnity;
Ye hosts that wait on favourite Kings,
Wave your broad swords and clap your wings.

Then rise, and to your realms convey
The glorious tidings of the day;
Great William shall rejoice to know,
That George the Second rules below!"

On the preceding statement the biographer of Dr. Watts remarks, "Thus did Dr. Watts retain and cherish upon his mind, and at all proper opportunities express, a lively sense of the wonderful salvation of King William, and its consequent blessings of the House of Hanover to the throne of these kingdoms—blessings which the good man, to his ineffable comfort, enjoyed, without interruption, through a long life. May the glorious reign of that illustrious family and the civil and sacred liberties of Great Britain be ever mingled, ever shine together, and be perpetuated with increasing strength and splendour till sun and moon shall be no more!"

Thus I have shewn that the Protestant Dissenters have been singularly instrumental in promoting the accession of the Brunswick family to the throne of Great Britain. And, to adopt the words of the excellent Dr. Andrew Kippis, in the conclusion of his *Centenary Sermon* for commemorating the Revolution of 1688, preached at the Old Jewry 1788, which I heard with indescribable satisfaction,

"We should every one of us, in our several situations, endeavour to propagate the generous principles on which the Revolution was formed, and on which the present Government subsists. Permit me to urge it on those who are parents, guardians, or tutors, to furnish the minds of young persons who are under their direction and influence with proper sentiments of things. Unless a due attention be paid to this matter, it may justly be feared that the rising age will not be sufficiently sensible of the dangers

that have threatened us, the deliverances we have received, and the felicity we possess, or sufficiently anxious to guard that felicity with unremitting vigilance and zeal. Be it your concern to inspire the breasts of ingenious youth with an early regard for the Protestant religion, the rights of conscience, and the sound interests of civil and religious liberty. Set in order before them the numerous interpositions of Providence in our favour. Warm them with a veneration for the memory of King William the Third, with an attachment to the Hanoverian succession, and with affection to the mild princes of the Brunswick line! In short, let it be the object of your fervent solicitude that the cause of liberal inquiry, of universal toleration, and of public and private freedom, may live and flourish when yourselves are laid in the silent grave. This is a duty demanded of us by the regard we have to our own honour, the happiness of our children, the welfare of posterity and the prosperity and glory of our country! Yes, our country calls upon us never to forget so indispensable an obligation. 'The God of nature,' she says, 'hath separated me from the world, hath girt me with the sea, and hath held me out a great example of his goodness. He hath bestowed upon me natural advantages of the highest importance. He hath given me the noblest model of government, hath rescued it from repeated perils, and from age to age added to its improvement. At length he has appeared for me in a Revolution which is unparalleled in its manner and in its effects. He hath made me the seat of genius, of science, of learning, of commerce, of law, of liberty, of religion, and will you, my sons, suffer such inestimable benefits to be wrested from you? Will you not piously transmit them to your descendants?' Our answer is, 'We will never suffer such inestimable benefits to be wrested from us. We will piously transmit them to our descendants. British liberty, by the blessing of the Supreme Ruler upon our endeavours, shall be coeval with the globe, and cease only at its final dissolution!'"

Nor let selfishness be imputed to the Protestant Dissenters for their ex-

ultation in the Revolution of 1688 and its consequent benefits. It was an universal blessing! Witness the following prayer of the Established Church, poured forth annually on the 4th of November by the devout worshipers, with an additional solemnity: "Accept, most gracious God, of our unfeigned thanks for filling our hearts with joy and gladness after the time that thou hadst afflicted us, and putting a new song into our mouths by bringing his Majesty King William upon this day, for the deliverance of our *church* and *nation* from Popish tyranny and arbitrary power. We adore the wisdom and justice of thy Providence which so timely interposed in our extreme danger, and disappointed all the designs of our enemies! We beseech thee, give us such a lively sense of what thou didst then and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness, but that it may lead us to repentance and move us to be the more diligent and zealous in all the duties of our religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in all the earth! All which we humbly beg for the sake of our blessed Lord and Saviour. Amen."

This excellent *thanksgiving*, however, ill accords with other devotional services in the Common-Prayer Book respecting certain branches of the Stuart dynasty. The banishment of a sullen bigot from the British throne by means of the illustrious William, is a just theme of religious gratitude! But who at this distance of time feels joy at the preservation of the pedantic James the First, from the Gunpowder Plot, which some doubt and others have exaggerated? Who laments over the fall of Charles the First, "the Royal Martyr," who, for exercising *the divine right of governing wrong*, perished on the scaffold? And who now triumphs in the Restoration of Charles the Second, who on his return deluged the land with impiety and profligacy? These services of

the Prayer Book should be expunged. Their detention is reprobated by Lord Oxford as inconsistent with the spirit of true liberty. "One can scarce conceive," says his Lordship, "a greater absurdity than retaining the three holy days dedicated to the House of Stuart. Was the preservation of James the First a greater blessing to England than the destruction of the Spanish Armada, for which no festival is established? Are we more or less free for the execution of King Charles? Are we at this day still guilty of his blood? When is the stain to be washed out? What sense is there in thanking Heaven for the restoration of a family which it so soon became necessary to expel again? What action of Charles the Second proclaimed him the Sent of God? In fact, does not the superstitious person rehearsed on those days tend to annex an idea of sainthood to a worthless and exploded race? And how easy to make the populace believe that there was a *divine right* in a family, the remarkable events of whose reigns are melted into our religion and form a part of our established worship!" The enlightened Churchman and the conscientious Dissenter unite in praying that the blessings of the Revolution of 1688 may descend, with every improvement of which it is susceptible, down to our children's children, to latest posterity!

As to the Stuarts, we have done with them for ever! They are consigned to the tomb of the Capulets. Recently at Rome the last of the race expired, and George the Fourth has generously raised there a mausoleum to their memory. George the First and George the Second, harassed by the rebellions of 1715 and 1746, would have been glad to have had it in their power to erect a similar memorial of the extinction of the family. But the ghost of these departed worthies, the Stuarts, still haunts us in the odious form of the Test Act and other penal laws disgracing the statute book! These spectral horrors are, however, not to be compared with that huge, unsightly mass of intolerance which, agonizing the hearts of our forefathers, ground them down to the dust. Indeed, these lesser evils are daily attenuating be-

fore the growing liberality of the times. Ere long they will exist only on the broad page of history, having been altogether banished from our land.—It is a curious fact that the preservation of James the First from the Gunpowder Plot, and the ejection of his grandson James the Second, by the advent of William, had a similar object—the prevention of the return of Popery! Thus the providence of God, through means the most unlikely, and by instruments most unpromising, is in every age accomplishing his purposes of love and mercy towards mankind.

I conclude in the words of the late Dr. Charles Symmons, of Jesus' College, Oxford, the biographer of John Milton:

"I glory, as I profess myself to be a Whig, to be of the school of Somers and of Locke, to arrange myself in the same political class with those enlightened and virtuous statesmen who framed *the Bill of Rights* and *the Act of Settlement*, and who, presenting a crown which they had wrested from a pernicious bigot and his family to the House of Hanover, gave that most honourable and legitimate of titles, *the free choice of the people*, to the Sovereign, who now wields the imperial sceptre of Britain."

J. EVANS.

Critical Synopsis of the Monthly Repository for April, 1825.

MR. FREND'S PROPOSAL FOR A NEW TRANSLATION, &c. The state of public feeling, it is to be feared, is not yet quite ripe for the reception of this laudable project. But the time is manifestly hastening on, when its execution will be called for, and that without requiring the co-operation of any society to defray the incident expense. At present, I imagine, a book which is more wanted, and which would tend to prepare the way for Mr. Friend's scheme, is a compact, lucid, running commentary on the English version, of which one leading feature should be, to reconcile to the fundamental doctrines of Unitarianism every text apparently opposed to them. I feel certain, that such a work, if well com-

posed, would meet, in America at least, with prodigious success. The attachment to King James's translation is too deeply rooted to admit of an extensive reception of a new one; but there is an eager and a curious desire abroad of possessing a better understanding of that which is now in use. With respect to new and improved versions of this book, I have yet very strong hopes from the Bible Societies. Whatever may be their present views, I cannot persuade myself that they will for ever resist the progress of improvement by indefinitely perpetuating and circulating a corrupted copy and an imperfect translation. Light and reason will by and by penetrate into their committees, and the result throughout Christendom will be mighty. The biblical authority of King James is to all intents and purposes transferred to the British and Foreign Bible Society. It is only a new instance of the rising importance of the commons, assuming a portion of the royal prerogative.

The Mosaic Mission. A fine theory by a German poet. It resembles the outline of some projected epic or drama, rather than a grave, theological prolegomenon. Vainly has the author attempted to reduce the Mosaic Mission to the scale of naturalism. His own account frequently wants an explanatory key in the Bible, and is rather the more allegorical or miraculous of the two.

"The true God," says Schiller, "troubled himself no more about the Hebrews than about any other people." A little after, he says, "On a lie Moses will not ground his beneficent undertaking." These two propositions appear to me incompatible. In fact, is not the second of the two incompatible with Schiller's whole theory?

The translator, p. 202, middle of col. 1, has confounded the places of "former" and "latter." Yet his task is admirably executed.

What a grand dramatic conception is that, where Schiller represents Moses as becoming "a traitor to the mysteries"! I wish the author had versified his essay, and split it up into dialogues and soliloquies.

Dr. Smith's Reply to Mr. Gibson.

It is a hard thing for human nature to admit the full extent of Dr. Smith's austere doctrine, when he talks in so strained and hyperbolic a way about "no language being able to describe the strength of a sincere Christian's conviction of the utter absurdity, yea, the arrogance, the impiety, of considering his purest obedience, in any of its acts, and through its whole continuance, as in the smallest degree, a meritorious consideration for obtaining the pardon of sin, and the blessedness of the Divine favour." Does not this agonizing, this hysterical statement, strike every reader at once as a violation of the moral sense which God has given us? It wears the suspicious air of an apology for some wild metaphysical scheme of theology, rather than of a fair induction from plain scriptural language. Indeed, is it not diametrically opposed to the leading morality of the Scriptures? Did not the *alms* of Cornelius come up as a memorial before God? What is the clear doctrine of the parable of the talents? On what grounds did the faithful servant enter into the joy of his Lord? Why does Jesus encourage the visitors of the sick and the prisoner with a complacent idea of their own merit? Why shall we be rewarded *according to the deeds* done in the body? Why does St. James tell us that a man is *justified by works*, and not by faith only? Ch. ii. 24. Why was a crown of righteousness laid up for St. Paul, but that he had *fought a good fight*? Why did he obtain mercy for his blasphemy, persecution, and injurious conduct, but because he did it *ignorantly in unbelief*? And if ignorance and unbelief excused him, *a fortiori* a long life of pure obedience would still more excuse him. I confess, that how much soever Dr. Smith's proposition, on a superficial inspection, has a show of preternatural and captivating humility, yet I must hesitate, before admitting its truth and propriety, while so many scriptural passages of a contrary tendency rush into my mind. Calvinism is a kind of fierce poetry. It is the hyperbole of religion. It is food for that love of the marvellous, of the astounding, of the *aliquid immensum*, which is the characteristic of many minds. Give me

the plain practical prose of Unitarian Arminianism.

Dr. Jones on Philo, &c. The summary of proofs in favour of the disputed passage in Josephus seems impregnable.

Dr. Smith on Dissenting Trusts. The writer points out no specific way in which he would dispose of these trusts, when wrested from the hands of the present administrators. Shall they escheat to the Established Church?

Unitarians ought not so easily to admit the only plausible argument of Dr. Smith and his brethren on this subject, arising from the presumed intention of the founders of these trusts. The very circumstance of their having been themselves *Dissenters* from received opinions and institutions, is a strong presumption that they threw their hounties on the stream of time, without any specific reference to particular doctrines, but with the implied permission that they should take their chance with the general progress and change of opinions. Besides, was it so improbable a thing in the times of these founders, as your opponents maintain, that Presbyterian and Independent churches would change their views and characters in the lapse of years? Was such a phenomenon, even then, novel and unprecedented? Had these pious and liberal founders no experience, and no sagacity, that they thus omitted to provide for the emergencies so soon existing? Shall we pretend to interpret their intentions at the expense of their reputations? This is not to act the part of friends.

Letter from Elias Hicks. The wonder is, that these outbreaks have not long before occurred among a sect professing in so unqualified a degree the doctrine of spiritual influences. Much of their past union has, unquestionless, been owing to their stern civil polity. The denomination is far more numerous in America than in England. A paper, apparently written by a Seceding Quaker, may be found in the *Christian Examiner*, Vol. II. No. 4, containing a very sensible and even philosophical account of the powerful, the almost magical influences exerted by the system over its professors, and of the tendencies existing in many places to burst through its

restraints, and float away along with the "*spirit of the age*."

Mr. Worsley on Missionary Preaching. A fair and good-natured defence; but I should be glad to see some graceful apology for "*got up*"—that unfortunate phrase.

Rev. John Rawlet. A valuable work was published several years since in Boston, under the title of "*The Christian Monitor*." It appeared quarterly, in a small volume in boards, and consisted of Sermons, Religious Tracts, Prayers, Hymns, &c., original and compiled. It ceased at the end of a few years.

The same name was also adopted as a second title to the *Unitarian Miscellany* lately published in this country. It was amusing to observe the use sometimes made of this title, in places where Unitarianism had not yet obtained a firm footing. For some time after its first appearance, booksellers and subscribers would frequently negotiate about it under the inoffensive name of *The Christian Monitor*. Long before the work ceased, however, this cautious hesitation was done away, and the *Unitarian Miscellany* was inquired for with as much *non-chalance* about the name, and as much curiosity respecting the contents, as a new Number of the *Edinburgh Review* in the blaze of its reputation.

On Ordination Services. Shall we be in danger of relapsing into Heathenism, by continuing the semi-idolatrous practices of drinking healths, and of denominating the days of the week after Saxon divinities?

REVIEW. *Wellbeloved's Letters.* Surely a critic, who himself writes in a strain of such sweet, persuasive instruction as does this reviewer, is, if any one, entitled to bestow on Mr. Wellbeloved the warm and positive meed of praise.

Bruce's Sermons. The critic refers to Lardner. When English Unitarianism takes, by and by, its destined overwhelming movement of success, will not the works and the name of Lardner contribute as much, or more than any other cause, to the starting and continuing of the impulse? An American Bishop, now living, having recommended to a student in theology under his direction a perusal of Lardner's writings, was asked by him

what part of those writings he especially referred to. The reply was, "All, without exception"!

The Country Minister. The perusal even of these extracts leaves on the mind a melancholy impression almost amounting to a pang.

Compiled Prayers. No sect, I believe, has produced, proportionately, and perhaps not even numerically, so many valuable manuals of devotion as the Unitarians.

American Publications. Correspondence on India. A great literary desideratum in India now remains,—the conducting and publishing of an able, ultimate controversy between the Bramins and Unitarian Christians. If we may judge from statements in Mr. Adam's letter, the effect of such a controversy would probably be very considerable.

Poetry. The name of *Crediton* would seem to be a stamp of brilliant imagination, glowing piety, and affluent poetry.

Obituary. I have a good idea of Mr. Dore, from the little sketch of four or five lines here given of him.

Who would suppress the Obituary department of the Repository, when it furnishes articles so refreshing as the account of the late Charles James Fox Benson? I fear we can shew no such instance as yet in America, of personal and active zeal among young laymen in behalf of the "*pure religion*."

INTELLIGENCE. Devon and Cornwall Missionary Association. If it can supply Mr. Martin with comfort in the course of his laborious and solitary tours, let him know that there is at least one reader of his journals at the distance of 4000 miles, who, with Gazetteer in hand, follows him with interest and sympathy through every village and town where he introduces the unadulterated truths of the gospel.

Unitarian Tea-Party at Battle. I wish I had been there. Besides the immediate enjoyment of the good company, I should at least have had the pleasure of surprising my friends at home with a traveller's tale of attending a tea-party in a chapel. Is love-feast the more scriptural and antique name for these occasions?

Petition of Clergymen against Unitarian Marriage Bill. The most

clumsy and unintelligible document that has appeared since the days of Cromwell. I have in vain sought in it for the thread of an argument. Its premises and conclusions seem inseparably divorced from each other.

Appeal of the Catholics of Ireland. It is a rule in logic, that the supposition of an absurdity or an impossibility is no support to an argument. The hypothesis of these Catholics, that English Unitarians might ever treat their fellow-subjects as Catholics are now treated by the English Government, carries with it an air very nearly approaching the morally impossible.

After all, these appellants, I think, have failed in fully proving their main point, viz. that all the sufferings of the Irish are owing to the oppression of the Catholic enactments. Many of those sufferings are undoubtedly to be ascribed to that cause; and it is to be lamented that the aggrieved party should not be willing to rest their argument on its true basis, the essential iniquity of the law. They weaken their cause, by magnifying and multiplying beyond the truth the effects of the law.

Clapton,

May 5, 1826.

SIR,
I HAVE no reason to suppose that the following letters, which I copied a few years since, in the British Museum, from among the numerous MSS. bequeathed by Dr. Birch, have ever been printed.

The *first* letter (*Ayscough*, 4292, 101) is described as a copy from the original, "Ex autographo penes R. Mich. Bull, Rectorem de Brastead." It forms part of a collection thus described, in the hand-writing of Dr. Birch, as are all the letters in the collection, except that now sent:

"Letters of Archbishop Tillotson, &c., to Dr. Ralph Barker, his Chaplain, Rector of Brastead, in Kent, from the originals in the possession of the Rev. Mr. Michael Bull, now Rector of that parish, communicated to me March 15, 1754, by the Rev. John Duncomb, M. A., Fellow of Bennet College, Cambridge." Dr. Birch thus refers to the letter on the Consecration, in his *Life of Tillotson*, (ed. 2, p. 241,) though he has a trifling error in the date:

"The consecration sermon was preached on *John* xxi. 17, by Mr. Ralph Barker, afterwards his Chaplain, whom his Grace had desired to perform that office, with an absolute restriction, that nothing should be said in it with relation to himself; and in the letter which he wrote to him on that occasion, on the 17th of April, he expressed a strong sense of the weight of what he long dreaded, and was now fallen upon him."

Tillotson was, probably, the last Archbishop, or Prelate, of either English province, not to add the labour-enduring *Protestant* prelacy of *Catholic* Ireland, who so anxiously asked himself *quid valeant humeri?* Amidst the vast improvements in all mechanical contrivances, ecclesiastics have now learned, if, indeed, they had yet to learn, how to "lift up their mitred heads in Courts and Parliaments," (where Burke discovered them, and kindled into raptures at the sight,) even under the weight of an Archbishoprick.

The consecration, which took place on Whitsunday, was not, as Tillotson naturally expected, in "the Chapel at Lambeth," but at Bow Church. Perhaps the deprived Sancroft had not yet removed from Lambeth, (where it appears that Tillotson immediately after his royal appointment, by the solemn farce of a clerical election, had waited upon him, and was refused admittance,) or the Chapel was too small to accommodate the numerous "persons of rank who attended the solemnity." Such an attendance would be a seasonable compliment to the prince in possession, whose right, as only the law of the strongest, Sancroft, at the peril of deprivation, had conscientiously refused to acknowledge. Dr. Birch, indeed, with an amiable, *unworldly* simplicity, imputes such an influx of courtiers solely to their "great esteem and respect for his Grace, and the satisfaction which they had in his promotion."

To the *second* letter (*Ayscough*, 4292, 122) is prefixed the following attestation: "An exact copy of an original letter of Mr. Thomas Chubb, you have as follows. Witness, I. Owen." Chubb has been generally classed among Deistical writers, chiefly on account of some passages in his

posthumous pieces. He certainly professed to be a Christian, as remarked in one of your earlier volumes, and I have found nothing at variance with such a profession in the volume of tracts published by him in 1718, where are no expressions unbecoming a Christian rejecting as unscriptural the Trinity and other *orthodox* tenets. Nor in this letter, whatever may be thought of Chubb's conjecture on a confessedly difficult passage, is there any thing which a Christian disbelieving the reality of supposed demoniacal possessions might not have written.

Several years after the date of this letter, the theory of Chubb, on the manner of the swine's destruction, was proposed by Dr. Sykes and Dr. Lardner. The former, in his "*Enquiry into the Meaning of Demoniacs in the New Testament*," (1737, p. 52,) thus writes:

"All the three evangelists agree in telling us, that *the devils entered the swine*. But yet we must observe, that all this *legion of devils* was nothing but the *madman's* talk. If, therefore, *by any accident*, the swine ran down the precipice, whilst the man or men were under cure, whether drove down, or frightened down by the *madmen*, this would fully answer all the story. For as to the request itself, that was nothing but the mad discourse of one disordered in his senses: just as I myself met with a woman who told me of *numbers of devils* in her; and, consistent with that principle, she told me what *this* or *that* particular devil said, and what they desired to be done; and she asked me, if I did not *hear* or *see* the devils."

Dr. Gregory Sharpe, who, in his "*Review of the Controversy*," (1739,) generally coincides with the *Enquiry*, also supposes (p. 57), that the swine "were *driven* by the madmen when under cure." Dr. Lardner, in his "*Case of the Demoniacs*," first published in 1758, says of this demoniac (*Works*, I. 474,) what he repeats in his "*Remarks on Dr. Ward's Dissertation*," (*Works*, XI. 276,)

"The distraction under which this man laboured, was very grievous and outrageous: he was a hideous form, and his action was very violent. When he had conceived the thought of gra-

tifying the evil spirits by which he imagined himself to be possessed, with the destruction of the swine, he would, without much difficulty, drive them off the precipice. If some few of them were put in motion, the whole herd would follow. Nor is it unlikely that the other person, his companion in affliction, joined his assistance: for St. Matthew speaks of two. They invested the herd then on each side, and thus drove them before them."

To this solution, which "Dr. Sykes suggested," and for which "Dr. Lardner strenuously contended," Mr. Farmer objects, (*Demoniacs*, 1805, p. 170,) remarking, "that it was next to impossible that these two men should overcome all those who tended the swine." He proceeds to ask if, "under the influence of their disorder," they had "driven the swine into the sea," why "they did not follow them there." This, on Chubb's supposition, would have been the farthest from their intention.

The *third* letter I copied from the original MS. (*Ayscough*, 4313, 502.) The writer, Dr. Archibald Maclaine, who died in 1804, is chiefly known by his translation, in 1764, of Mosheim's Ecclesiastical History, to which he annexed many valuable notes. He has a long note on Dr. Clarke, and the controversies occasioned by the publication of the *Scripture Doctrine*, but there is no reference whatever to the subjects of this letter.

"Mr. Hooke," mentioned in the extract from the Jesuit's book, was, I apprehend, the author of the well-known *Roman History*, who died in 1764. He is described (*Gen. Biog. Dict.* VII. 216) as "a mystic and Quietist, and a warm disciple of Fenelon," and as having "brought a Catholic priest to take Pope's confession upon his death-bed," to the great annoyance of Lord Bolingbroke. Hooke had been a *protégé*, and indeed a literary agent, of the celebrated Sarah, Duchess of Marlborough, and would be likely to become one of the *litterati*, in whose society Queen Caroline sought relief from the incumbrance of royalty, which she seems to have possessed a mind able to appreciate.

"Boyle's Lectures," whose design Dr. Maclaine has correctly described,

were preached by Dr. Clarke in 1704 and 1705, when the Jesuit gravely declares that "he recanted, solemnly, his former opinions;" which opinions were not declared till 1712, on the first publication of *The Scripture Doctrine*. As to *Abbadie* and his obligations to Dr. Clarke, a supposed convert to *Athanasianism*, I wonder it had not occurred to Dr. Maclaine that the *Traité de la Divinité de notre Seigneur Jésus Christ*, was published at Rotterdam in 1689, while Samuel Clarke was a school-boy, at the age of fourteen, in his native city of Norwich.

"Father Berthier," mentioned in Dr. Maclaine's note, conducted the *Journal de Trévoux*, with great reputation, for seventeen years, from 1745 to 1762. He died in 1782, aged 78. Among his works described in the *Nouv. Dict. Hist.*, (1789,) there is no account of the *Oracle de Nouveaux Philosophes*. His strictures on Voltaire, appear there to have been confined to his *Journal*.

Dr. Maclaine would find it no arduous task to vindicate the memory of Dr. Clarke from the anachronisms and absurdities, "the reproaches and encomiums, of a French Jesuit." It had been more difficult to defend him against his own vacillating conduct, as faithfully described by his intimate associate the proverbially honest Whiston, whose *Historical Memoirs* form the only biography of Dr. Clarke which I have met with, which discovers an undeviating regard to the just maxim, "Extenuate nothing, nor set down aught in malice." The rest of his biographers "read him over with a lover's eye."

Clarke, indeed, appears, in Whiston's account, as the prototype of Paley. He probably never declared in terms, that he could not afford to keep a conscience, nor did he venture to write a "shuffling chapter on subscription." Yet to Whiston's "reheement admonitions" (p. 50) "to act sincerely, openly and boldly in the declaration of his true opinions—his general answer was by this question, Who are those that act better than I do?" It may be said, and perhaps truly, that Dr. Clarke sacrificed a prelate's wealth and dignity, if not the English primacy, to his principles. He might, indeed, be too hap-

pily unambitious to abandon consistency so grossly as a *Hoadley* or a *Law*, while he was too tenacious of worldly comfort or distinction to *come out of Babylon*, like a *Jebb*, a *Robertson*, or a *Wakefield*, "trusting all his wealth with God, who called him" to make the sacrifice.

J. T. RUTT.

Edmonton, April 27, 1691.

DEAR SIR,

That which I have of a long time feared is, at last, much against my will, come upon me. I always intended when any such thing happened to ask the favour of you to be my chaplain; which, if you please to grant, I must entreat you, according to custom, to preach the Consecration Sermon. The chapel at Lambeth is a little place, and the company will not be great. As near as I can foresee, Whitsunday, or Trinity Sunday at farthest, will, God willing, be the time. I have one request more which you must not deny me, and that is not to say one word concerning me in your sermon; which, I believe, your own prudence would have directed you to without this intimation. I entreat your answer, as soon as may be, to Sir,

Your faithful friend and servant,

JO. TILLOTSON.

To the Rev. Mr. Barker, Senior Fellow of Caius College, in Cambridge, or to be sent to him if not there.

London, 9r. 19, 1720.

KIND SIR,

In my last I forgot to answer your request with respect to the devils in the swine. I suppose you know it is my opinion that what is called possessions of devils in the New Testament, was no other, in fact, but distraction or madness.

As to the particular case you refer to, [*Matt. viii. 31, 32,*] the best account I can give upon my principles is, that as it is thought at this day that cold baths are a proper remedy for those disorders, so it might possibly have been practised upon the poor man then: and as our Saviour was reputed as a man that cured all diseases, so the distracted person might fear that he should be plunged or flounced in the sea by him, as he had been by others

before, and, therefore, he entreated that it might not be done, but rather that he might go and be a companion for the swine, which were then feeding near them. Our Saviour, in tenderness to the man, would not refuse his request, but gave him leave to go among them, and as at his cure he had a very bad fit, so he affrighted the swine, and they, in that fright, ran violently down into the lake. This is the best account I can give of that case, which, I own, is a difficulty upon the Christian revelation.

Your much obliged friend and very humble servant,
THO. CHUBB.

Directed to Mr. John Clayton,
in Endless Street,
Sarum, Wilts.

REVEREND SIR,

Your intimate acquaintance with whatever is curious in the annals of literature, but more especially your well-known zeal for truth and justice, has occasioned you the trouble of this letter from a man who certainly has not the honour to be known to you, even by name. If any thing, however, can justify the liberty I take to beg your assistance, it must be the cause in which I demand it, which is no less than the vindication of the memory of Dr. Clark, both against the reproaches and encomiums of a French Jesuit, who, in a book newly published (at *Paris*, under the name of *Bern*) against Voltaire, has advanced impudently the following lyes, which I shall translate exactly.

"It is well known that Dr. Clark continued for a long time attached to the Arian principles and party, even while he was curate of St. James's. This heretical obstinacy rendered him an object of aversion to all true Protestants, while it procured him the esteem and protection of the late Queen Caroline, who assumed the airs and character of a Free-thinker, (*esprit fort*,) to make the world believe that she was wiser than her neighbours. One of her maids of honour, urged by her importunate solicitations to abandon Popery, promised to comply with the Queen's request, if any one would prove to her that the Word was not God. Upon this, Mr. Hooke was desired to procure a conference

between Dr. Clark and some Roman Catholic Divine upon that knotty point, and accordingly addressed himself to Dr. Hawarden, member of the College of Douay, who consented to the conference. Hawarden began it by asking Dr. Clark 'whether or no he believed that the Word or Logos could be annihilated?' Adding, that if he answered in the affirmative, he reduced the Word to the rank of a mere creature: and that if he replied in the negative, he gave reason to conclude that the Word was God, consubstantial with the Father. Dr. Clark was so perplexed with this striking dilemma, that he was reduced to silence, and answered not a single word. Dr. Gibson, Bishop of London, who was present at the conference, burst out into a violent fit of laughing, to see the great Doctor of the Arians reduced to silence, &c. &c. There were also other conferences, which were equally prejudicial to the reputation of the famous curate of St. James's, and which Dr. Hawarden has published in English."

After this the same Jesuit tells us that Dr. Clark "abjured Arianism," and "in the sermons he preached at Boyle's Lectures recanted solemnly his former opinions," which he impudently attempts to prove, not by any citations from the works of Dr. Clark, but, by a long passage drawn from *Abbadie*, who, he says, borrowed all that he wrote on the divinity of Christ from the pretended proselyte in question.

You will be naturally astonished, Sir, at such egregious absurdities, and will wonder how any man of learning, for such the author of the *Oracle*, &c., is said to be,* dare affirm in print, that the late Queen had a *Popish maid of honour*, that this maid of honour offered to turn Protestant, if it was demonstrated to her that the Word was not God, and that Dr. Clark recanted his Arian principles, in a set of sermons, wherein it was expressly prohibited to discuss, or even mention, any of the points controverted among

* The *Oracle de Nouveaux Philosophes* is supposed to be wrote by Father *Berthier*, principal author and director of the *Mémoires de Trevoux*: this, however, is far from being certain.—*Dr. MacLaine's note.*

Christians. All this I shall make the proper use of in exposing the ignorance or bad faith of the Jesuit, of whose book I am preparing an extract for the *Bibliothèque des Sciences*, &c., published here, and in which I am concerned; but I stand in need of farther information with respect to the pretended conference between Dr. Clark and Hawarden, and would be glad to know if there is any tradition that could have given rise to this story. The story is highly improbable; but as many improbable things have happened, this is not sufficient to destroy its credit; besides, facts which are not impossible can only be disproved by shewing that they are without testimony, or by producing testimony against them. Permit me therefore, Sir, to have recourse to your kind succours upon this occasion, and be assured not only of my gratitude, but also of the zeal with which I shall ever seize any occasion that may be presented of testifying my readiness to obey your orders. Your commerce in the Republic of Letters is too extensive to stand in any need of my poor services in that way; such however as they are, you may command them freely.

I am, Sir, with the utmost respect, your most humble and most obedient servant,

A. MACLAINE.

Hague, October 9, 1759.

If you honour me with an answer, be so good, Sir, as to direct it to me, as Minister of the English Church at the Hague.

SIR,
H^AVING shewn (pp. 214—221) that Jerome restored the text of the three Heavenly Witnesses in the fifth century, on the authority of the Greek manuscripts, I proceed, in the last place, to shew that those called the Greek and Latin Fathers were well acquainted with the verbe, though they do not quote it till its restoration. I premise what is said in reference to it by Lucian, of Samosata, in the second century. In one of his dialogues, *Critias*, a Heathen, asks *Triphon*, a pretended catechumen, "Whom shall I bind by an oath to myself (or whom shall I profess)?" The answer given is, "The God who

rules aloft, great, immortal, heavenly; —the Son of the Father—the Spirit proceeding from the Father, three making one, and one three, *ἐν εκ τριων, και ες εως τρια*. Luc. III. p. 596, ed. Hemster. Here a God is solemnly appealed to as witness; he is in the heavens: he consists of three, Father, Son and Spirit; these three make one. This is the caricature; and the original, beyond all reasonable doubt, is the Apostle John. 'Ὁς σιναι τῇ μὲν ἑστῶσιν τρια, τῇ δὲ συμφωνίᾳ ἐν, are the words of the Arian Council at Antioch in 431, which I have already shewn to be founded on the disputed text.

Traces of the verse might be pointed out in *Irenæus* and *Athenagoras*. But I pass over these, and just mention that *Theophilus of Antioch*, in 181, who is supposed to be the first that has used the term *Trinity*, thus connumerates the three persons, as they stand in the text of John: "These are certain types of the Trinity,—of God, his Logos and his Wisdom." Ad Autolychem, Lib. ii. p. 96. This is noticed by the Bishop of St. David's in his Letter to the Clergy, p. 20; who justly observes, that the term "Wisdom" is often put for "the Holy Spirit." In this connumeration Theophilus follows the Apostle in using *Logos*, the Word, for *Filius*, the Son, as is generally done by other writers.

Tertullian wrote about the end of the second century. His reference to the text would hardly have been questioned, if the true state of the dispute between him and Praxeas had been ascertained. That heresiarch, as he has been called, maintained that the Father, the Word and the Holy Spirit were but one person. This shews that he considered the Holy Spirit to be the Spirit of God, and the Logos to be the attributes of God, as displayed in nature and revelation. From this it is clear that Praxeas distinguished between the *Logos* and the Son, and that he took the latter to mean the man Jesus. Yet Tertullian takes occasion to say, that Praxeas confounded the Son with the Father, and hence gives him the name of *Patripassian*, as if he believed that God the Father suffered with the Son. Now what ground was there for this representation? It is undoubtedly a

gross calumny, as Lardner takes it to be: see his History of Heretics, ch. xx. 7. Yet there must be some foundation for it, beyond what yet appears: and we shall at once discover the ground for it, if we assume, what is certainly true, that the text of John was not only known to Praxeas and Tertullian, but that it was the principal cause of their disputes. The former maintained, that the Logos meant emanations of the Divine attributes communicated to the man Jesus, and yet he must have allowed that in the disputed text it is synonymous with the *Son of God*, or Jesus endowed with authority from God. This furnished his uncandid adversary with a fair handle to fasten on him the epithet of *Patripassian*; because, on one hand, he believed the Logos in the strictest sense to mean God the Father; and, on the other, he interpreted it as meaning the Son, whom he expressly defines to be *flesh* or the man Jesus. With regard to the text of John, Praxeas must have explained it, as any Unitarian would have done, as taking the *Logos* to mean Jesus in his *official* capacity, and the expressed unity to intend unity of consent, not of substance. But this did not suit the views of Tertullian; and he artfully pins down his opponent to an absurdity arising from the two different acceptations which he assumed to the term, by substituting, what Praxeas would not have allowed, *the Son* for the *Logos* in the connumeration of the three persons, and insisting on the intended unity, as meaning unity of substance. Thus the controversy turns on the text of the three Heavenly Witnesses. I will quote the passage of Tertullian, as it is correctly translated in a recent production of the Bishop of Bristol, who sides with the adversaries of the verse: "Of this Comforter, the Son says, he shall take of mine, as the Son himself had taken of the Father's. Thus the connexion of the Father in the Son, and of the Son in the Paraclete, makes three coherent persons, one in the other, which three are one in substance, *unum*, not one in number, *unus*; in the same manner in which it is said, I and my Father are one"—Adver. Prax. c. xxv.—that is, not *unus*, one person, as Praxeas maintained, but *unum*, *ἐν*, as asserted in 1 John v. 7.

Now, it is certain that in this place Tertullian is either reasoning on this last verse, or on chap. x. 30, of John's Gospel, which he quotes. That the first of this alternative is the fact will appear evident from the following reasons. First, Tertullian here specifies *three persons*, the Father, the Son and the Holy Spirit; whereas, in the passage of the Gospel, *two* only are noticed, the Father and the Son; and if he drew an inference from it, he would have said, "which *two* are one." But he says expressly, "which *three* are one," — *Qui tres unum sunt*. Secondly, this cannot be an inference, as Porson and others maintain, from the words of the Evangelist; because it is asserted in independent and positive terms, without doubt or limitation; and what is more remarkable, Tertullian refers to the Evangelist as furnishing an illustration, an additional evidence for the truth of his own interpretation, *In the same manner in which it is said*. This very clause, the force of which has been overlooked by the adversaries of the disputed text, demonstrates that the writer is arguing from some passage independent of that from which he borrowed his illustration. To draw an inference from a text, and then refer to that text to illustrate it and confirm it, is an absurdity of which no author in his solid mind would be guilty. Thirdly, as the clause, "*Qui tres unum sunt*," is a quotation from Scripture, it must have been quoted from the Epistle of John: for in no other part of the Christian Scriptures exist any words like it, or which even justify it.

In the fourth place, other writers quote this very clause to prove the unity of the Father, the Son and the Holy Spirit. Thus Origen virtually cites it, in a Scholium on Psalm cxxii. Τα δὲ τρία Κύριος ὁ Θεὸς ἡμῶν ἐστὶ ὁ γὰρ τὸ ἐν ἡμῖν, *The Lord our God is three-fold; FOR THEY ARE ONE*.

Phœbadius quotes it about the middle of the fourth century. "Our Lord says, I will ask of the Father, and he will give you another advocate. Thus the Spirit is different from the Son, as the Son is different from the Father; yet all three are but one God." Now, if nothing more was added, I should have concluded, with full confidence, that this writer alluded to the last clause of the disputed text; because

no other passage existed which justified such an assertion. Accordingly he subjoins his reason for saying, that these three persons are one God, "*Quia tres unum sunt*." The *quia* leaves no doubt that the succeeding words are not an inference, as is supposed in Tertullian, but a scriptural quotation, which carried in it a proof of the assertion preceding it.

Marcus Celestensis, fifteen years later, quotes it. "To us there is one Father, one Son, a true God, and one Holy Spirit, a true God, and these three are one." *Et hi tres unum sunt*.

Cyprian, who closely succeeded Tertullian, quotes it. "*De Patre, et Filio, et Spiritu Sancto Scriptum est: et hi tres unum sunt*." In this paragraph are implied two things, namely, that the Father, and the Son, and the Holy Spirit *are one*, and that it is *so written* of them, or that they are said to be one in the Scriptures. But observe, the clause which says that these three bare witness, and suggests the unity meant to be that of testimony, is *artfully omitted*; and Cyprian leaves the reader to conclude, as Tertullian asserts, that the unity intended by the Apostle means that of *being* or *essence*.

Fulgentius, an African Bishop towards the close of the fifth century, who was free from the restraints which pressed on his predecessors, quotes not only this clause, but the whole verse. "*Beatus enim Joannes Testatur, Tres sunt qui testimonium perhibent in cœlo, Pater, Verbum et Spiritus Sanctus; et tres unum sunt*." To this he premises an allusion to Tertullian. "*In Patre ergo et Filio et Spiritu Sancto unitatem substantiæ accipimus, personas confundere non audeamus*." Tertullian was the great Doctor at the head of the Latin Church: he defines the unity of the Apostle to be *unitatem substantiæ*. This definition Fulgentius notices; and, with the submission due from a pupil to his master, he writes *unitatem substantiæ accipimus*. It is worthy of remark, that the term ὁμοούσιον, expresses in Greek what Tertullian meant by *unius substantiæ* in Latin, and was coined by the author of the Nicene Creed to convey the same signification. And the reference which the use of it in that creed to the verse in the Epistle

of John, shows that Tertullian had a similar reference.

Athanasius, in the fourth century, quotes the verse, with reference to John as its author. The passage is this: "Is not that lively and saving baptism, whereby we receive remission of sins, administered in the name of the Father, the Son and the Holy Spirit? *And St. John says, And these three are one.*" See Porson's Letters, p. 213. This quotation is evaded by saying, that the dialogue between an Athanasian and an Arian, in which this paragraph occurs, is supposed to be spurious. The argument is, that some things are said in it, which are worthy only of a doating monk: as if any thing could be said by a monk, which might not be said by a wretch like Athanasius. The truth is, certain divines, being ashamed that the author of such a dialogue should be deemed the chief pillar of the English Church, and the framer of its creed, stripped him of the disgrace, and put it on *Marinus*, a monk of the seventh century. This, however, is a gratuitous assumption, and the dialogue is as authentic as any other of the works of Athanasius. The piece came down among his works and under his name. It was composed when the Arian controversy was raging, which was in the fourth, not in the seventh century, and there occurs in it an incidental notice of the joint reign of Constantine and Constantius, A. C. 337, as a period of recent occurrence.

I have not yet done with Tertullian. In his *Treatise de Baptismo*, p. 226, he has words to this effect: "Thus was John the forerunner of our Lord preparing his way; and, as a herald dispensing baptism, he makes ready the way for the Holy Spirit coming upon such as were baptized, by the washing away of their sins; which purification faith obtains, being sealed in the Father, the Son and the Holy Ghost. For if in three witnesses every word shall stand, how much more, while through the blessing we have the same arbiters of faith, and the same sponsors of salvation, the three divine names abound to the establishment of our hope!" Here the writer, on mentioning the forerunner of our Lord, has before his eyes the scene which took place at his baptism, namely, the Father proclaim-

ing him as his beloved Son, and the Holy Spirit descending upon him in the form of a dove. From this, as on the wings of association, plucked, as it were, from the very dove which was presented to his imagination, he flies off, and lights on the three Heavenly Witnesses, whom he calls arbitros fidei, et sponsores salutis, but quotes only the ninth verse, *If we receive the witness of men, the witness of God is greater.* This association supposes the existence of the seventh verse, and supposes it, too, so well known, so familiar, to Tertullian, that, whenever the three divine names, numerus nomen divinum, as he calls the Father, the Son, and Holy Spirit, presented themselves to his mind, he necessarily and instantly recalled that verse to his recollection. Without the seventh verse, where we read of the three Heavenly Witnesses, as arbitros fidei, sponsores salutis, this association would have been impossible. Such an argument as this, drawn like pure water from the very fountain of truth, the great law which governs the moral world, must appear the most satisfactory, as lying far beyond the reach of fiction or forgery.

Clement, of Alexandria, in a work of which a fragment only is preserved, has a similar allusion to the verse: "Every promise is valid before two or three witnesses,—before the Father and the Son and the Holy Spirit, before whom, as witnesses and helpers, what are called the commandments ought to be kept." This passage was first pointed out by Bengelius, and lately alleged by Dr. Burgess.

Basil, who was born in the earlier part of the fourth century, quotes, or rather paraphrases, the verse. His words are, *Οι πιστευοντες εις Θεον, και Λογον, και Πνευμα, μιν εναν Θεον*. *Those who believe in God and the Word and the Spirit, being one Godhead.* Here the true connumeration of the *Word* instead of the *Son*, is preserved; and the last clause of the verse, "And these three are one," is faithfully paraphrased by the words, "being one Godhead." This led Porson to confess, that the passage of Basil looks like the verse of St. John.

Theodorus, the master of Chrysostom, about the same age, as we learn from Suidas, wrote a treatise on one God, in the Trinity, from the Epistle

of John the Evangelist. See Suidas, under the word Διόδοτος. This is a remarkable fact, as it implies the existence and notoriety of the verse in the fourth century.

Cyril, towards the beginning of the fifth century, in his *Thesaurus*, attempts to prove that the Holy Spirit is God. With this view he extracts the 6th and 8th verses, but omits the 7th; yet he inserts an argument which demonstrates that this very verse lay before him, though he was afraid to use it. His words are to this effect: "For having said, that it is the Spirit of God that witnesses, a little forward, John adds, The witness of God is greater. How then is he a creature, *who is connumerated with the universal Father, and completes the number of the Holy Triad?*" The words in italics constitute the seventh verse, which Cyril wished to quote, as being direct to his purpose, yet through fear he declined to produce it in express terms. This was in the fifth century. Time, however, removed the grounds of his apprehension; and, in the course of seven centuries after, Euthymius Zigabenus published a work called *The Panoply of Faith*, in which he quotes the words of Cyril, premising the disputed verse as it now stands in the copies of the Greek Testament.

Gregory Nazianzen, in the year 381, quotes the substance of the verse, and puts upon the last clause the orthodox interpretation. Πιστευομεν το μὲν ἐν οὐσίᾳ—τα δὲ τρία ταῖς ὑποστάσεσι—*We believe them one in essence, but three in persons;—one in essence*, in opposition to the Arians, who maintained them to be ἐν συμφωνίᾳ, *one in consent*. This writer felt the force of the Arian interpretation; and in order to silence the adversary, he adopts both: Πιστευομεν εἰς πατέρα, καὶ υἱόν, καὶ πνεῦμα τοῦ ἀγίου, ὁμοῦσια καὶ ὁμοδόξα—*We believe in the Father, and the Son and the Holy Spirit, one in substance and one in consent*.

Augustine quotes the verse. "This man," says the Quarterly Reviewer, No. LXV. p. 84, "taught the African Church, with an authority only inferior to that of the Apostles, that the Homousian doctrine of the Trinity was contained in the words of St. John. Tres sunt qui testimonium dant, spiritus, et aqua, et sanguis; et

hi tres unum sunt." The term ὁμοούσιον was first coined in the Nicene Council, and, as I have shewn, founded on the text of the three Heavenly Witnesses, for the purpose of asserting that they were one in essence, in opposition to the Arians, who taught that the Apostle meant unity of consent. If, then, Augustine taught the Homousian doctrine of the Trinity, he at once held forth his knowledge of the verse, and concurred in the orthodox construction of it. It is in vain to say that he extracted this doctrine by a mystical interpretation of the eighth; because I have already shewn, that the allegory of the eighth was an artifice to cover the true meaning of the seventh, and that such an allegory was too far-fetched, too foreign to the context, and too absurd, and even impious, to have been thought of, had it not been suggested by the real presence of the seventh verse.

From the Works of Augustine, VIII. p. 514, ed. Bened., the Reviewer, p. 83, quotes the following passage: *Testes vero esse Patrem et Filium et Spiritum Sanctum quis Evangelio credit et dubitat, Dicente Filio, Ego sum qui testimonium perhibeo de me, et testimonium perhibet de me, qui misit me Pater. Ubi etsi non est commemoratus Spiritus Sanctus, non tamen intelligitur separatus. Sed nec de ipso alibi tacuit, eumque testem satis aperteque monstravit. Nam cum illum promitteret, ait: Ipse testimonium perhibebit de me. Hi sunt tres testes; et tres unum sunt, qui unius substantiæ sunt.* If the reader will throw his eye on the words in italics, he will instantly perceive the text of the three Heavenly Witnesses complete: for the Father, the Son and the Holy Spirit are connumerated—they are three witnesses—these witnesses are one: and this is neither more nor less than the verse of the Apostle John. Having thus in substance cited the text, Augustine goes to the Gospel of John to prove the truth of its parts taken separately: *This is the very thing that I have done in my first letter on the subject, when I proved that the three Witnesses mentioned in the Epistle of John are found also in his Gospel, and are found, too, the very pillars of the Gospel.* It is observable further,

that Augustine contents himself with saying that the Father, the Son and the Holy Spirit are three witnesses, *Hi sunt tres testes*; but has suppressed the subject which they attested, namely, that "Jesus is the Christ or the Son of God," in opposition to the Gnostics, who maintained the divinity of the Christ, and rejected Jesus as being a man. This suppression is a palpable omission, and shews to demonstration that Augustine understood the verse in the very sense which I have annexed to it: yet he wheels about, and when you might expect him to say that these three Witnesses were one in testimony, he inculcates that they were one in substance. Had he gone one step farther and stated what those Witnesses certify in the Gospel, he would have cut down the Trinity at one blow as with a hatchet. This he well knew, and though he lifted up his arm to do it, he directed the blow to another quarter. His conduct in this respect warrants me in concluding, that Augustine was, at this time, a Trinitarian solely against his will, and that he wished, but dared not, avow his real sentiments. I conclude this, because, by directing the attention of his readers to the three Witnesses as bearing testimony to Jesus in the Gospel, he led them directly to perceive the true sense of the apostolic text, and thus to reject the mass of absurdity and falsehood implied in the Trinitarian interpretation. Augustine was a man of talents and great learning, but he was a temporizer, and his own confession is on record, that till he read the writings of Plato he was a Unitarian. This confession of itself is enough, and speaks a volume. But hear the Quarterly Reviewer. In the face of the fact that Augustine cites the verse, and leads his readers to set aside the perversion of it in support of the Trinity, he is so blind and infatuated as to draw the following inference: "From this single passage we believe it to be impossible fairly to avoid the conclusion, that at the beginning of the fifth century the verse containing the three Heavenly Witnesses was unknown as a part of Holy Writ"!

Eucherius, about the middle of the fifth century, quotes the verse. *Numerus ternarius refertur ad Tripitatem*

in Joannis epistola: tres sunt qui testimonium dant in Cœlo—Pater, Verbum, et Spiritus Sanctus. Here the Unity is first assumed as meaning the Trinity; the clauses asserting it in both the seventh and eighth verses are amputated, the amputation being designed to prevent the reader from discovering the true nature of that unity which the Apostle inculcates.

Vigilius of Thapsos quotes the verse:—Tres sunt qui testimonium perhibent in terra, aqua, sanguis, et caro; et tres in nobis sunt: et tres sunt qui testimonium perhibent in cœlo—Pater, Verbum, et Spiritus; et hi tres unum sunt. Here we detect several artifices calculated to disguise the real meaning of the Apostle. Some words foreign to the original are introduced, and the clause in the eighth expressing the unity of testimony, which is the only true key to the sense of the passage, is excluded. The seventh and eighth are transposed. The transposition is artful: for by the help of the new reading it suggests a tacit illustration of the Trinity in Unity—that as water, blood and flesh form one body in man, so the three which give testimony in heaven, the Father, the Word and the Holy Spirit, are one being.

Cassiodorus, about the middle of the sixth century, quotes the verse. This man, like Jerome, was a great biblical critic and a laborious investigator of MSS. and various readings; and he wrote a commentary on the Epistles of Paul, the Acts of the Apostles, and the Revelation, entitled *Complexiones*, in which he has these words: Testificantur in terra tria mysteria, aqua, sanguis, et spiritus, quæ in passione Domini leguntur impleta: in cœlo autem Pater, et Filius et Spiritus Sanctus: et hi tres unus est Deus.

Finally, the verse is quoted by above four hundred orthodox bishops, in a confession of faith presented to Hunneric, King of the Vandals, in Africa. This was in the year 484, and the confession has these words, which they ascribe to John the Evangelist: Tres sunt qui testimonium perhibent in cœlo, Pater, Verbum, et Spiritus Sanctus. Observe, this is not a quotation of one writer, but of all the heads of the churches in Afri-

ca, in the Mediterranean islands, in Greece, in Rome, and in other places. The quotation, therefore, virtually presents the united testimony of all the learned throughout the whole Christian world to the genuineness of the text of the three Heavenly Witnesses. The king, who summoned them to appear at Carthage, was a furious Arian, bent on exterminating the orthodox. They produced the verse, they said, as placing the divinity of Christ in a point *clearer than light*. Could they hope by forging it, to impose upon a powerful enemy, surrounded by all the Arian bishops, who were ready to refute or expose any unfair dealings in their opponents? The thing is impossible: they all knew that, though their interpretation of the verse was opposed, the authenticity of it could not be called in question. They knew, too, that the very Arian bishops now preparing to put down the Homotisian doctrine of the Trinity, had assembled only forty years before at Antioch, and interpreted the unity spoken of in the apostolic verse as meaning unity of testimony, and thus their very opponents in a body sanctioned its genuineness. The Reviewer erroneously assumes that Augustine was unacquainted with the text; from his silence he infers, that it was equally unknown to the African Church. The assumption, if true, involves facts utterly unaccountable, and at variance with all that we know of human nature; and this shews that a critic, if so foolish as to close his eyes on the broad meridian light of truth, may be vain enough to believe, that his readers will follow his example and become as blind as himself.

I shall now conclude with one observation, to which I invite the attention of my readers. Jerome restored the verse on the authority of Greek MSS. about the middle of the fifth century. The writers before Jerome, such as Tertullian, Clement, Origen, Cyprian, Phœbadius and others, though familiar with the verse, quote it only partially—quote it with their own gloss—in a word, they quote it under covert of the *disciplina Arcani*. But the authors who succeeded Jerome, such as the four hundred African Bishops, Eucherius, Cassiodorus, Vi-

gilas Thapsensis and Fulgentius, quote the verse fully and without disguise, though they accompany it with artifices to disguise its true acceptation. This is a very striking distinction; and to what cause is it to be ascribed? Plainly, to the conduct of Jerome in restoring the verse, to the truth and genuineness of the prologue prefixed to the Canonical Epistles. The restoration of the text dissolved the *Disciplina Arcani* for ever, and the ecclesiastical authors who came after Jerome, finding all farther disguise ineffectual, cite it fully, though not without contrivances to pre-occupy the public with their own construction of it.

Here another coincidence, of a delicate nature, which ever accompanies truth, and lies beyond the reach of fraud and falsehood, presents itself. The Latin writers *before* Jerome, in alluding to the verse or quoting it, *always* use *Filius* instead of *Verbum*, as it is in the original. But those who came *after* him as uniformly use the latter in lieu of the former. To what is this deviation from Tertullian, their Great Master, to be ascribed? I answer again, to Jerome, who had corrected the text and restored *Verbum* as the true reading. The change, as endangering the orthodox faith, was the effect not of choice but of necessity: for whenever they accompany the text with their own comment, they adopt their favourite *Filius* instead of the long disinherited *Verbum*.

In my next paper I will exhibit in one concise view the evidence for the authenticity of this celebrated text, and contrast it with the arguments alleged against it, and then conclude the subject.

BEN DAVID.

London,

Feb. 2, 1826.

SIR,
HOWEVER true the observation, it will be found no less just and important, that names have a great and lasting influence on the every-day occurrences of life, and that the misapplication of terms produces extensive misconceptions of things; as we frequently see that individuals and even large bodies of persons are by a single appellation held in higher estimation, or are covered with derision and contempt; and multitudes of people by

the mere sound of words are led into the most erroneous opinions through inattention to their true signification. This I conceive to be very much the case also on religious subjects; and the various sects of Christians, who so often lose sight of justice and charity in endeavouring to affix names of reproach or degradation on each other, well know their power in exciting feelings of dislike and disgust, not to say abhorrence; as on the other hand, an assumption of some honourable epithet as a distinguishing title, has been found very effective in producing corresponding ideas in the mass of mankind, though frequently the name has been inconsistent with, and even opposite to, the doctrines or system so designated. This is unquestionably the case, in the view of a Unitarian, in the following (among many other) instances: *Evangelical doctrine*, applied to the system of Calvinism, and *Evangelical preacher*, applied to those who preach doctrines which consign a great majority of the human race to intolerable and endless misery. *Orthodox Christians*, as though they only held the right faith, and were the only true believers, notwithstanding that mystery and incomprehensibility are the two pillars of their system.

Catholic: this is a name which appears to have been zealously assumed by, and too generally conceded to, the Romanists, and has no doubt been very operative on the minds of the great body of people in that communion, to satisfy them that theirs is the only true and universal church, thereby producing a veneration that will more readily receive and submit to her various inconsistencies, absurdities, and pretensions to absolute authority over faith and conscience.

Should we not, on these and similar misapplications of important terms, endeavour most strenuously to restore the right use and appropriation of them, that instead of being the causes of obscurity and false confidence and error, they may become the efficient medium of communicating clear ideas and establishing true principles?

Another class of terms has been also introduced among Christians, from the Jewish Scriptures, in a literal or nearly a literal sense, which, used in that way, seem fraught with very injurious consequences, and which, except

in remote and figurative significations, do not seem proper to describe any part of the Christian system: an example or two will perhaps make this evident. The word *Sacrifice*, as applied by the Romanists in the celebration of the mass, wherein, as is declared by the council of Trent, a true and proper sacrifice is offered for the living and the dead, in the ordinance of the Eucharist; here of course are literally the priest, the altar, and the victim—all equally unknown to Christianity. And, by the way, what a victim!—their God—and to be continually offered afresh as long as man shall exist on the earth.

We, as Protestants, have rejected this most monstrous doctrine, although we have not discarded all the terms; for in our Established Church, the priest and the altar remain, but the victim is no longer there. This incongruity must surely have a pernicious effect: terms are retained which will directly tend to mislead and confuse the minds of the people, producing a superstitious regard to one place more than another as being the most holy; thus converting a table of social religious communion, a commemoration of the great event on which Christianity rests, into an altar for sacrifice, and endeavouring to assimilate our pure and spiritual religion to the forms and ceremonies and external observances of other systems, which two thousand years ago were old and ready to perish, and which have long, as respects Christianity, passed away: yet still by the word being retained, multitudes may be led to believe that a sacrifice, in its literal signification, is consistent with our religion.

Another also of the Mosaic ordinances has of late been much insisted on, and endeavoured to be enforced on the public, I mean the sabbatical observance of the Lord's-day. The term *Sabbath* being with some classes of Christians almost universally applied to the first day of the week, the name seems to have induced among them the opinion, that it is obligatory on Christians to observe this day as the seventh was, and still is, observed by the Jews, though not with the same degree of strictness as it was enjoined to the children of Israel. Here we have a striking example of the influence which a word, a name, may and is in-

tended to produce without any scriptural authority. The partisans of this opinion appear to be most anxious to establish it as a religious principle, and also by civil and penal enactments to compel its observance, and approximate as nearly as possible to this part of the law of Moses, of which they gave proof by their application to Parliament some time since, though happily they were there defeated and met with a keen reproof in having the petition stigmatized as a *most canting document*. Is it possible that those persons can have read the Christian Scriptures with attention, wherein not a syllable appears of the *institution* of a Sabbath, but where our Lord in his public teaching and conduct practically abolished it? And in various places the apostle of the Gentiles, seems to exult in being empowered and authorized to declare the abrogation of the ceremonial law and the emancipation of the world from the legal observances of days, and times, and new moons, and *Sabbaths*, and earnestly exhorts Christians to stand fast in their liberty, and not be again entangled with the yoke of bondage, but, having passed from the state of childhood and pupilage which existed under the law, to think and act as freemen in Christ; and it has been with pain that I have observed some instances of even Unitarian ministers who in their public services have appeared to slide into this doctrine, and have spoken of the Sabbath much more like followers of Moses than disciples of Christ.—Perhaps, Mr. Editor, you would not have been troubled with the foregoing observations, but for one or two circumstances recently occurring among Christians of the Calvinistic, or self-named Evangelical, party.

In the Supplement to the Evangelical Magazine for 1825, published last month, under the head *Religious Intelligence*, the directors of that work have brought forward accounts of proceedings of the General Association and Tract Society at Boston, called by the Supplement to the Evangelical Magazine, *Measures adopted for the Sanctification of the Sabbath*, which consist of a report and resolutions, wherein the Sabbath, meaning the first day of the week, is styled a *sacred institution*; and though on so short a notice they are not prepared to

suggest any course of *practical measures* that might promise to meet the exigencies of the case, &c., they regard with painful apprehensions the growing indifference in many places to the sanctity of the Sabbath, &c. Tolerably intelligible language this, to talk of *practical measures*. If it mean any thing more than the power of reason and the force of truth, it cannot be Christian; if not, they have already the means, in the freedom of speech and a fair field of action, wherein to use the weapons allowed to a Christian, which are not carnal but spiritual.

Under the head SABBATH BREAKERS, is the following, I may say dreadful statement, made by Dr. Milner, of New York, to the Tract Society, which seems to have been given and received very complacently.

“A few years since a gentleman residing in Philadelphia, established a Sabbath school in the suburbs of the city, which he regularly met every Sabbath morning. As he walked, he noticed that he passed a house where he uniformly found a part of the family at work in the garden, raising vegetables for market. In one of his walks past the garden he threw a Tract over the fence, on the sinfulness of violating the holy Sabbath.

“No one happened to be in the garden at that time, and the Tract lay unperceived for some hours. But in the course of the day, a female of the family, walking through the garden, picked up the Tract, wondering how a religious book could come there. On reading its title and seeing the subject on which it treated, she superstitiously supposed it must have been sent there miraculously to convict the family of the awful guilt of breaking the Sabbath. What with the convictions of conscience awakened on reading the Tract, and what with more of superstition, the woman was first thrown into an agony, and next into convulsions; and that night about 12 o'clock, in the most awful agony and forebodings of misery for a wicked life, she was stretched out a corpse!

“Here,” said the Rev. Dr. Milner, of New York, as he related this account at the meeting of the Tract Society at Boston, “here I must not stop; for I should not have dared to have related the circumstance but for what follows: the woman was buried, but the Tract

was left behind. It was read by the family, and the consequence was, that by the means of her death and the little Tract, five of the individuals out of seven who composed the family, were awakened and eventually were hopefully converted unto Christ. They have since brought forth fruits meet for repentance; and these five persons look upon that Tract as the instrument, in the hands of God, of their conversion."

Surely such a case needs but little comment. The fact speaks, with an appalling voice, of the danger and destructive tendency of the misapplication of Scripture terms and phrases in attempting to establish unchristian doctrines. Thus a poor, ignorant, and, as far as appears, inoffensive person, was overwhelmed with the denunciations contained in this tract against Sabbath breaking, which produced the extremity of mental agony, so that health was destroyed, the body sunk in convulsions, and the wretched victim of blind and unfeeling Bigotry, was hurried into eternity in a state of mind more dreadful than words can express. For the perpetrator of this deed there may be some palliation, as he was not previously aware of the consequence of distributing those instruments of death. But what shall we say of those Societies in both America and England, who can publish such a case as a Gospel triumph? Or are Dr. Milner and his sabbatical partizans in this country prepared to recommend a repetition (if that were possible) of such a fatal transaction; that is to say, if by the awakening and *hopeful conversion*, according to their notions, of five persons, they would thus sacrifice a human being, not to say an immortal soul, filling that soul with unutterable anguish, and by those means dooming that human being to agony, despair and death?

This doctrine, then, of sabbatical observances, having produced consequences so fatal as the case thus blazoned forth by the Missionary Societies, may we not reasonably conclude, that where one has been driven to despair and even to death itself, thousands, whose agitated feelings the world never knew, have suffered in secret under a load of supposed guilt, and have been made miserable by the anathemas of the misguided

sons of superstition? Many are the instances on record of criminals who at their last confession have attributed the commencement of their vicious courses to Sabbath breaking. They have been taught so. Perhaps in the thoughtlessness of youth they neglected their Sunday religious exercises, and in recreation spent that time which might (or might not) have been more profitably spent in Church; but this has been magnified into a great crime, a heinous sin against God, and judgment threatened and punishment denounced, till the youth has thought himself a reprobate, and in desperation has plunged headlong into every vice. Make a man believe himself vile, and he will soon justify the opinion by his conduct.

But such sentiments, such fears, and such mental sufferings, as are detailed above, never could exist, did we adhere to the simple truth, and not allow ourselves to commit the pious fraud of miscalling the first or Lord's day. So important does it appear in this, among very many other instances, that we should oppose, and strenuously resist, the misapplication of words and terms in matters of so serious and deep concern as the truths of religion and the doctrines of Christianity.

These hints are thrown out, Sir, in the hope that some of your correspondents who have leisure and talent and the love of Christian truth and simplicity, will come forward and treat this subject as it deserves, to expose the artifice of the priest and the fiery zeal of the bigot, who, by plausible pretexts and small but often repeated encroachments, are endeavouring to enslave the Christian world and perpetuate the reign of ignorance and fanaticism.

S. H.

Bristol,

May 6, 1826.

SIR,

I AM quite satisfied with Dr. Carpenter's explanation of his own meaning in the use of the term "Evangelical," (p. 155,) but he must pardon me for not being equally well satisfied with his justification of his *unexplained* use of that word.

Were I to declare in the Monthly Repository that I had become *more orthodox*, might not my Unitarian

brethren very naturally conclude that I was approximating the vulgar standard of faith? And yet I might subsequently explain my meaning to be, that *ορθος* signified right, and *δοκω* to think or judge; and that I had no doubt but my perceptions of truth had become more consistent, and therefore, in the proper, abstract sense, more orthodox; but this, I humbly submit, would by no means justify my *unexplained* use of the word: and thus precisely stands the case of Dr. C. and the word "Evangelical."

In like manner I might truly declare, that I believe the doctrine of Atonement, and afterwards I might explain that Atonement signified a peace-making or reconciliation, both in its original *Κατάλλαξη*, as well as in its translation *Atonement*, the latter being compounded of "at-one-ment," and signifying a state of unity or concord, and by no means implying the popular notion of satisfaction; but until this explanation appeared, I need hardly say what the theological world would think of my creed.

With great esteem for Dr. C.'s head, and still more for his heart, I am, &c.

H.

London,
May 4, 1826.

SIR,
CLERICUS CANTABRIGIENSIS (pp. 191—193) is "not disposed to controvert the position that what is revealed can no longer remain secret." If not secret it must be known, and if known it can no longer be a mystery. If by a mystery he means something which is incomprehensible, something which the human mind cannot understand, I deny that revelation contains any such doctrine. To reveal any thing in terms which are incomprehensible, is a self-contradictory proposition. To say that God reveals to us incomprehensible doctrines, is to say that he gives us ideas of things of which we can form no idea, and of which he does not really give us any idea. This is absolutely impossible. If there were doctrines of this nature in religion, it would be altogether impossible to believe them. For to believe a doctrine, is to connect the ideas which can be formed concerning this doctrine. But

we can have no idea of an incomprehensible doctrine, and therefore we cannot connect the ideas which constitute this doctrine, nor consequently believe it.

In opposition to this, *Clericus* asserts, that "every Christian, to whatever party he may belong, must unavoidably yield his assent to what no understanding can properly comprehend." His first instance in proof of this assertion, is "the resurrection of the same body, and the conferring immortality on a material substance." These words form no part of revelation, be it observed; the doctrine they teach may be true or it may be untrue; they are merely man's invention. The words of Christ are, "*The dead shall hear the voice of the Son of God, and shall come forth.*" Not a word is said about conferring immortality on a material substance. Christ and his apostles taught a plain fact—that the dead should live again: as to the mode, the process, the time, they said nothing. The fact is comprehensible; there is no mystery about it. The next doctrine he brings forward in proof of his assertion is, that "*few will be saved,*" and this is followed by that of "the final extinction of the great majority of mankind, after enduring ages of torment." And he asks, with a very complacent air, "Is there no difficulty in apprehending how this can be consistent with the Divine justice?" Yes, difficulty enough. But let me hint that he has just taken for granted the very point he had to prove. I take the bull by the horns at once, and deny that any one of the doctrines he has mentioned in support of his position are scriptural. Involved in difficulty and mystery they assuredly are; but this is not because they are part and parcel of Christianity, but because they are not.

"Revelation," he says, "informs us that the minutest as well as the most important events are under the constant superintendence of an all-seeing and omnipotent Being; and yet how frequently do these events appear at variance with the Divine character as described in the gospel!"

That God governs the world in wisdom and in love, is a doctrine of reason and of Scripture. But how this principle is applied in all the de-

tail of his government is not revealed. We often call that which is a real blessing a calamity, and that which appears to us a heavy visitation is in truth a message of mercy. Hence, however certain events may "appear at variance with the Divine character as described in the gospel," we know that they are not so in truth and in fact. There is no mystery in this—it is only saying that God is wiser than man. "*Secret things belong to the Lord our God, but those things that are revealed belong unto us and to our children for ever.*" The mode in which he effects his benevolent purposes to his creatures is one of the secret things which belong to him alone; that his purpose is benevolent, is one of the things that are revealed and with which we have to do.

"Of the justice, the impartiality, and the particular providence of the Deity, there cannot indeed exist a moment's doubt, and yet there are mysterious circumstances connected with the application of these attributes to the condition and destiny of the human race, which the information conveyed to us in the inspired volume does not enable us to develop." This remark of your correspondent's is perfectly true, but he will remember the question at issue has regard only to what the inspired volume does contain. The point in dispute is, are there mysteries in what is revealed, and not in what is *not* revealed? "Where we cannot explain, we must be content," says he, "to acquiesce." No doubt. Where it has not pleased our heavenly Father to vouchsafe information (and which information is doubtless withheld from the wisest and most benevolent purpose), we must remain, and it is best for us to remain, in ignorance; but to call the revelation which he has given a mystery, to tell us that it contains "what no understanding can properly comprehend," is to undervalue his noblest and most precious gift to man.

A NONCONFORMIST.

SIR, May 8, 1826.

MANY years since, when an English traveller was enjoying the three days' and three nights' hospitality which the monks of the rich convent

of Affingham, between Ghent and Brussels, extend to all strangers who are disposed to tarry under their roof, the prior ordered one of the brethren to open a large iron-bound chest and bring him certain parchments. Upon their being produced, he placed them in the hands of the Englishman, and observed, "There, Sir; these are the title-deeds of Westminster Abbey, which belongs to us: the priors of this Convent are by right the priors of that Abbey, and I have no doubt but that we shall one day or another recover our rights." In corroboration of this curious declaration of the prior of Affingham monastery, amongst the ancient tombs in Westminster Abbey there are two that contain the ashes of the like number of priors of that monastery.

But, Sir, though the prior thought to recover possession of the Abbey, he did not say by what means he expected that event to be brought about; whether by the pulpit, the press, or a suit in chancery.

Now I beg to suggest through the medium of the Repository—for who knows but the Repository may be read in the Convent?—that there would now be a fair prospect of the Prior's succeeding to form, together with certain correspondents of the "Congregational," an Evangelical Crusade Society, to recover property which, like theirs, through the progress of truth, has passed into hands which the founders never intended. For, certainly an *honest and consistent* Protestant must acknowledge, that the Catholic has as much right to recover his property, as he, the Protestant, has to recover his. And should the plan succeed, why not recede a step further—and England again become a land of Druids?

I. F.

Todmorden,

April 17, 1826.

SIR, BEFORE I proceed to make any particular remarks upon those writers who have animadverted upon my paper respecting the connexion which exists between believers and unbelievers, in Unitarian Congregations, I have to request your readers to compare that paper with the observations made upon it. It has certainly

been misapprehended, and, by one writer, whether owing to haste, inattention or anger, misrepresented.

I shall notice the most important parts of each writer, as far as possible, in the order in which they appear in your pages.

Mr. T. C. Holland thinks "the statements contained in that letter exceedingly exaggerated." Now, what are these statements? They are these: that Unbelievers frequent our places of worship; that they join in our devotions and listen with complacency to the discourses of our ministers; that they take an active part in the management of the internal concerns of our churches; and that they are, in some cases, the principal pecuniary supporters of our cause. The two last-mentioned circumstances, Mr. H. says, are as far as he knows "of exceedingly rare occurrence;" but this he *also* knows, that many who have been charged with being Unbelievers, are Antisupernaturalists of that kind described by your American correspondent, and whose opinions, notwithstanding all that candour may allow, and justly allow, for sincerity and diligence in their formation, are so utterly subversive of every thing like a *real revelation*, that they by no means entitle the possessor of them to the Christian name.

Mr. H. "cannot see *how* a moral and pious Deist is inconsistent in wishing regularly to join in worship in that place where he will find more of what agrees with his sentiments, and less of what differs from them, than among other bodies of Christians." It is difficult to reconcile morality and piety to the circumstances; and, as to the consistency, where is that? What! is it not inconsistent that one who admits no Revelation and no Mediator, joins regularly in worship in that place where all things are done in the name of Christ, the only Mediator, and that too under a revealed system? If this be consistent, I can see no *inconsistency* whatever in the disciple of Jesus who chooses to worship regularly in that place where he will find more of what agrees with his sentiments and less of what differs from them than among other bodies of unbelievers; I mean the Temple of Mecca.

An Unitarian Christian has indeed expressed an opinion much to this

effect. He thinks that all Christians who believe in God may unite together in Christian worship, or in the worship of God generally. But another correspondent (X.) seems to agree in a considerable measure with me. He has expressed himself even more strongly than I, saying, "for hypocrisy of such a die a stigma would be wanting." He hopes, however, that the fact is incredible: a fact admitted in, at all events, one instance by Mr. H., and made a boast of by another writer.—It may, indeed, be difficult to collect evidence, that Infidels are "recognised in such a manner as to destroy all distinction between them and the Unitarian Christian;" but the difficulty of collecting evidence does not prove any thing in the case: it would probably be more difficult to *disprove* my statement by collecting evidence. My words are, "both characters are equally acknowledged in Unitarian congregations." Are they not so acknowledged? If not, what is the distinction between them? May we not put, with regard to a Deist, the question which Mr. Holland has asked with regard to a person calling himself an Antisupernaturalist? Shall he come and worship, and not pay? Shall he pay, and not vote in the internal affairs of the congregation? Shall he be competent to vote in the election of a minister and to give an opinion in the choice of other officers, and yet be disqualified, merely by his unbelief, for filling any office himself? In all these respects, is he not acknowledged, equally with the Christian, as a member of the congregation? In what other respects is he, as a member of the congregation, distinguished from him? What privileges belong to the Christian, of which the nature of the society deprives the Deist? Even admitting the case to be of exceedingly rare occurrence, it *has* occurred; and may occur again. In no old-established Unitarian congregation which I am acquainted with, does there exist any thing in the constitution of the society to prevent its becoming exceedingly common, if it is not so now. In this state of things, how are my statements calculated to make "a very unfair and unfavourable impression respecting us, on other Christians"?

One of your correspondents, "A Uni-

tarian Christian," says, "there is (in my paper) a spirit of religious intolerance." He only does me justice in adding, that I cannot be aware of it. After having calmly reviewed my letter, I cannot find any thing in it inconsistent with a just and wise toleration; though I do perceive that I have expressed myself with no little severity as to the conduct of Unbelievers themselves. This, which I did under a strong conviction of their inconsistency, had perhaps been better avoided. At the same time, by a just and wise toleration, I mean what is in all probability a very different thing from that which is intended by some correspondents. If the only true toleration be that which says, "Let us receive every one of every denomination to our churches, however dark in faith, however miserable in unbelief, however bigoted in opinion," or that which lauds a *Christian Church* consisting of "a mixed assemblage of Christian believers and antichristian Deists, Jews and Mahometans," as being superior to a church *professedly* Christian, united by a common profession of faith in the Divine Mission of *Christ*; if that which uses such language be a *wise and just* toleration, then I am free to confess, that I make no pretensions to it; nor will any idle charges of Pharisaical self-complacency, dogmatism, illiberality and bigotry, prevent me from frankly avowing my sentiments. I find no churches of such a description mentioned in the New Testament; nor was this, I apprehend, the kind of toleration which our ancestors intended to purchase with their comforts and their lives. Our Puritan and Nonconformist forefathers would be visited with some degree of surprise to learn that they shed their blood for the glorious privilege of admitting Unbelievers into their churches!

I have just alluded to the writer whose paper appears last in the list of repliers. This writer places himself, with a satisfaction and complacency perfectly amusing, amongst the choice sons of wisdom, "the liberal and enlightened Dissenters," and in the very same breath inveighs against "self-complacency, dogmatism and illiberality." He complains of my using invidious epithets, and holding up others to contempt, at the same time that he

throws out injurious insinuations as to my motives, and attributes my conduct to any thing but what a candid spirit would suggest. He talks of vivid pictures conjured up by servid imaginations, and then, to shew his own cool and clear judgment, he proceeds, very deliberately, to misrepresent, to the best of his ability, every thing which he can lay his hands on. Most of his quotations are incorrect or improperly connected, and thus produce an effect greatly differing from what they were intended to produce, as any one, who will refer them back to my paper, may ascertain for himself.

He has made himself extremely pleasant with my ascribing a want of modesty to Deists, and he has applied this in several ways; whereas that part of their conduct to which I manifestly refer is putting themselves forward and taking a prominent part. It is unnecessary to specify other instances.

I have looked in vain for any expression in my letter which could justify this writer in his conclusion, that I *attach great merit to mere opinion or belief*; nor can I imagine any cause for his introducing such a topic, except to divert my attention from the main question, or to display his acquaintance with that kind of philosophy of which he candidly presumes me to be ignorant. It is pretty evident that whether he understands that philosophy or not, he furnishes us with a fine subject in whom its principles are developed. The *sensations* in which his opinions originated, seem to have been impressed upon his mind by some objects *external* to my letter, and to have been *modified* by his associations of the bigotry and prejudice which it is the supposed tendency of my "singular and curious communication" to produce. As a disciple in that school to which he refers me, he ought to have remembered, that the feelings and passions sometimes mislead the judgment. They may have done so in *his* case, or they may have done so in *mine*. On every account, it had been as becoming to be a little more *tolerant* of my intolerance.

To every thing of importance in his paper, I apprehend, a sufficient answer has already been given. The

questions which he appears desirous to discuss, seem to me to admit of no dispute. He has challenged me to prove, that "the spirit of Infidelity and the spirit of Christianity are utterly incompatible;" he calls upon me to produce proofs that Christ and his apostles drew a line of distinction between believers and unbelievers; he asks me to point out "the immense gulf which subsists between the believer and the unbeliever;"—demands which the serious disciples of Christ must blush that any one bearing his name should make. If the distinction here be not sufficiently obvious, without an elaborate display of ability and information, my pen is at rest; I contend no further. If the difference between faith in Christ and a rejection of his gospel be so slight as this writer would have us to believe, my voice is silent; for I spend my strength for a thing of nought. It is difficult to imagine what this writer is aiming at; he sets at defiance and despises any opinion which our Trinitarian brethren may entertain of us; and he seems to think that there is no great choice between Christianity and Deism. Pray what does he wish to prevail? He has, in common with others, expressed an opinion as to the salvation of Unbelievers. The holding out of any thing which can cause a greater feeling of security in such characters is not countenanced by the New Testament. The salvation which we hope for is that revealed in the gospel; what salvation may be reserved for those who reject that gospel, no believer or disbeliever knows any thing about. Any weight from the New Testament is against their safety, and it is a vain affectation of candour to exceed Christ and the apostles. Such opinions as these will probably, to some readers, furnish proofs of my "ignorance" of mental "philosophy;" but, is it not perfectly reasonable and philosophical to conclude, that when the Supreme Wisdom gave a revelation of his will to men, and proposed it to their acceptance, he also furnished it with evidence sufficient to convince the upright and *earnest* inquirer, and to leave the gainsayer without excuse?*

* Dr. Priestley is reported to have said, that he *believed* he should meet in

Before I conclude, I beg leave to protest against the construction which has very unwarrantably been put upon my language, as if I wished the separation contended for to extend to social intercourse and the exchange of friendly offices in life. Is there in my letter the least ground for the following observations: "Should a man make 'confession of Christ,' Mr. J. is willing to be his associate, and to allow him all 'the privileges' of a 'society of Christians.' If he be a Gardiner, a Bonner, or a Horsley, he will give him the 'right hand of fellowship:' but should he be a Hobbes, Antony Collins, the friend of Locke, Voltaire, the intrepid advocate of Calas, a Hume, or a Dr. Franklin, he must be excluded from Unitarian society, and told, 'in a manner that shall be attended to,' to 'depart in peace'?" Here the writer studiously endeavours to convey the impression, that I would not give the 'right hand of fellowship' to such men as members of society. To his endeavours I oppose my own words: (the members of a *Christian Church* are addressing the Unbeliever:) "To any one who believeth in our Lord Jesus Christ we will give the right hand of fellowship: as a man, we refuse it not to you. We respect you as a member of society." This I could say to several such persons as there mentioned; could this "liberal and enlightened" Christian say to Hobbes, Voltaire and David Hume, "We will give you the right hand of fellowship" as members of our Christian society; we respect you as a part of our church?"

It is something remarkable, that whilst much has been said about *tests*, no notice whatever has been taken of the previous question, which I have expressly said is necessary to be disposed of: "Let it be decided whether our societies are designed to be Christian expressly and exclusively." The inquiry which your correspondent hopes my communication will induce the present generation of Dis-

a better world an Unbeliever, who, with all his great and amiable qualities, manifested so great indifference respecting revelation, that he could never find time to read a work by which his anxious friend hoped to convince him. What reason could he have for *believing* this?

senters to institute into "the objects and causes of their religious association," will, I trust, issue in ascertaining this point. I shall then have done some little good "as an advocate of error and absurdity;" and your correspondent will doubtless rejoice that I am, like himself, an instrument under that great system of necessity which equally compels me to produce absurdities and him to expose them.

N. JONES.

*Manchester,
May 8, 1826.*

SIR,
I THINK all your readers, as well as myself, must have felt gratified by the candid spirit of W. J.'s letter in your last number, and must have wished that he may be replied to in the same temper. With his admirable reasoning in defence and illustration of natural religion, I entirely agree, and I consider it an additional argument in favour of our views of Christianity, that they accord so well with the truths, proofs of which may be traced in the works of nature by a highly enlightened understanding. But I imagine that W. J. will admit, that to the instruction derived from the Bible, he is himself in a great measure indebted for the clear knowledge of the truths of natural religion; as he must be well aware how very imperfect an acquaintance with those truths was possessed by the wisest men who were unacquainted with the Bible, even by Socrates and Cicero. Now, I would ask him, Whence is it that the writers of the Scriptures have derived upon this important subject of religion, and upon this alone, such a prodigious superiority to the wisest men of Greece and Rome? It appears to me impossible to give a rational account of this fact upon any other supposition than this, that they derived their information upon this subject, as they themselves assert they did, from God. W. J. says, "I honour Jesus as a moralist and reformer, beyond any other name which history has transmitted to us, not excepting Socrates himself; and I think it possible to account for the supernatural parts of his history without supposing that he either performed or pretended to perform the miracles ascribed to him, and without even im-

peaching, in any considerable degree, the character of the first promulgators of Christianity." I earnestly wish that W. J. would try thus to account for the miracles of Jesus, not by arguing in a general and indefinite manner upon all, but by taking each separately; and I think he would find the difficulties which attend his theory unsurmountable. I would particularly call his attention to the resurrection of Jesus, that of Lazarus, and the cure of the blind man recorded in the ninth chapter of John. Admitting, as I suppose he does, the genuineness of the gospels, I would wish him to endeavour to point out how it is possible to maintain that these were not actual miracles, without accusing the writers of the gospels of direct and wilful falsehood, an accusation which the circumstances attending the first promulgation of Christianity render utterly incredible. While I agree with W. J. in his belief of natural religion, and would willingly join with him, or with persons with the same views and feelings that he has, as fellow-worshippers of our common God and Father, I rejoice that I have, what appears to me, the still stronger and clearer evidence, and the still more explicit testimony of revelation to the certainty of these invaluable principles; and I have no doubt that the effect of discussing the evidences of Christianity, especially with so fair and candid a reasoner as W. J., will be to place their strength in the clearest possible light.

A Nonconformist asks, what is my reason for believing that there is only one place in which Unbelievers take an active part in the management of the internal concerns of our churches. My reason was, that I knew only of one, and that I also knew that Mr. Jones's letter was written with a particular reference to that one; that in general, when I have known any persons of sentiments similar to those of W. J. in any of our congregations, they have *not* taken any active part in the management of the internal concerns of the congregation, but have contented themselves with joining in our public worship, as that in which they could unite, because it is addressed to the one God and Father of all.

T. C. HOLLAND.

Deptford,
May 5, 1826.

SIR,
THERE has already been much said on the subject of the introduction of Unbelievers into Christian Churches; but you will perhaps permit me to occupy a small space in the next number of the Monthly Repository for a few desultory remarks upon the debate. A great deal of cloquence has been wasted on the side of pseudo liberality. Much needless vituperation has been heaped on Mr. Jones, as though he were endeavouring to convert Unitarian congregations into so many petty inquisitions; while his object in reality appears to be, only to prevent those who are not Christians from being associated in church fellowship with those who are, and becoming thus identified with them; to make both Christians and Deists more consistent with their profession. Changes have been rung on the terms tests, subscription and illiberality; the mind has been led to the contemplation of the odious tyranny which has been, and is, exerted, by men who have demanded and do demand unfeigned assent and consent to their arbitrary interpretations of Scripture, as a qualification for civil offices, an university education, or religious communion: and Mr. Jones has thus, to use a modern figure of speech, been persecuted for his opinions. Test and subscription have become convenient words of alarm with certain persons so sensitively alive to liberty that they would have a Christian church like a Caravansera open to all comers who can pay the price for their entertainment. These unfortunate terms have been held up to public scorn and execration as though they were intrinsically evil; as though they could convey no meaning but such as ought to create abhorrence: whereas they are perfectly harmless when not abused, nay, may be employed as ministers of good. They are, like human beings, good or bad according to circumstances. Now what is the test or subscription which Mr. Jones would substitute for the lax mode of admission which is but too common in Unitarian Christian churches? Simply, I should imagine, belief in Christ as the Messiah. This may be called illi-

berality if men please; we cannot prevent them from using, nor all at once can we unteach them to use, false words: but call it illiberality; the charge will not rest with Mr. Jones; it will revert to the Apostles, and ultimately to Jesus Christ: and, I doubt not your Todmorden correspondent is ready and will rejoice to suffer any opprobrium which he must share with the glorious and blessed author of our faith. But the illiberality of a Christian church demanding a profession of belief in Christ before granting admission to its fellowship, is, I confess, beyond my comprehension. Let any number of persons connect themselves simply as a church of believers in one God, and unquestionably Christians, Jews, Mahometans and Theists, may unite in church fellowship without inconsistency; but a professedly Christian church is necessarily exclusive; it can only be composed of Christian members. It is, however, exclusive only as all other societies, instituted for a particular purpose, are exclusive, without any breach of that universal charity which is the best ornament of the mind. Neither Mr. Jones, nor any who think with him, would, I apprehend, wish to prevent Unbelievers from partaking of the benefits of public worship, whenever conscience or inclination, or both, lead them to do so. He would rather rejoice to see them thus renewing and increasing their moral and religious impressions. Nor would he object to worship with them under the same roof; though he may justly deem that there is some inconsistency in their joining in thanksgivings and prayers offered in the name of Christ, whose mediatorial office they at least deny, if, with your Liverpool correspondent, they "honour Jesus as a moralist and reformer beyond any other name which history has transmitted." Perhaps Mr. Jones and I should differ as to the best means of excluding Unbelievers from church fellowship. He would doubtless prefer to do it by demanding a declaration of belief in Christ *virâ voce*. I should by requiring submission to a simple and expressive rite ordained by Christ and practised by his apostles.

E. C.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Helon's Pilgrimage to Jerusalem, &c.* By F. Strauss.

(Continued from p. 230.)

THE story related in this work, has been enlivened and made dramatic, by a considerable portion of dialogue, which, inasmuch as it is usually characteristic and interesting, does great credit to the author's talents.

Our readers, we doubt not, will be pleased with the following conversation: it occurs after a pause in Elisama's sketch of the scriptural history of the Jews, which he has brought down to the end of the reign of Solomon; a point where the venerable man breaks off, that he "may preserve unmingled the remembrance of those glorious days."

"'Blessed be the Lord,' exclaimed Helon, 'the King of the world, who vouchsafed such a time to his people!'

"'It is not to be denied,' said Myron, 'that it must have been a joyful time in Jerusalem and the whole land of Judea, under Solomon. And yet your nation seems to me better fitted for a wandering life through the wilderness, such as was yesterday described to us.'

"'Why so?' asked Helon.

"'Because you knew not how to improve your good fortune.'

"Helon was astonished.

"'I pity a people so destitute of all taste and skill in the fine arts as yours. They want to build a temple and a house of the forest of Lebanon—gold and silver they have in abundance, but they are obliged to send for artists from Tyre; they come, execute their works, and leave these behind them, without having communicated to your nation the smallest portion of their dexterity.'

"'There have not been wanting amongst us in all ages,' said Helon, 'excellent artificers.'

"'Single instances decide nothing,' said Myron; 'but a nation which, in its most flourishing period, is obliged to engage artists from foreign kings, and can do nothing by its own ingenuity and dexterity, is surely a poor and helpless race. How different from the great Hellenic people! Poetry in abundance I have indeed heard from you, but this is the only branch of art in which you have done

any thing. No painting, no statuary, no drama!'

"'Thou speakest,' said Elisama, interposing angrily, 'like a blind heathen, and what I have so often intimated seems to have been lost upon thee. Israel was not designed, nor ever aimed, to excel in such worldly arts. It was to be a kingdom of priests and a holy people, to receive and to preserve the law of Jehovah; and on this account he calls it his people, his Jeshurun, his beloved Israel. The time which other nations might devote to the culture of the elegant arts, Israel was to spend in the observance of the law. You have omitted all mention too of our music. This and our poetry are alone worthy to accompany the people before the presence of Jehovah; his temple must be splendid, but it is of no consequence that it was made so by foreign hands. Besides, the present temple, which yields little if at all to the former, was built by native artists, and supposing that in Solomon's time architecture was unknown among us, could this skill be reasonably expected in a nation which had struggled for five hundred years for the possession of the soil, which even then had not been completely united for more than half a century, and had passed a considerable portion even of that short time in internal commotion!'

"'You are unjust, Myron, in another respect,' added Helon; 'the state of the arts among a people should be judged of from that department in which it has put forth its powers. Compare our poets with yours; we have no need to fear the comparison.'

"'Mention to me then your Homer and Sophocles,' said Myron.

"'In those species of poetry our fathers have written nothing. But name to me a Greek, who has surpassed the odes of David, the elegies of Jeremiah, or the epigrams and scolia of Solomon.'

"'I will read your poets,' said Myron, 'when I return to Alexandria, but it is impossible that a barbarian should rival the great masters of Greece.'

"'Compare, with a mind free from prejudice, as becomes a true critic of art, and you will be astonished at the lyric flights of our Psalms, which leave Pindar behind; at the plaintive tenderness of Jeremiah, more deep and touching than that of Simonides. Remember, too, that this poetry of ours was never designed

by its authors as a work of art, or a display of poetic power, but was the effusion of a mind swelling with the praise of Jehovah, lamenting its own or its country's sorrows, or intent upon enforcing the precepts of the law. With us the artist is more prominent and interesting than his work; you think you have succeeded, when the artist is forgotten in the merit of his production.' " Pp. 110, &c. Vol. I. B. i. chap. v.

This dialogue is appropriate, intelligent, spirited and instructive: to the extract that we shall next make the same terms may be applied.

Elisama, Helon and Selumiel had been visiting "the oasis of the Essenes;" on their return from it, Selumiel, who was partial to the sect, looked back towards the scene of their residence, and "leaning on his staff, asked his companions, 'Now, then, how like ye my Essenes?'

" 'Call them not *thy* Essenes,' said Elisama, 'for Jehovah be praised, there is a wide difference between them and thee.'

" 'Allow me this,' said Selumiel, 'and I will in return allow thee to speak of *thy* Pharisees.'

" 'That,' said Elisama, very earnestly, 'I shall never be; call me an Aramean Jew, and I shall gladly accept the title.'

" 'What difference should one or the other make in our friendship?' said Selumiel. 'Cannot we attach ourselves to different opinions, without any breach of our mutual good will? Iddo takes it ill if I call him a Sadducee.'

" 'Alas for Israel,' said Elisama; 'shall peace never come to thee? It has been a melancholy reflection to me, that in the land where alone Israel is truly Israel, I have scarcely found a single old friend who does not lean to one sect or other. What will be the end of these things?'

"The young priest, dissatisfied with the turn which their conversation had taken, said hastily, and in a manner which neither of the old men understood, 'In my service in the temple one thing only displeased me, that the turn of duty comes to each course of priests but once in twenty-four weeks. I fain would live the life of a priest every week and every day.'

" 'You might have discovered the method of doing so this very day,' said Selumiel.

" 'The Essenes do not sacrifice,' said Helon; 'how then shall I find among them a perpetual priesthood?'

" Elisama looked at him with asto-

nishment. Selumiel, rejoiced as if he had come over to his opinion, replied, 'You may find it in the daily mortification of your body and obedience to the law.'

" 'No,' said Elisama, 'I will tell you—the conjugal and domestic life is the perpetual priesthood. You know that the patriarchs sacrificed with their own hands, and even now the master of the house becomes a priest, when, at the feast of the passover, he kills the lamb, blesses the bread, and praises Jehovah. In spite of all the Essenes and their admirers,' said he, looking significantly at Selumiel, 'it is my opinion that the true Chasidean must be the father of a family.'

" Selumiel stretched out his hand to the friend of his youth—"—Vol. II. pp. 147—149, B. iii. Ch. v.

Our author is usually skilful in his combination of the narrative with the dialogue: one exception occurs, however, in B. iii. Ch. ii. (Vol. II. of the translation; p. 30,) where Strauss, in his capacity of historian, speaks of "the son of Simon, our Hyrcanus," [*unser Hyrcanus*,] and identifies himself, somewhat improperly, it must be confessed, yet, in a man of his ardent enthusiasm for Hebrew antiquities, not unnaturally, with the interlocutors of his story.

In narration, strictly so termed, he manifests considerable ability; being at once simple, perspicuous and forcible. Two specimens shall be given.

The writer relates in B. ii. Ch. ii. [Vol. I. pp. 205, 206, of the Translation,] the progress of a large group of pilgrims to Jerusalem, and takes occasion to introduce a very pleasing and significant circumstance:

"In every town and village to which they came, they were received with shouts of joy. Before the doors of the houses stood tables with dates, honey, and bread. New crowds of persons, dressed in their holyday attire, were waiting at the junction of the roads, in the fields, and at the entrance of the towns, and joined themselves to the long procession. Here and there before the houses, in the fields or in the vineyards, stood an unclean person, or a woman, or a child, who had been compelled to remain at home, and who replied with tears to the salutation of the passing multitude. It seemed as if the people carried all joy with them from the country to Jerusalem, and only sorrow was left for those who remained behind. Before a house in Bethanur, stood a flat

boy of ten years old. Tears streamed from his large dark eyes, and the open features of his noble countenance had an expression of profound grief. His mother was endeavouring to comfort him, and to lead him back into the court, assuring him that his father would take him the next time. But the boy listened neither to her consolations nor her promises, and continued to exclaim, 'O father, father, let me go to the temple! I know all the psalms by heart.' He stretched out his arms to the passer-by in earnest entreaty, and happening to see among them a man of the neighbourhood whom he knew, he flew to him, and clinging to his girdle and upper garment, brought him, with tears, to take him with him, till the man, moved by his earnestness, asked his mother to allow him to go, promising to take care of him till he should find out his father.

"And this," said Helen, "is the object of children's longing in Israel; so early does the desire of keeping the festival display itself!" Brought up in Palestine, he felt it would have been with him exactly as with the child."

The paragraphs that we now proceed to transcribe, regard another and a very different subject, but are favourable specimens of the author's style of narrative:

"Although our travellers were not admitted into the refectory of the Essenes, they were not alone. They found a multitude of sick persons assembled, who had come in hope of relief from the secret wisdom of the Essenes. They performed their cures [this sect performed, &c.] by means of mysterious formularies, and recipes carefully preserved in their ancient books. These books had come to them in times of venerable antiquity from remote regions of the east, and were carefully studied by them, especially on the sabbath, which they held even more sacred than the other Jews. Their cures were wrought chiefly by enforcing temperance, self-command, and the dominion of the soul over the body; and with these means they performed wonders. The simplicity of their lives preserved their health to extreme old age, and not a few boasted that the spirit of prophecy had been awakened in them."

"When Selumiel and Elisama had laid themselves down after the frugal repast, to rest beneath the palms, Helen went about to examine the whole arrangement and economy of this establishment. He would gladly have entered into conversation with some of the Essenes, but no one addressed him, and the determined taciturnity of their looks,

and the profound stillness which reigned around these cottages, deterred him from making the attempt. He silently followed an aged man, who with his staff was making his round through the fields, when about noon every one was already again at his labour, and who seemed to be superintending their operations. The bending of the men, the prostration of the youths, as he approached them, shewed to Helen that reverence for age was here inculcated and practised as a part of the duties of religion. Every thing here was done by command; no man followed a will of his own; indeed the will itself appeared to be social, not individual; one thing only was excepted—beneficence. If those who were in need were not his own kindred, every one might assist and relieve them without asking permission or waiting for a command. The fields were covered with luxuriant crops, but the cultivators themselves were spare and pale."

"Selumiel and Elisama had rested themselves, the heat of the mid-day was past, and there was no more to be discovered in a day than in an hour respecting the Essenes. The simple exterior of their habits and customs was easily seen. To learn any part of their secrets, it was necessary to listen in silence for years together. Our travellers therefore broke up immediately after the mid-day, and continued their tedious way through the desert to Jericho. Selumiel had requested his friend the Essene to be their guide, as the road was intricate even to those who had frequently travelled it. The Essene, at home amidst these solitudes, readily complied, and led them through ravines, amidst precipices, through sandy plains destitute of vegetation, and over naked hills. Always alert and ready to assist, he went before them, gave them his hand in different parts of the way, supported the elder men in the steeper ascents, and answered every question that was addressed to him, but so briefly that he seemed to weigh every word, and to be in perpetual apprehension of allowing one that was superfluous to escape his lips."

"In answer to the question of Elisama, whence the name of Essene was derived, he informed them that it was Persian, and denoted the resemblance of their life to that of bees."—[Transl. II. 141, &c.] B. iii. Ch. v.

"These volumes exhibit some uncommonly vivid and glowing, yet, in general, correct descriptions of scenes of nature and of art: Strauss; indeed, has peculiar merit in this style of writing."

The following picture of the appearance of Jerusalem, on the conclusion of the feast of Tabernacles, is highly beautiful:

"The tabernacles were broken up, and only the scattered leaves, flowers, and fillets, testified that they had been. The pilgrims were preparing for their departure, and exchanging their farewell salutations. Many took leave of Jerusalem never to behold it again. The autumn wind blew chill, and where a solitary tabernacle still remained as a monument of the festival, its green was changed to an autumnal yellow. The circle of the Jewish feasts was closed, the half-year of harvest was at an end, and the dark and rainy season of winter was fast approaching, when no pilgrim's song was heard on the roads to Jerusalem; —" —B. iv. Ch. vii. [2d vol. of the Transl. p. 339.]

Of Selumiel's mansion, "the splendour and wealth" are painted in rich but faithful colours:

"— it enclosed a large open quadrangular space, called Chazer, or Thavech, (the middle or inner court,) which, under a sky that was almost uninterruptedly serene, served as a great chamber, even on grand and festive occasions. The pavement was composed of variegated marble, tastefully disposed. In the middle, where in houses of humbler construction a simple basin stood, was a fountain, enclosed with marble and surrounded with lofty palms, which cast such a cooling shade beneath, that our travellers felt themselves instantly refreshed. In the angles stood rows of vases filled with flowers, especially the roses of Jericho, and many other odoriferous shrubs, planted in bowers. Their grateful shade, and the ever fresh and green turf around the fountain, made the coolness as it were visible, which in the hottest days was to be found there. On the sides of this quadrangle stood three rows of pillars, forming two parallel porticoes. The floor of them was covered with carpets and cushions of very elaborate workmanship, and before some of the pillars hung curtains, which gave the space behind the convenience of an enclosed chamber. The cushions were embroidered with gold and silver, and the curtains were of silk, red, white, green, and blue, &c. &c." —B. iii. Ch. vi. [pp. 152, &c., of the 2d Vol. of the Translation.]

Not less attractive are the pictures of a harvest scene, and of the feast of winnowing:

"Troops of reapers were on their way to the harvest, and the sound of the sickle, the song of the labourer, and the rolling of the threshing-wain, resounded through the air. While rows of the reapers were busy in cutting down the grain, others were binding up the sheaves, tying the stalks not far from the ears. Here a corner of the field was left for the poor:* there a field already reaped was affording them a gleanings. Some were carrying their sheaves to the threshing-floor, others were loading them on waggons to convey them thither. They past one of these threshing-floors: it was an open place in the fields, where the soil had been made hard and smooth by stamping; the width was on an average from thirty to forty paces, and oxen, unmuzzled, according to the law, were treading out the grain.† In another, which belonged to a rich man, a servant sat upon the threshing wain, guiding the beasts who dragged this machine, with its iron-shod wheels, over the sheaves, while another, following behind, shook up the straw with a fork."

"Close to the gate [of Lydda] was a large house, where men in festal attire were going in and out, and the open gate seemed to invite the presence of the stranger. 'Let us turn in hither,' said Elisama; 'hospitality never fails among those who are celebrating a feast.'

"The master of the house came to the outer court to receive them, and conducting them to the house, bade them welcome to feast of the winnowing which he was celebrating.‡ As the threshing-floor where this feast was usually held was very near his house, he was accustomed to transfer it thither. He led them into the inner court, where his guests were assembled; the slaves untied the latchets of their sandals, and washed their feet. Elisama was much fatigued and enjoyed repose; but he was not allowed to enjoy it long, for they were speedily called to the meal. A great abundance of dishes was placed upon the table, the servants were treated as the chief persons, and milk, honey, wine, fruit, cheese, rice, and flesh, were so plentifully supplied, that they could not be consumed, though the appetite of the guests was keen." —B. iii. Ch. ii. Vol. II. pp. 23, 31, 32.

In *Helon's Pilgrimage* we meet with frequent and copious quotations from the Jewish Scriptures; chiefly from the poetical books. These quotations are made by the principal cha-

* Lev. xix. 9.

† Deut. xxv. 4.

‡ Ruth iii. 1, 2.

acters in the story: and they form so important a feature of the work, as to merit distinct notice.

For well-instructed and pious readers, for men who, while they possess taste and intelligence, set a supreme value on Divine Revelation and its records, such extracts have powerful charms. We freely admit, that in Strauss's own volumes there is a superfluity of these citations; a blemish, nevertheless, which does not appear in the pages of his judicious translator. It must be further conceded, that when Elisama* and the old man of the temple† severally called upon Helon to repeat long passages from the sacred writings of the Jews, the author fails in his aim, and is particularly chargeable with a want of skill and an inattention to propriety. Still, after every requisite allowance has been made, we acknowledge ourselves to be highly gratified, and, we trust, not wholly unimproved, by many apposite and sublime and beautiful verses from *Moses*, the *Prophets* and the *Psalms*: the insertion of those passages accords with historical truth; it cherishes devotional sensibility—and whoever attempts to ridicule it, betrays the defects of his own knowledge and discernment. As the Hebrews were accustomed to carry religion into the scenes and transactions of daily life, and as their range of literature and reading was extremely circumscribed, we cannot wonder that their canonical Scriptures were their favourite and *classical* books, and that with the sentiments and the language of them they enriched their conversation. Nor would it be difficult to prove that this was their practice in the interval between their return from the captivity in Babylon, and the advent of the Messiah.‡ Happy were Christians did they generally feel the same attachment to the volume of God's revealed will, and give the same convincing evidence of their not being strangers to its contents.

Whence the author derives his excellent versions of fragments of the Jewish Scriptures, we are ignorant.

Hereafter, we may perhaps be able to trace some of them to different sources; though we suspect that in most instances Strauss has availed himself of his own pen. In the hope of resuming the subject, we at present forbear to make extracts illustrative of this part of his performance, and now dismiss it by adding, that his translation of Psalm cxxvii. 2,*

"He giveth it [bread] to his beloved in sleep,"

[*Seinem Geliebten giebt er es in Schlafe,*]

agrees with Mendelsohn's and with Dathe's; and that he has well rendered the introductory clause of Psa. lxxxvii.† which, nevertheless, Houbigant, following the Chaldee paraphrast, considers, with some reason, as making a part of the title.

It is natural and important to inquire, whether we can rely on the correctness of the information, historical, antiquarian, geographical, &c., communicated by Strauss in these volumes. To this question, when put generally, we cannot but return a favourable answer. Were we called upon to examine the matter in detail, we should request leave to wait, until we can consider it with the assistance to be derived from the editor's learned and able notes. In no other way can the discussion be conveniently pursued, or be brought to a fair and satisfactory issue. Meanwhile, we shall just touch upon one or two circumstances.

Elisama, speaking‡ of the *Exodus* and of the overthrow of the Egyptian hosts in the Red Sea, instantly subjoins,

"This is of all events in the history of our nation the most important, from its connexion with the giving of the law which immediately followed. We keep the feast of the passover in remembrance of this event."

[*Wir feiern sein Andenken in Passah, und unsere Wallfahrt geht zu diesem Feste.*]

But the immediate and specific object of the appointment of the passover was the miraculous preservation of the first-born of the children of Israel, when those of the Egyptians were supernaturally destroyed. Not that Strauss could have lost sight of

* B. iv. chap. ii. &c.

† B. iii. chap. iv. &c.

‡ Strong presumptions to this effect, appear in the apocryphal books of the Old Testament.

* B. iv. ch. ii. Vol. II. 237.

† Vol. I. 32, B. i. ch. ii.

‡ Vol. I. 76, B. i. ch. iv.

the real and grand design of this festival. The truth is, he has expressed himself here with a conciseness rather unusual to him: under the words, "this event," he comprehends every thing specially relating to that great deliverance of the Hebrews from their oppressors; the circumstances which took place directly before, and those by which it was accompanied and, with scarcely any delay, succeeded.

We are of opinion that our author shews himself indiscriminately partial to the writings of the Rabbins: we particularly see his deference to their precarious authority, in the ease with which he admits the existence of *strangers or proselytes of the gate*; * the thing is at least uncertain.—Lardner has considered it, very accurately, in his *Remarks on Ward's Dissertations*,† and his estimate of the antiquarian knowledge and historical fidelity of the Rabbins, deserves to be transcribed:

"Rabbinical and Talmudical writers may be of use. But they are not infallible. Indeed, I had [would] rather learn Jewish antiquities from the Scriptures, and such other Jewish writers as lived before our Saviour's coming, or were contemporary with Christ and his apostles, than from later Jewish authors."

Should it be asked, What is the leading object proposed to himself by the writer of *Helen's Pilgrimage* in the composition of his work? the answer must be, "Its object is to present a view of the political condition, the sacred usages and domestic manners, and the opinions of the Jews in the century preceding the Christian era." In many parts of his undertaking the author so assiduously introduces a fanciful and mystical theology, that we might almost have been tempted to regard the introduction of it as the end for which he framed and has related the story. Upon a careful study of his volumes, we are satisfied of this being a subordinate and in some degree an incidental purpose.

Since action and reaction are the same, it is not improbable that the extravagancies of the Antisupernaturalists of Germany have driven some of their countrymen into other regions of visionary divinity. In common with

several professors and teachers of religion, both at home and abroad, Strauss perceives in much of the language of the Old Testament, and in many of the institutions there recorded, a deep and hidden meaning. No such meaning, we are satisfied, was affixed to either by our Lord and his Apostles; those best interpreters of the volume of the law and of that of the gospel. There are current doctrines, to which the Scriptures of the "new and better covenant" afford no sanction: and the sacred books of the Jews will in vain be ransacked and tortured for tenets, which are the growth of other climates and of far later ages.

In concluding our account of this performance of Strauss's, we feel ourselves required to declare, that it has greatly interested us, and made a most pleasing impression upon our minds. At the same time, we cannot be insensible to its faults. It has the appearance of having been drawn up hastily, and of being submitted rather immaturely to the public eye. The absence of notes, and of nearly all references whatever, is a glaring defect: to most of Strauss's countrymen it must be a serious inconvenience. We see another proof of the writer's not having allowed himself time for the careful execution and revision of his work, in his ambitious luxuriance of painting. He rarely stops at the just point of effect, but adds some misplaced epithet or image, which an exacter judgment would have condemned, and a purer taste repressed. Often he offends against simplicity, loses sight of the "modest grace" of Nature, and gives to Ornament the primary and not the second rank. If he knows what to describe, still he does not know what to omit; though "this skill in leaving out is, in all things, a great part of knowledge and wisdom." * We speak of Strauss as he appears in his own volumes, and not in those of the English translation.

His excellencies, as a writer, outweigh considerably his imperfections. To distinguished intellectual, and to appropriate literary endowments, to his eminent power of seizing the at-

* Vol. I. 72, II. 320.

† Works, (1788,) Vol. XI.

* Sir Joshua Reynolds's Discourses, No. XI.

tion, and completely engaging the affections, of his readers, he adds those devotional and religious qualities, which render his volumes highly useful as well as captivating. In this view, *Helen's Pilgrimage* is the first and noblest production of its class. We must express our gratitude that it has been rendered accessible to our countrymen; it well merits a place in the libraries of families to whom knowledge and religion are dear, and who have the means and the desire of purchasing books that minister to objects infinitely transcending the amusement of the hour.

N.

ART. II.—*On the Observance of the Lord's-day, a Sermon preached at Bridport.* By G. Barker Wawne, from Mark ii. 27. Sold by C. Fox and Co., High Street, Whitechapel, London. Price 3d.

THE interesting Sermon which bears this title is calculated, from its merit and cheapness, for very ge-

neral circulation. Its appearance was rendered more particularly desirable in the author's neighbourhood from the publication of a discourse by the Rev. Mr. Bishop, of Ringwood, in which the character and practices of Unitarians, with regard to the observance of the Lord's-day, are made the subject of severe animadversion. We think this Sermon answers the end proposed, of pointing out the true grounds for the religious observance of this day. Without insisting on that sabbatical strictness observed by some Christians, which too nearly resembles the Pharisaical opinions reprehended by our Lord in the text, he still earnestly maintains with our Saviour, *that the Sabbath was made for man.* He dwells at considerable length on the advantages which accrue to the health and comfort of mankind from rescuing one day in seven from the thralldom of unvarying toil, and powerfully and beautifully shews the necessity of this appointment to promote the moral and spiritual improvement of the human race.

OBITUARY.

1826. March 10, at *Lewes*, the place of his nativity, aged 78 years, EBENEZER JOHNSTON, Esq., formerly of Bishopsgate Street, London, and Stoke-Newington. He was the son of eminently religious parents, the Rev. Ebenezer Johnston, of Lewes, and Mary his wife. These excellent persons employed incessant care by times to season his mind, and the minds of their other children, with a sense of the unequalled importance of religion, and to train them up in the practical knowledge of the obligations of the gospel. In Mr. Horsfield's *History of Lewes*, p. 343 and the note, there may be seen some brief account of the Rev. Ebenezer Johnston, which was quoted in the *Monthly Repository*, XIX. 281. To this may be added, that his first settlement as a minister was at Ryegate, in Surrey, when Mr. Mason, the author of the excellent *Treatise on Self-Knowledge*, resided at Dorking, as the pastor of the then Dissenting congregation there; between whom and Mr. Johnston, much his junior, subsisted an intimate friendship and intercourse, which, doubtless, were beneficial to the latter in many respects. At the termination of a year, or of two years at most, Mr. Johnston removed to Lewes, the only situation in which he

afterwards exercised his stated ministry; at which place Mr. Mason, as the writer thinks, assisted at his ordination, in conjunction with Dr. David Jennings, Dr. Doddridge, Mr. Snashall, of Stoke-Newington, and other respectable ministers, particularly Mr. Johnston's elder brother, the Rev. Wm. Johnston, who died at Tunbridge Wells, where, for many years, he filled the office of a Christian minister, well known and truly estimable for his knowledge, piety and benevolence.

Though the person who is the chief subject of this brief memoir, (which, from certain unfavourable circumstances, must be drawn up with less accuracy and fulness than could be wished,) saw reason, as the result of reading, conversation and serious inquiry, to adopt views of the doctrines of Christianity different from some of those in which he had been early instructed, he never lost, he ever cherished, that pious and devotional spirit which his parents had exemplified and inculcated. To his care, in this important respect, his frequent suggestions in conversation, his religious exercises in his family, and a diary he has left behind him, have borne and bear an edifying testimony.—He was twice married. His first wife died a few years after their

union, by whom he had one child, which died an infant. His second wife was Miss Silver, of Havant. In the year 1810, it seemed good to unerring Providence to remove her also from the present scene. While she lived she was an inestimable blessing to him and her family. Her early religious sentiments underwent a change similar to those of her conjugal partner, and, like him, she always retained an *operative* conviction of the obligations and benefits of devotion and of practical religion. (The Fifth Volume of the Monthly Repository, pp. 412 and following, records a narrative of this valuable woman.) What he has written in his diary on the subject of this bereavement, is strongly expressive of poignant grief, of a just appreciation of her excellent character, of the irreparable loss to himself and family; but, at the same time, of his conviction of the righteousness and mercy of the Supreme Disposer even in this visitation, in some respects inscrutable, and of his continued trust in him, founded on the belief of his unerring wisdom, of his unalterable lovingkindness, and of his inviolable truth and faithfulness. This excellent woman was the mother of his surviving offspring, Messrs. Ebenezer and William Johnston, and of Mary, the wife of Daniel Whittle Harvey, Esq. His just-named beloved daughter was a constant and solacing attendant on him for months, with little interruption, till his final release.

In his diary he records the successive events of his life, whether they were comforts or crosses, and expresses a solicitude to improve them as means of promoting his piety, and as excitements to labour in his sphere, to advance those causes with the success of which he judged the best interests of mankind were connected. As long as he could speak, his religious, devotional, benevolent spirit discovered itself in lively thankfulness to Heaven, when he felt, or thought he felt, himself rather better; in supplications for patience, fortitude and submission; in solicitude for the comfort of his friends, and in earnest applications to the Father of lights and mercies, to be more and more fitted for the pure, sublime and unmixed enjoyments of God's heavenly kingdom. His long experience of severe and increasing pain made him apprehensive of yet augmented sufferings before dissolution. Such an augmentation it was hardly in human nature not to dread. But he was not afraid of death as the introduction to a future state, meeting it with humble peace in his conscience, and with the comfort of the hope of that salvation which is secured to the faithful by the Christian covenant. He was graciously spared augmented sufferings. His prin-

cipal medical attendant, who watched his disorder with unceasing assiduity, expressed his surprise that he felt no more acute pain from it the last week or ten days of his life. He at length expired in a manner remarkably calm and gentle. It is the principal consolation of his friends to be persuaded, that with respect to him, death and pain and sorrow are for ever at an end, and that nothing is before him but the precious, inconceivable delights in the future world, of the approved of God and his Christ.

Mr. Johnston was distinguished, in no small degree, by strength of intellect, by promptitude of thought, and facility of expression, and by a long series of pious, benevolent and useful exertions. The remembrance of his excellent qualities of the head and heart will be respectfully cherished by his mourning family, and by those with whom he associated and co-operated in schemes and endeavours to procure relief for the oppressed, whatever their nation or colour, and to promote the cause of *peace*, of liberty, civil and religious, and of Christian truth. He was never backward to promote such causes by his purse, advice and influence. It is regretted that a more ample account of what might be called his more public life cannot now be given.

He was admitted a member of the Unitarian [Book] Society in London, March 9, 1797.

March 12, 1801; Mr. Kettle resigned the office of treasurer from ill health; and

April 9, 1801, Mr. Johnston was chosen to succeed him.

April 4, 1811, he gave notice that he should resign at Midsummer following. Upon this notice the following resolution, moved by his highly-esteemed friend Mr. Belsham, was unanimously passed:

"That the best thanks of this Society be returned to Ebenezer Johnston, Esq., for his long and very able services as treasurer to this Society, and for his zeal and activity, which have so eminently contributed to its prosperity; that the Society feel great regret at his resignation, and the necessity they are under of accepting it."

At the next meeting, June 6, 1811, Mr. H. Hinckley was chosen treasurer in his stead.

The communication of the above facts is thankfully acknowledged to have been made by Mr. Aspland and Dr. Thomas Rees. Of similar connexions and exertions of Mr. Johnston, while residing in London or its vicinity, there is not at this time opportunity to obtain information.

His removal to Lewes occasioned the just-mentioned resignation. He carried with him thither the same public-spirited

and active disposition. He was a cheerful contributor to useful institutions, those which were formed for the relief of the distressed under various descriptions, and those which had for their object the instruction of children of the lower classes. He was a benefactor to the schools at Ditchling. The meetings there he always attended as long as his health permitted, and more than once occupied the chair. For the office of Chairman he was particularly well qualified; and was therefore frequently voted into it in London before his retirement into the country, and received the approbation of the most respectable meetings. His disposition displayed blended energy and tenderness. His own corporeal sufferings seemed to have increased his native compassion. A tale of woe he would hear with strong emotion, and give directions for quickly sending some needed relief. He observed the decencies of life, but affected nothing splendid. His habits and usual mode of living were economical, but his economy was quite remote from sordid selfishness. By adopting and pursuing it he was the better enabled to be useful by a great number—a greater number than is generally apprehended—of liberal subscriptions and contributions in aid of laudable designs. His well-informed conscience dictated utility in preference to ostentatious show.

An attendance on public worship was congenial to his spirit; he delighted in it. After having been a stated hearer of Dr. Savage in Bury Street, and of the Doctors Fordyce and James Lindsay in Monkwell Street, he at length became, and continued till his removal to Lewes, a member of the Gravel-Pit Society at Hackney. About this time he began to approve the Unitarian tenets, and this new connexion tended to establish his adoption and avowal of them. In this society he thought he possessed excellent means of intellectual and spiritual improvement. His example of cheerful piety was attractive and edifying. By a succession of excellent men, and their constant hearers, he was valued as a very useful member. And he highly appreciated the labours of those Unitarian ministers whom he was accustomed to hear, and gave proof of the efficacy of their tenets, which in the main were become his own, amidst the bustle of trade and business, to ensure a diligent attention to the culture of the mind and heart, and to preserve a sacred internal peace amidst the most afflicting family bereavements. When he occasionally heard persons of different tenets from his own, if they appeared to be animated by a fervent concern for the general interests of

religion and men's salvation, he withheld not the expressions of his approbation. He highly valued the *practical* instructions of various writers, some of whose *doctrinal* sentiments were different from his own. In this view, for instance, Dr. Lucas was one of his most favourite authors. He owned no earthly dominion over his faith, but judged and decided for himself after a conscientious application of his mind to the authentic and authoritative word and testimony. With regard to his religious tenets it may suffice to repeat, that those of the Unitarians were his. It occurs to the writer's recollection, that he agreed with those who favour the doctrine of final restitution. His prevailing idea seemed to be, that this doctrine is agreeable to Scripture interpreted according to the rules of sound criticism, and a consequence of the essential attributes of God; a concern for whose honour in the renovation and happiness of his rational creation, caused him to prefer it to any other hypothesis respecting God's future dealings with those who leave the present world in a state of impenitence.

After his removal to Lewes he was zealous and active in promoting the interests of the religious society there, with which he had a kind of natural connexion. He often expressed great satisfaction in the ministrations of Mr. Horsfield, the Pastor of what may be denominated the United Congregation, a junction having lately taken place between the Westgate Society and the Southover Baptist Society; and he was also formerly accustomed to declare himself pleased with the public services of Mr. Horsfield's immediate predecessor, (the writer of this unavoidably hasty account,) which may be ascribed to the partiality of an affectionate brother.—As long as he was able, he gave his personal attendance at the chapel. He did so to his power, and even beyond his power, as it were, making his friends uneasily apprehensive that he would exasperate his grievous complaint. But he thought it his duty, all things considered, and therefore would not be dissuaded. He was buried in St. Michael's churchyard at Lewes; and in the afternoon of the Sunday next succeeding the funeral, Mr. Horsfield preached on the melancholy and affecting occasion of his death from Job xiv. 14: "If a man die, shall he live again?" &c. At the close of the discourse he gave an honourable character of the deceased. The brief eulogium was highly merited, and was listened to with lively interest by a respectable audience.

Notwithstanding the numerous affairs in which his active mind led him to en-

gage, a serious, religious spirit was remarkably predominant in him. This was so distinguished a trait in his character, that it would be injustice to him and to his acquaintance not particularly to notice it. He was supremely devoted to God, and constant in the practice of worshipping him, with every indication of doing it in spirit and in truth. He was an affectionate admirer of the character of Jesus Christ, of his invincible patience, meekness, fortitude and benevolence; and he regarded him as the sole faultless Pattern, and wished to approve himself as a humble and sincere copier of his example. He not only revered him for the high and peculiar authority with which his heavenly Father hath invested him, but considered him as having a just claim to the warmest gratitude, next to that which is due to God himself, for what he hath done and will farther do in executing the designs of the Eternal Father in the high dispensation of truth, wisdom and grace. In a word, an enlightened and steady principle of Christian Integrity rendered the subject of this memoir exemplary in his conduct in the various relations of life. Whatever imperfections he might have, (and where is the human character which is free from all?) they were overbalanced by his great and good qualities. These were best known to those who best knew him. Through God's providential and spiritual influences, he was taught, and engaged well and laudably, on the whole, to perform the part assigned him. He cultivated and exercised the virtues of a Christian; of self-government, of love to God and man, and of active, useful holiness. He rests from his pains and labours, and will, we have the most comfortable reason to think and hope, have his portion with the just at the glorious era of the resurrection. As far as he was a follower of Christ, may his acquaintance and friends, and particularly the surviving members of his family, whose true and highest interests were always the warmest wish of his heart, walk in his steps, and even strive to attain to still greater excellence!

London, May 23, 1826. W. J.

If there be any material mistakes or important omissions in the foregoing narrative, they may be rectified and supplied in a future No. of the Monthly Repository. It was judged proper, and indispensable, that some account of a person so well known and honourably distinguished should be no longer deferred.

It was originally intended that the Rev. Mr. Aspland, from hints transmitted to him, and from his own recollection and

knowledge, should have prepared a narrative for insertion in the Monthly Repository. This he had kindly consented to do, but has been unavoidably disabled by his lamented illness.

The friends of the deceased are requested to make candid allowances for all defects in the composition of the above narrative. The writer's inability somewhat better to execute the task, unexpectedly devolved on him, has arisen partly from his absence from home, but more from the wound so recently inflicted on his heart by the illness and death of a brother, between whom and himself there subsisted the strongest mutual affection, which was strengthened and riveted by their interchanges of reflections and feelings during the bodily sufferings, till the death, of the younger of the two, whose loss the survivor will deplore during the remainder of a life already extended to a late period.

April 17, at his residence in *Staley Bridge*, aged 68, GEORGE CHEETHAM, Esq. As Mr. Cheetham was denominated the oldest spinner in the trade, it necessarily follows that he had devoted a considerable period of his life to that business. In the infancy of the cotton manufacture he made himself acquainted with every operation from which it derived its peculiar advantages. All the improvements in machinery, to which it owes so much of its success, by him were carefully inspected and practically applied to their various purposes of convenience and utility. Hence he not only took the lead of the market he frequented, but for a considerable period in high numbers stood quite a head of the trade. Notwithstanding this pre-eminence, and exertions that, never abating, were rewarded with the greatest success, few individuals so circumstanced, ever conciliated, in a greater degree, the regards of their workmen, or manifested less appearance of that superiority of talent or station in society to which great ability and wealth so readily lend their assistance.—In manner he was retiring and unobtrusive; in conversation seldom taking that lead to which his powers were justly entitled, and always readier to attend to the remarks of others than forward to surrender his own.—On all occasions where the interest or the local advantage of the neighbourhood required it, Mr. Cheetham was a willing contributor. If pecuniary assistance was requisite, his subscription was foremost. If advice or direction, his talents and his time were readily devoted to the public good. As a trustee of the turnpike road

he, for a long time, actively discharged the important and responsible duties of that situation. His disinterestedness and zeal in promoting improvements had the entire approbation of those with whom he acted, and it was quite a gratification to be associated with him in such undertakings.—As a relaxation to other pursuits, he had, for several years past, paid much attention to an upland estate, which, by draining and top-dressing with bone manure, (for which he was a great advocate,) had become uncommonly productive. Land, that in point of fertility had little higher pretension than the adjoining common, by his management became one of the richest feeding pastures in the district. This was an object that divided his latest attention, he having visited the farm not more than a week previous to his decease.—In the architecture of the neighbourhood, namely, that of cotton factories and their appropriate appendages, his judgment and experience had a decisive preponderance. A few years ago he took the direction of some important alterations in the enlargement of the chapel to which he belonged, and of which he had lived to become the father. His remains were interred in the adjoining cemetery, on Friday, April 21, amidst the silent tears of an affectionate family, the deep concern of many sincere friends, and a very large concourse of his numerous workmen and the population of the place. The week previous to his sickness he gave directions for the construction of a family vault, unaware at the time he so soon should become its tenant! Truly, *in the midst of life we are in death.*

W. H.

Dukinfield, May 14, 1826.

April 27, at Bath, the Rev. C. SYMMONS, D.D., late of Jesus' College, Oxford.

—28, at Dublin, Mrs. ANN CROSTHWAIT, aged 82, only sister of Leland Crosthwait. She was a firm believer in the Divine Unity and a constant attendant at public worship in Eustace-Street Meeting-house. She was a relative, and in early life an inmate, of Dr. John Leland's, whose "View of the Deistical Writers," and other theological works, are well known. Her chief aim through life was to go about doing good; her requests were of the most benevolent kind: "among the rest she has left £20 to the Library in Essex Street, attached to Eustace-Street Meeting-house. She was buried the 1st inst. at Chapel Izod. She had subscribed some years ago for a burial-place for Protestant Dissenters, near Dublin, but the ground has not yet

been purchased. An excellent sermon, from Rom. vi. 23, on the occasion of her death, was preached, on the 7th inst., by the Rev. Joseph Hutton, from whom I have procured the following extract. The character of my departed friend is therein truly depicted.

"That she was one of those pious Christians whose thoughts are familiar with heavenly subjects, whose richest treasures are deposited in the world of happy spirits, whose delight is in the law of their Lord, none who knew her can doubt: her whole life (and it exceeded the general period of human existence) was a life of uniform piety and benevolence: the word of God was the delightful study of her youth, the constant companion of her maturer years, and the subject of her animated and grateful reflection to the last period of a protracted life. She never ceased to be thankful for the dispensations of the Divine will to mankind; she perused them with the dutiful attention of a child, eager to know the will of her heavenly Father, and desirous to *do* and to *bear* that will. She suffered no undue prejudices to warp her understanding, or to blind her intellectual vision. She earnestly desired to know the truth 'as it is in Jesus Christ,' and the result of her most dispassionate and mature investigation of the word of God was, a firm and unalterable conviction, that 'there is *one God*, the *Father*, of whom are all things, and we in him; and one *Lord*, Jesus Christ, by whom are all things, and we by him.' (1 Cor. viii. 6.) Of her meekness and benevolence, of her lowly-mindedness and genuine Christian humility, and at the same time, of her ardent love for the best interests of mankind—the interests of civil and religious liberty—and her lively zeal for the success of the Gospel in the society in which she worshiped and which she adorned by her meek and humble and unpretending virtues, many of those who now hear me can testify. May we not then cherish the enlivening hope that so exemplary a woman, so faithful a disciple, will hear the voice of her beloved Master—'*Well done*, good and faithful servant, enter thou into the joy of thy Lord'? Surely she, like the good Mary, sat at the feet of Jesus. She chose the *better part*. She heard our Lord preach in his word with greater delight than this world can afford to the worldling. May her younger kinswomen and friends, may we all, imitate so good an example, copy the lowliness of her Christian spirit and the purity and piety of her life, that we may be found worthy hereafter to join her society and rejoice in her friendship."

May 17, at *Dublin*, **LELAND CROSTHWAIT**, Esq., aged 79, President of the Chamber of Commerce, and a Director of the Bank of Ireland; he was brother of the good lady whose death is announced above. As a private gentleman, and a merchant of the first eminence, he was distinguished by the highest character for integrity and honour in all his dealings. He was shrewd and intelligent, but of undeviating rectitude. Up to a late period he was in full enjoyment of his faculties.

J. H.

Dublin, May 20, 1826.

— 4th, at *Soham, Cambridgeshire*, aged 49, the Rev. **JOHN GISBURNE**, formerly pastor of the General Baptist Church at Trowbridge in Wiltshire. Mr. Gisburne was a native of Gisborough, in Yorkshire. His parents being members of the Established Church, it is most probable, that in the days of his youth he was taught the doctrines and attended upon the services of that church. But it seems, that at an early period of life he used his judgment, and followed the dictates of his conscience with respect to religious subjects, as, soon after he was 18 years of age, he joined that class of Christians called Wesleyan Methodists, and in a short time became a preacher among them. In the year 1798, he went to Scotland, and remained there in the capacity of a preacher for about three years. He then returned to England, and continued to labour as a Methodist minister till the spring of the year 1803, when his views upon the subject of Baptism underwent a change, and acting according to his conviction, he was publicly baptized at Worcester, May 18. On his return the following day to one of the places where he had been appointed to minister, he was not permitted to officiate in the Methodist Chapel. On a paper, which has been put into the hands of the writer, he has recorded this circumstance, and added, "so that, however unwillingly, I separate from the body of people called Methodists; yet as there is now no other alternative, I must submit, and continue to cast my care on that kind Providence which hitherto has kindly watched over my wandering steps, and I firmly believe will lead me to a quiet habitation and sure resting-place. I know that God is too wise to err, and too good to suffer those who trust in him to be confounded or remain desolate. To him, therefore, I commit my cause, with the keeping of my soul, knowing he will do all things well, and that these seeming evils will procure lasting good." From this extract it appears that he was then the subject of

with the people called Methodists being dissolved, he became united with those denominated Calvinistic Baptists. The society at Soham of that denomination being destitute of a minister, he was recommended to them as a preacher for three months; accordingly he came, and delivered his first sermon at Soham, Dec. 25, 1803, and continued to preach till the three months were ended, when the people wished him to remain with them three months longer, at the expiration of which they expressed their desire for him to become their settled minister. But even at that time he entertained just and enlarged notions upon the subject of religious liberty; indeed, it seems that he possessed a mind too strong and powerful to be fettered by human creeds, a spirit too investigating to be confined within boundaries, relative to religious matters, drawn and fixed by fallible men. Subscription to certain articles of faith being then required as a qualification for union with the society, when the desire of the members that he should continue with them as their minister was signified to him, his reply was to this effect: "I have never subscribed to any human formula of faith, and never intend to do it. I look upon myself as a disciple of the Lord Jesus Christ alone, consequently it is impossible for me to submit to any other authority. I intend to maintain my liberty, and will never be brought under bondage by any. On no account can I ever think of subscribing to any book but the Bible." This objection led to serious thought and conversation, and at length the whole church, excepting one person, agreed to the following proposal, viz. "To reject all articles of faith and covenants of human manufacture, as binding on any member, and to subscribe to the sacred Scriptures alone." He then consented to become their pastor, and for several years his ministerial services were much approved. As might have been expected from a person who possessed a mind of so enlightened and liberal a cast, he did not rest satisfied without pursuing his religious inquiries, and at length became convinced that some of the doctrines which he had believed and espoused were unscriptural. He rejected the doctrine of the Trinity, &c. When the change which had taken place in his religious views was made known, a few of his hearers manifested great disapprobation, and withdrew from the religious services which he conducted, whilst the majority adhered to him and embraced his principles. The seceders, however, vexed at seeing the unanimity of the congregation, were resolved to return and by some means eject Mr. Gisburne. Finding the number of his friends increase on their

repeated attempts to obtain a congregational vote for his dismissal, they acted in the most outrageous manner, frequently interrupting public worship, and reading aloud controversial books whilst the minister was reading the Scriptures, or engaged in some other part of the service. At length they determined forcibly to keep Mr. Gisburne out of the chapel, and for this purpose locked it up after one of the Sunday morning services. The minister would have submitted to this exclusion until legal redress could be obtained, but one of the trustees would not consent to have the afternoon worship thus prevented, and forcibly opened a window of the meeting-house, at which Mr. Gisburne entered to unfasten the door. A constable immediately took Mr. G. into custody, although he acknowledged that he had no warrant for doing so, and kept him five hours in confinement. The contending parties were then heard before two clerical magistrates, and the Calvinists bound over to prosecute at the next Cambridge assizes. Mr. Gisburne, on this occasion, applied to the Committee of the Unitarian Fund. They advised him to procure a temporary place of worship, and at the period of the assizes, sent their Secretary with an attorney to Cambridge. Cross indictments were preferred against the prosecutors. The Grand Jury threw out the bill lodged against Mr. Gisburne, and found as true two bills which the Solicitor of the Fund presented against some individuals of the faction. Mr. Gisburne and his friends, unwilling to avail themselves of this victory in a manner that might excite unchristian feelings in either party, still adhered to a proposal they had before made, of submitting the dispute to amicable arrangement. It was agreed that Mr. G. should stop all proceedings against the rioters, and he and his friends relinquish the meeting-house, on condition of

receiving from the opposite party a sum towards the erection of a new place of worship. Funds were raised by contributions from many zealous individuals and from the Unitarian public, for defraying Mr. Gisburne's legal expenses, and for building a chapel in which he and his friends should worship the only true God, even the Father. This was speedily erected, and opened at the beginning of the year 1810. At Soham Mr. G. continued to labour in word and doctrine till the spring of 1812, when he received an unanimous invitation from the members of the General Baptist Society at Trowbridge, which he accepted, and shortly removed thither with his family. He continued his ministry there till rather more than four years since, when he was visited with that affliction by which he was wholly disabled for public service, and Mrs. G. and family brought into very trying circumstances. At this time of need, that kind Providence upon which he had cast his care many years before, appeared for him and those dear to him. Their sorrowful case being made known, it excited the sympathy and compassion of many individuals in various parts of the kingdom, who kindly and promptly came forward to afford them aid. A liberal subscription was made, by which it is hoped that his widow and children will not merely be kept from want, but the latter also be placed in such situations as may qualify them to become respectable and useful members of society. By the advice of friends Mr. G. with his family removed to Soham, about half a year after his affliction commenced, where he continued to reside till he finished his mortal course. On the afternoon of the Lord's day after his interment, a funeral discourse was delivered at Soham, to a numerous audience, by Mr. Clack, of Framlingham.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

British and Foreign Unitarian Association.

THE First Anniversary of the *British and Foreign Unitarian Association* was held at Finsbury Chapel, on Wednesday the 17th and Thursday the 18th of May.

The business of the Association commenced on Wednesday, at 12 o'clock, JOHN CHRISTIE, Esq., Treasurer, in the Chair. On account of the serious and lamented indisposition of the Secretary, the Rev.

R. ASPLAND, the Rev. Dr. REES had very obligingly engaged to prepare the Report. This he now read, assisted by the Rev. W. J. FOX and EDGAR TAYLOR, Esq. The Report being approved, was ordered to be printed and circulated throughout the kingdom, among the subscribers and friends of the Association, with as little delay as possible. The thanks of the Meeting were unanimously voted to the Treasurer, Secretaries and Committee. These were re-elected, excepting five members of the Committee, who, according to Rule 13, were declared ineligible for one year; in whose place five new

members were added to the former Committee.—The Committee having reported that arrangements had been made for uniting, with the Association, "The Unitarian Society for the Promotion of Christian Knowledge and the Practice of Virtue by the Distribution of Books,"

It was resolved,

"That this Society be received into, and henceforth united with, the British and Foreign Unitarian Association, and that its stock and property, being handed over to such Association, be placed to the separate account kept for the Book department.

"That on such union, it be understood and agreed, that in consideration of the property so contributed, the present Life Subscribers of the Book Society, and also such of the Annual Subscribers as shall continue their subscriptions, shall be entitled to receive, and shall have apportioned and delivered to them as heretofore, if claimed, an annual allotment of books, proportioned to their subscriptions, to be selected by them from the Society's Catalogue; such apportionment and the amount thereof to be from time to time made and fixed by the Sub-Committee managing the Book department.

"That the Book Society shall collect all subscriptions for this year, and close its accounts on the 31st December, 1826, from which time the subscriptions shall be received by the Association."

After some discussion on the propriety of establishing a periodical publication under the sanction and management of the Association, it was resolved,

"That the Committee be instructed to direct their attention to the consideration of the question, how far it is desirable that the Association should in any way take part in the conduct or promotion of any periodical work connected with the Unitarian body, with power to take such measures in relation thereto as may appear advisable."

In consequence of two official communications from Manchester, expressing a strong desire that the next Annual Meeting of the Association should be held in that town, it was resolved,

"That it be referred to the Committee to consider how far, and in what manner, the recommendation to hold the Annual Meeting for 1827, in Manchester, is expedient; and if not expedient, what other plan, answering the same purpose, is worthy of adoption."

The following gentlemen were elected into office:

Treasurer, JOHN CHRISTIE, Esq., 52, Mark Lane.

Deputy Treasurer, THOMAS HORNBY, Esq., 31, St. Swithin's Lane, Lombard St.

Secretary, Rev. ROBERT ASPLAND, Hackney.

Foreign Secretary, Rev. W. J. Fox, Dalston.

Book and Tract Secretary, Rev. THOMAS REES, LL.D., Kennington.

Solicitor, EDGAR TAYLOR, Esq., King's Bench Walk, Temple.

Committee, Rev. James Gilchrist, Rev. Thomas Madge, Messrs. J. Bowring, J. Cordell, David Eaton, John Fisher, S. Hart, Jesse Middleton, Samuel Pett, Russell Scott, G. Smallfield, Edward Taylor, Richard Taylor, Henry Taylor, John Watson.

Auditors, Messrs. WILLIAM STURCH, CHRISTOPHER RICHMOND, and LAWRENCE MARSHALL.

Under Secretary, Rev. T. COOPER;

Collector, Mr. T. R. HORWOOD;—at the Association Rooms, No. 3, Walbrook Buildings, near the Mansion-House.

The business of the Association concluded about half-past three o'clock, and at half-past six in the evening of the same day a large and highly-respectable congregation assembled in the Chapel. The Rev. Russell Scott, of Portsmouth, offered up the general prayer. The Rev. Dr. Carpenter, of Bristol, delivered, from Ephesians iv. 15, 16, a highly appropriate discourse, which was heard with deep attention. It breathed the most exalted spirit of piety and Christian benevolence. The preacher insisted much on the social principle, and very ably illustrated and strongly recommended the great objects and plans of the Association, as laid down in the Address sent forth by the Committee soon after its formation.

On Thursday morning, the congregation again assembled in Finsbury Chapel. The Rev. Edmund Kell, of Newport, Isle of Wight, delivered the introductory prayer and read the Scriptures; and the Rev. Dr. Philipps, of Sheffield, offered the general prayer. The Rev. James Tayler, of Nottingham, delivered a discourse from Matt. xviii. 7, and in a clear and forcible manner pointed out some of the leading obstacles to the progress of the pure gospel. As the attendance of many persons was prevented, during the hours of business, the audience, though considerable, was not so large as on the previous evening, yet those who were present could not fail to be much edified by the very able discourse they heard, and the devotional services in which they were called to unite.

Collections, in aid of the funds of the Association, were made after each service; the whole amounting to £34. 16s. 2d.

The members and friends of the Association dined together, to the number of 190, at the Crown and Anchor Tavern; JOHN CHRISTIE, Esq., in the Chair. After the cloth was removed, the Chairman gave The King. Civil and Religious Liberty all the world over. The Chairman then said, "My toast, gentlemen, brings us now more immediately to the occasion for which we are met, to celebrate the first Anniversary of the British and Foreign Unitarian Association. It is known to a great part of those now present, that this Association has grown out of the Unitarian Fund, which expired twelve months ago, in order that this Society might live. The object of the Unitarian Fund was to encourage popular preaching, and to extend those views which we as Christians entertain, especially among the poor. We did this by the means of employing teachers—active, discreet and judicious men, who travelled for this purpose through various parts of the kingdom. In the course of those journeys they raised Unitarian Societies, and were the means, wherever they went, of making Unitarians better acquainted with each other, and of exciting and cherishing among them a spirit of friendship and zeal for the cause of truth. Independently of this, the Committee of the Unitarian Fund in many instances contributed to the support of congregations, which must have sunk without its assistance. Sometimes they successfully interfered to prevent acts of oppression, which had been exercised towards congregations or individuals. These were the particular objects of the Unitarian Fund; and all these purposes will be effected, I trust, in a more efficient and extended manner by the Unitarian Association. Independent of these objects, the Association has now incorporated with it another Society, the oldest of our institutions, the object of which is the distribution of books. It will henceforth carry on the objects of the Book Society with increased means and increased energy. You are well aware, gentlemen, that the attention of the Unitarian public has, within a few years, been directed, in a peculiar degree, to the extension of religious truth to distant parts of the world. I allude particularly to our East-Indian possessions: and when we consider the immense population of that vast empire, we can hardly point out a spot on the face of the globe where there is a prospect of effecting so much, with regard to the removal of Heathen ignorance and superstition. In this great work we have been powerfully assisted, by an enlightened individual, I mean the Rev. Wm. Adam, as well as by the *Oriental Apostle*, a man elevated in rank and station, but still

more elevated by his talents and virtues. These individuals, gentlemen, have done much without any assistance of ours, in furthering the great cause of truth; and their devotedness to that cause, which is proved not merely by words, but by acts, claims our cordial thanks and our hearty co-operation. Gentlemen, I am sure it is unnecessary for me to say much more with regard to the importance of the objects contemplated by the British and Foreign Unitarian Association. Our Deputy Treasurer, Mr. HORNBY, will lay before you the state of the Society, and will be happy to receive your contributions to its funds. I give you, *The British and Foreign Unitarian Association.*"

Mr. HORNBY, the Deputy Treasurer, reported the state of the accounts, from which it appeared, that the Treasurer of the Unitarian Fund had transferred to the account of the Association, subject to three unpaid votes of the Committee, amounting to £120, a balance of.....£352 12 9 together with a list of about 250 Annual Subscribers; that the Treasurer of the new Society had paid to the Treasurer of the old Association for the Protection of the Civil Rights of Unitarians, a balance due to him of..... 31 11 1

Leaving a Capital of..... 321 1 8

Derived from the two old Societies, subject, on the one hand, to the payment of the above-mentioned votes; and entitled, on the other, to arrears of considerable amount, many of which, he stated, had already been realized by the new Association, and he trusted, that at the next Anniversary he should have the satisfaction of reporting that the greater part of what now remained outstanding had been paid up.

That this balance of £321 1 8 had been increased by the Receipt of Arrears, Subscriptions, Congregational and Individual Donations, amounting to 629 12 4

Making the gross Receipts of the new Association 950 14 0 Against which was to be put the votes of the Committee, and the current expenses of the year, estimated at 450 0 0

Leaving a disposable balance of 500 14 0

That 40 District Societies and Congregations had, in the course of the year, joined the Association, by Subscriptions proportionate to their means, and vari-

ous individuals also were announced as having given liberal donations and subscriptions. We caught the following :

Wm. Sturch, Esq.	£20	0	0
Ditto, (Annual)	5	0	0
Rev. John Yates, Liverpool ..	20	0	0
Richard Watson, Esq., Kidderminster	10	10	0
John Watson, Esq., Holborn Hill	10	10	0
B. C. Pine, Esq., Maidstone ..	10	10	0
J. L. Marsh, Esq., Norwich ..	10	10	0
Ditto, (Annual)	2	2	0
Robert Wainwright, Esq.....	10	10	0
John Barnard, Esq.....	10	10	0
Wm. Barnard, Esq.....	10	10	0
Ebenezer Johnston, Esq., Bishopsgate Street	10	10	0
J. E. Nettervill, Esq.....	10	10	0
A Friend to Truth, by the Rev. D. Hughes	10	0	0
A Friend to Unitarianism, per Rev. Russell Scott	20	0	0
Mr. Robert Surridge, Foreign Objects, (Annual)	10	10	0
Ditto, Home Do. (Annual) ..	1	1	0
John Taylor, Esq., Bedford Row, (Annual)	5	0	0
John Taylor, Esq., Norwich, (Annual)	2	0	0
Rev. T. Belsham, (Annual) ..	2	0	0
Joseph Fernie, Esq., (Annual)	2	2	0
Mr. Richard Potter, Manchester, (Annual).....	2	2	0

In conclusion, the Deputy-Treasurer observed, that although these receipts were encouraging, having regard to former years, during the existence of the old Societies, yet it must be admitted that they were far below what might be expected from the Unitarians of England, and very far short of what the Association would require when it came into active operation. He called upon the patrons of the old institutions to continue to the new Association at least the full amount of what they had been accustomed to give to the Societies in their separate existence, and reminded the friends of the cause generally, that the framers of the constitution of the new Society, in fixing the amount of donations and annual subscriptions constituting membership, had in view the sums which they hoped it would be in the power of every individual, desirous of enrolling himself in the Association, to give, rather than as a guide to those whose ampler means enable them to exercise a discretion.

The Chairman then proposed "the healths of the Rev. Dr. Carpenter and the Rev. Mr. Tayler, with thanks to them for their valuable assistance."

Rev. Dr. CARPENTER. "I rise, Gentlemen, to thank you for the manner in which you have been pleased to express

your approbation of my endeavours to advocate the interests of this Association. The services which I have been able to render the cause of the Unitarian Fund, and Unitarianism in general, have been always under a firm conviction, that Unitarianism was the doctrine of the gospel. Our cause is the cause of truth and righteousness, and in defending it we have in various instances laboured under disadvantages, which at the present time are not felt. Those of us who are young, can scarcely tell the difficulty and opposition which some of our elder Christian brethren have had to encounter in the Christian race, and it is our duty on these occasions to bear in mind, that we are cheered and assisted in our labours, while they had to pass through scenes of great danger and discouragement. We have to experience the cheering confidence that the number of Unitarians (avowed Unitarians), is upon the increase. I view the progress of religious truth in the most encouraging light, and I am convinced that a great change has taken place with reference to the language of the orthodox. There was a time, when they indulged in language against us, both from the pulpit and the press, which very few among them would now venture to use. What once was the current language of orthodoxy, they seem now to be ashamed of, and their most zealous advocates declare we libel them, when we attribute to them expressions which were formerly used by the ablest defenders of their creed. A great change has actually taken place among all denominations of Christians, partly in consequence of scriptural investigations, and also in consequence of the rapid extension of knowledge among all classes of society. I have no doubt whatever that that which contributes to infuse knowledge among men generally must have a direct, and an immediate, influence on the high tone of orthodoxy, and ultimately lead to a more general reception of the simple doctrines of the gospel. I wish prosperity to this Institution, and shall be happy as far as I have it in my power, to further its interests, convinced that they are intimately connected with the progress of truth and virtue."

Rev. Mr. TAYLER also returned thanks.

The healths of Dr. PHILLIPS, Mr. RUSSELL SCOTT, and Mr. KELL, the Ministers who assisted in the services at Finsbury Chapel, were then proposed.

Rev. Dr. PHILLIPS. "Gentlemen, I sincerely thank you for the respect you have shewn me, in drinking my health. I have enjoyed, for many years, that vigour of body which has enabled me to be active in that great cause which we all have at heart, and although my sun is hastening to it—

setting moment, yet there is some degree of life and warmth in me that shall enable me to go on with diligence and perseverance, perhaps too with some success, in the great duties of my profession. I have had the pleasure of seeing many years of progress in the cause of Unitarianism, in different parts of the kingdom, and when that tongue which now humbly addresses you, shall be still in the silence of death, I am sure there are those who are rising up amongst us, who will not suffer that great cause to fall, but will be diligent and persevering in promoting the objects of Christian truth. Our friend on my left hand, (Mr. Taylor,) in the course of his address this morning, brought forward the beautiful comparison of the kingdom of heaven to a grain of mustard seed, which when cast into the earth is the least of all seeds, but in process of time grows up till it becomes a great tree, spreads forth its branches, and all the fowls of heaven lodge in it with peace and security. I cannot but consider this as a prophecy respecting Unitarian Christianity. It primarily alluded to the rise and progress of Christianity, which, from a small beginning, obtained a vast and extensive increase, spreading that mighty tree and its branches from the east to the west, and from the north to the south in the earth. Gentlemen, you will cordially join with me in the wish that Unitarianism may thus spread its grateful shadow over all the earth. I would say, 'Amen, even so come, Lord Jesus.'"

Mr. Scott. "Gentlemen, I have been called 'a venerable champion of Unitarianism,' and it is true, I am grown old and grey-headed in its service. I have been many years toiling up hill in the cause of Unitarianism. I have been long endeavouring to sow the small grain of mustard-seed which my friend has spoken of, and I now see its growth. What greater gratification can we have, than seeing such a number of friends to such a cause? When I recollect, that when I first became an Unitarian it was regarded as a disgrace to bear that name, and that now our fellow-countrymen have been compelled to allow, that we can be good citizens, and good subjects, in spite of our creed, we cannot but rejoice at such a victory over bigotry and prejudice. Gentlemen, I feel greatly gratified in seeing so many consistent supporters of Unitarianism; men of character, men of zeal, and men of talent; men who would reflect honour on any cause which they espoused. I have allied myself to the British and Foreign Association, in the hope that my life may be spared to testify my zeal, to accelerate the progress of truth, through every hour

and every day of my life, which, though necessarily short, I trust, to the last moment, will be devoted zealously and sincerely to the cause of truth."

Mr. KELL returned thanks.

The Chairman then gave, with a deserved eulogium on the virtues and talents of some of the most distinguished champions of the Christian faith, "The memory of our departed worthies."

"Mr. HARDING, and our other Missionaries."

Mr. Harding returned thanks; and, after adverting to the labours of Mr. Wright, by whose zealous and prudent exertions Unitarianism had been planted, and continued to grow and thrive where its name had been before unknown, gave an interesting detail of his own missionary journeys, in connexion with the Kent and Sussex missionary Association, and more recently in the counties of Somerset, Dorset and Gloucester, under the direction of the Association for those counties, assisted by Mr. Martin. He lately preached at Nailsworth, Tetbury, and other places in the populous district which lies on the borders of Gloucestershire and Wiltshire; in the former place, where probably Unitarianism had never before been preached, to a numerous and attentive congregation. Mr. Martin afterwards preached to a larger audience, and on the Sunday following, the place of meeting was completely filled. Mr. H. left tracts with the people, who expressed considerable anxiety to hear more concerning this doctrine. He observed with pleasure the increase of education among the poor, and the consequent desire of information. From these circumstances the happiest results were to be anticipated.

The Chairman then proposed the health of their highly-valued and respected Secretary, Mr. ASPLAND, who, he lamented to say, was suffering under indisposition so severe as to prevent his attendance on the present occasion.

Mr. Aspland's health was drunk with every demonstration of respect.

The health of Mr. Fox, the Foreign Secretary of the Association, was then given from the Chair. After the applause with which the toast was received had subsided, Mr. Fox said—

"Mr. Chairman and Gentlemen, although we are met this year in a new place, and under a new designation, and I stand before you in a new capacity, yet you make me feel that I am still among those who were accustomed to meet as supporters of the Unitarian Fund, and that although the forms may be changed, the spirit is the same. You are manifesting towards individuals the same encouraging sympathy and kindness, and I am struggling with those overwhelming

emotions which have so often oppressed me on similar occasions. And this is as it should be—it is in harmony with the principles which bind us together, and which may have been stated in different ways, and professed under different designations, but have always been essentially the same; for we are the advocates not of sectarian notions, but of the principles, the great principles, which have commanded the universal assent of the Christian church; which have been held in all ages and all countries; and though they have been blended with the reveries of human invention, yet have never been in terms denied by professed believers in Christianity.

“We are the advocates of principles which are not only those of the Christian church, but of Christ. The Scriptures of the New Testament are a continued assertion of their truth and importance. On every page there is the Father, as the proper name of Deity; there is benevolence, the essence of human duty. They are the principles not only of the Christian Scriptures, but are derived even from the Jewish Scriptures; for what are the facts of Jewish history but records of the struggle of opinion as to the powers that govern the earth, whether they be many and malignant, or one and benevolent? They are anterior to the records of revelation—they are the dictates of nature itself; for if the heavens declare the glory of God, they declare the glory of but one God; and if the earth is full of his goodness, they teach that he is essential, universal love, and that his creatures should love one another. In whatever ways, by whatever measures, they may be promoted, to make these principles clearly understood, deeply felt, and consistently acted upon, was the object of the institution with which so many of us were formerly connected; and it is equally the design of the institution whose first anniversary we are now celebrating though its measures may be more varied, and, as we hope, its supporters more numerous, and its resources more ample—thereby rendering its operations more efficient.

“I am sorry, Sir, that with my recollections of those meetings, I cannot join in the congratulations which some gentlemen here have expressed as to the numbers who attend the present meeting; for this has been the smallest meeting in connexion with the Unitarian Fund (now embodied in this Association) at which I have been present from the time of my removal to this metropolis. I should deeply regret this circumstance were I not convinced that the diminution was owing solely to temporary causes, and could it be forgotten that the number, of

which the smallness is now lamented, would from its magnitude have afforded delight and encouragement, not to our grandfathers and fathers who have passed away, but to many of the individuals who now surround me, and that but a few years ago. The altered feeling with which one regards an assemblage of 200 persons for the promotion of Unitarian objects, is of itself a tolerably clear indication of the progress of our cause. Our friends by their absence have given a diminutive appearance to the meeting, corresponding with the infancy of this Association: may the strength of its infancy be sufficient to grapple with the serpents of Ignorance and Prejudice, and the labours of its maturity rid the world of the monsters of Idolatry and Fanaticism!

“Although, Sir, my humble efforts are confined to one department of this institution, my interest is not less in all the objects it embraces, and in all the measures it adopts. I feel the foreign objects contemplated by this Association to be of great importance, but they are not of paramount importance; and it is more essential for us to Unitarianize this country than it is to Christianize idolatrous nations. I enter, therefore, with zeal and sanguine expectation into the measures of this society, in relation to the numerous and important objects which come before it. The first of these, and which is most valuable as the means of accomplishing all the rest, is the promotion of a closer union amongst ourselves. In proportion as we effect this, and only in that proportion, can it be expected that success shall attend our labours. I do not mean an union which implies subservience in some, and domination in others; I do not mean an union which is to interfere with the freedom of opinion, or of agency, or which can give an ascendancy to any individual or congregation or society; but such an union as will lead us for common purposes to employ our common energies. The union we contemplate is not that of state religions, bound together by imposed creeds and worldly interests; nor that of fanatics who dream they have a monopoly of salvation, a share in which can only be purchased at the price of common sense and the best feelings of humanity. Without being thus drawn together by worldly interests, or driven into union by fanaticism, the history of our principles furnishes abundant stimulus and encouragement for united and hearty exertion. Soon may this object be realized to the greatest extent, and by it the Association enabled to make its voice heard, as to whatever relates to our civil rights, and spread its guardian shield to protect us from insulti-

and bring back what is due to us from those who would limit the advantages and privileges of the state to their own party. Soon may we be allowed to enter the temple of hymen without being encountered by St. Athanasius at the door thrusting his creed into our faces; and while our own rights are asserted, may never be on those broad and generous principles which will equally tend to secure the rights of others, even of those who believe the most, as well as of those who believe the least, or who believe nothing at all. This society did itself honour at the commencement by its resolution—its manly, liberal and decided resolution—in favour of the Roman Catholics; and those of you also, in my opinion, who themselves honour who had previously demonstrated against the prosecution of Unbelievers. I rejoice that it has pleased the Secretary of State to release one of the leaders of the individuals who were suffering for their hostility to Christianity, and thereby to enable me to express my abhorrence of the loathsomeness of certain publications, without feeling that my words may be only echoes of the stroke of a constable's staff, or the clanking of a prisoner's chain. The policy which opens the prisons of Unbelievers, opens, at the same time, the mouths of Christians to speak out on the character of Infidel publications. That it was dictated by the spirit of Christianity, and reminds us of the most splendid and benevolent miracles of its author. That individual might have his eyes darkened by the bandage of prejudice, and his limbs bound by the chains of a judicial sentence, but the voice of Christain humanity reached the dungeon which surrounded almost his tomb and repeated, "Leave him, and let him go."

"The only state of things with which you can ever rest content, is that which decrees, that no man shall be harmed, so far as the legislature can prevent him from harm, in mind, body or circumstances, on account of his religious or irreligious opinions. And I trust that the Association will not allow year ever to pass over without publishing in the face of the country and of the world—by the best mode of publication, a respectful statement to the legislature of the country—our opinions on this important topic. I feel an unabated interest in all that relates to the operations of this Association, both as to teaching and printing. The pulpit in this age has achieved great triumphs for Christianity. Let it be so employed now for the reformation of corrupt Christianity; let it be the desk of the teacher, and not the throne of the priest. The press, it is manifest, must be engaged in

our battles, and let us employ it until the towers of ignorance and error are battered to the ground. The press is the most powerful engine in this country at the present time for influencing public opinion; periodical works are the most powerful part of that machinery; and therefore I trust that the resolution which was adopted yesterday will be promptly and usefully acted upon. In my own department I feel a lively and warm interest. I think we shall benefit others very largely, and I am still more confident that we shall benefit ourselves, by uniting and exerting ourselves to spread the knowledge of pure Christianity in other regions, and especially in British India. The Whitsun week last year witnessed the formation not only of the British, but also of the American Unitarian Association. We sprang into existence together—together may we go on with the noble emulation of excelling in love and good works, until the Unitarians of the two countries which are at the head of nations, from their liberal policy and enjoyment of freedom, become the agents of effecting the most important reformation, and are made the instruments, under a gracious Providence, of accomplishing the prophecy, "that there shall be one Lord, and his name one in all the earth." To this our efforts are directed, not merely to support theological opinions, but right principles and right feelings; to do whatever will advance the happiness of mankind; to make men regard each other with warmer and better emotions than they have been accustomed to do. Success must attend us in such a work. It is the work of Providence, and rapidly may it advance—until man, no longer bewildered in mystery, awed by anathemas, or trampled upon by despotism, shall have a bending knee for One Being only, and the warm wishes of a brother's heart, and the ready aid of a brother's hand, for all his fellow-creatures of the human race!"

The health of the Chairman was proposed by Mr. Bowring.

Mr. CHRISTIE returned thanks, and after adverting in terms of deserved eulogium to the zealous exertions of Mr. Hornby (the Deputy Treasurer) in the interests of the Society, proposed his health.

Mr. HORNBY returned thanks.

The Chairman gave "The Unitarian Association of America."

The health of RAMMOHUN ROY having been announced from the chair,

Mr. ARNOTT said, "I hope to be excused for seizing this opportunity of bearing testimony to the inestimable character of the person whose health you have now drunk. His high and exalted talents are already known in Europe by his works;

but it is those only who have known him personally, and who have enjoyed his conversation, that can form a true estimate of his character. It is not his talents only, although they have excited the admiration of every part of the world, but his virtues, his enlightened and benevolent heart, which raise him as much above others in philanthropy as in natural or acquired attainments. While I am mentioning this, I hope I may be allowed to say a few words as respects Unitarianism in India. I am exceedingly gratified to be able to confirm what I have heard respecting the growing intellect of that country, and it appears to me that amidst the conflicting mass of opinions in India, truth has a chance of prevailing; for *there* error has not so strong a hold as in many other countries. This is a propitious season for the growth of religious truth; let us plant it, and it will produce its fruits in due season. As the name of William Roberts has been mentioned, allow me to state, that about two years ago I saw him at Madras. His residence was in a remote suburb of the city; but though neglected by the great and powerful, he was pursuing his labours and effecting great good by promoting a spirit of inquiry respecting religious truth. Still, to speak candidly, I should entertain more favourable expectations with respect to Calcutta; for in that country at present it is necessary for a man who introduces a new opinion, that he should be high in station, as well as in character and respectability. In Calcutta there is such an individual, elevated by his piety, as well as by his talents and virtues, beloved and esteemed by all classes and sects. The principles and doctrines of Unitarianism which he has embraced, point to the straight path of truth, in opposition to the devious labyrinths of error which perplex the mind of man. This individual is at the same time assisted by the Rev. William Adam, who possesses an acquaintance with the languages and manners of India, which peculiarly fit him for extending the knowledge of Christianity in that country. These two individuals, it appears to me, are in a state of society where there is full scope for introducing truth with comparatively few obstacles to contend against. But if this opportunity is neglected, such another will never occur, as the Church of England is gradually extending and entrenching itself in the fortresses of power and patronage. In India there is at present no established religion, and Unitarianism has as fair a chance to become the predominant faith as any other system of Christianity. Priests and bishops have not yet been able there to govern

by the influence of power, exercised through wealth and patronage, nor to fasten themselves like an incubus on the intellect and the industry of that country, as they have done upon this. These circumstances ought to make you take courage, and persevere in the glorious and important work which lies before you, that of diffusing the blessings of Christianity throughout India, in its purest form, and I doubt not that your exertions, if zealously and prudently followed up, will meet with abundant success."

The Chairman then gave the health of Dr. Rees, who, with so much advantage to the Book Society, had for many years filled the office of its Secretary; and who, he was happy to say, had consented to continue to discharge the important duties of that situation as Secretary to the Book and Tract department of the Association.

Dr. THOMAS REES. "Sir, I cannot but express my grateful acknowledgments to you for proposing my health, and to the company for the manner in which they have been pleased to receive the toast of its being announced from the chair. There is no part of the labours of my life which has yielded me more sincere satisfaction than that which I have devoted to the interest of the Unitarian Society, to which you have at this time more particularly adverted. That Society has now merged in this association, but I am sure it can never be forgotten by Unitarians. Sir, that Society had the merit, and a great merit it was under the circumstances of the case, of being the first to stand forward as the public advocate of the Unitarian cause in this country.

"Providence employs different talents and spirits and measures in different circumstances, for advancing the cause of truth. There may be times when the doubting or unbelieving conformity of an Erasmus may be proper; when the timid non-conformity of a Melancthon may be necessary; or when the more daring spirit of a Luther may be indispensable; and the times, too, may have been, (God forbid they should ever return!) when it was requisite for a Zwinglius to advance to the field of battle, fight, sword in hand, against the enemies of Christian truth. There was a time when in this country the occasional and timid conformity of a Firmin, a Haynes, a Locke and a Newton, might be palliated or excused; but there was also a season when the bolder spirit of a Priestley and a Lindsey was more becoming and more honourable and effective. There were times when Unitarians in this country might no doubt, be pardoned for remaining

silent under the influence of those obstacles which were spoken of by my excellent friend this morning, the power of prejudice, and that odium to which no man can be insensible. The founders of the Unitarian Society had the merit of combating those prejudices, and of standing forward in the face of that odium and declaring, it was high time that the friends of genuine Christianity should appear in their proper character before the world, avow their opinions, and maintain them to the utmost of their power. There were, indeed, some who gave their money to the institution, but still, under the influence of prejudice, and the fear of reproach, withheld their names. But there were others, such as a Priestley, a Lindsey, a Disney, a Kippis, not to mention some who are still among the living, who evinced by their conduct that they were not afraid to be known to the public as the friends of Unitarianism. Thirty-five years have passed away since that period; and what have been the effects which the spirit exemplified by these men has produced in other minds? Other institutions, of a similar character and with similar objects, have arisen in every part of the kingdom, and, instead of meeting in small parties, now assemble in numerous bodies to prosecute their measures. It has been stated that the Society is now dead—but I say no! its body, indeed, may be defunct, and its members may have ceased their functions; but its spirit cannot perish. It is one of the three souls which animate this Association; it has only transmigrated into another body; and I hope that after this metempsychosis it will regain and preserve its youthful energy and vigour to engage again in the promotion of that cause which it was first created to support. Sir, I cannot but be deeply solicitous respecting that particular purpose which was contemplated by the Unitarian Society—I mean the distribution of books. I hope, whatever this Association may do, it will never lose sight of that great and important object. It is high praise to the directors of this Association, that its Missionaries, in every place they visit, are instructed to keep this end constantly in their view. They not only preach sermons, which, whatever be their immediate effect, may soon be forgotten; but they also leave books to act as silent missionaries after they have themselves taken their departure. I hope no missionary will ever go forth without carrying in his bag or his pocket, the publications of the Association, which may instruct, when the oral teacher is no longer present. Knowing the good effected by the Unitarian Society, (after having served the office of Secretary to it for ten

years,) I cannot but experience a lively interest in its fate; and I should have felt the greatest concern in putting my hand to its death-warrant, had I not believed, that it was to rise in a new form and character, under the auspices of those gentlemen who will have the conduct of this Association."

CHAIRMAN. "I have to propose another toast; it relates to a gentleman to whom we are much indebted, to whom the Unitarian public is perhaps more indebted than to any other individual now living, I mean my friend, not far from the spot where we are now assembled, the Rev. THOMAS BELSHAM. Gentlemen, it would be a reflection upon your understanding in this place, at this time of day, to say one word more in his favour, and therefore I simply content myself with proposing to you, 'The health of the Rev. THOMAS BELSHAM.'"

"Prosperity to the York College."

Mr. MARDON (the senior student present) expressed his thanks to the company for their good wishes towards an Institution so deserving of the support of all friends to scriptural knowledge and rational piety as the College at York.

"Mr. EDGAR TAYLOR, our worthy and indefatigable Solicitor." (Proposed by Dr. Rees.)

"Mr. EDWARD TAYLOR and the Members of the Committee."

Mr. TAYLOR returned thanks in the name of the Committee. The interest which appeared to be felt in their societies throughout the kingdom for the prosperity of the Association was an ample reward for the labours of the Committee. They had not labored in vain. But though much had been done, much still remained to do. He considered the present state of the Association as but the earnest of what was to be done by the Unitarian body. Many societies had joined it, but there were many more who had yet to come in. And while it was most gratifying to see that such small societies as those, of which the junction had been that afternoon announced, viz. Benenden and Rolvenden, it was rather strange that not a word had been heard from either Birmingham or Bristol. The Committee knew, and they rejoiced in the conviction, that an abundant field for their labours was open, and they called upon their brethren in different parts of the kingdom to aid them, not only by pecuniary contributions, but by counsel, by pointing out where the efforts of the Association could be prudently and successfully directed. If, with the possession of these means, the Committee failed in their duty, he trusted the next General Meeting would exercise the power they possessed, and select men who would more

zealously apply themselves to carrying into effect the objects of the Association.

"Mr. EATON, the Father of the Unitarian Fund."

Mr. EATON, returned thanks.

"Mr. RICHMOND and the Stewards."

Mr. RICHMOND returned thanks.

Manchester College, York.

THE Fortieth Annual Meeting of the Trustees of this Institution was held at the Cross-Street Chapel Rooms, in Manchester, on Thursday, the 23rd day of March last; James Touchet, Esq., in the chair.

After the usual routine business, the meeting proceeded to the appointment of officers for the ensuing year, when the following gentlemen were elected, viz. Samuel Shore, Jun., Esq., of Norton Hall, President; James Touchet, Esq., Peter Martineau, Esq., Daniel Gaskell, Esq., Abraham Crompton, Esq., the Rev. John Yates, and the Rev. John Kentish, Vice-Presidents; George William Wood, Esq., Treasurer; Thomas Robinson, Esq., Chairman of the Committee; Mr. S. D. Darbishire, and the Rev. J. J. Tayler, Secretaries; and Mr. Samuel Kay, and the Rev. Robert Smethurst, of Stand, Auditors. The offices of visitors and public examiners continue to be filled, the former by the Rev. William Turner, and the Rev. Lant Carpenter, LL.D., and the latter by the Rev. John Gooch Roberts, and the Rev. Joseph Hutton, LL.D. The Committee of the last year was re-elected with the exception of Mr. Edward Baxter, Mr. Nathaniel Philips, and Mr. John Bentley, who are succeeded by Mr. Samuel Alcock, Mr. Richard Collins, and Mr. Daniel Lonsdale, all of Manchester. The Deputy-Treasurers were also re-elected.

The number of students in the College during the last session was twenty-nine, viz. ten Lay Students, and nineteen Divinity Students; of whom fourteen were on the foundation on full exhibitions, and three on half exhibitions; two on the foundation of the Hackney Education Fund, and one on his own foundation. Six students completed their course of education for the Christian ministry at the close of the session, viz. Messrs. Mitchelson, Beard, Brown, Wreford, Tagart, and Worthington,—of whom, Mr. Beard is settled as Minister at Green-Gate, Salford; Mr. Brown, at Hull; Mr. Tagart, at Norwich; and Mr. Worthington, at Cross-Street, Manchester.

Three candidates were admitted as Divinity Students on the foundation for the current session, and are now in the College, viz. Mr. William Gaskell, of Warrington, in the third year; and Mr. Samuel Bache, Jun., of Bristol, and Mr.

Henry Wreford, brother to Mr. Wreford, late a student in the College, in the first year. There are also nine Lay Students.

The Trustees are happy to be able to make a satisfactory Report of the funds for the year 1824-5. There is again a small increase in the Annual Subscriptions. The Benefactions have been considerable, amounting to 529*l.* 5*s.* 0*d.*, including a very liberal anonymous Donation of 246*l.*, by the hands of the Rev. W. J. Fox, of London; another of 100*l.* from the late Mr. Thomas Jackson Wood, of Bury; and three Donations of 50*l.* each, from the Rev. William Broadbent, of Latchford, near Warrington; Samuel Kenrick, Esq., of West Bromwich, and Abraham Crompton, Esq., of Lune Villa, near Lancaster, the last being in aid of the purchase of the Oxclose Estate. Of Congregational Collections there have been but four in the course of the year, and the aggregate amount is only 93*l.* 18*s.* 6*d.* The Contributions from Fellowship Funds amount to 27*l.* 10*s.* 0*d.*

The Trustees have the satisfaction of reporting the termination and successful result of the proceedings in the Court of Chancery, which were instituted in the year 1821, for the purpose of establishing a Charitable Bequest of 5000*l.*, bequeathed by the will of the late Samuel Jones, Esq., to several of the principal officers of the College, in trust, to appropriate the annual interest thereof in the augmentation of the salaries of Dissenting ministers; a preference being given, in the distribution of the trust income, to such ministers as should have been educated at the College. The payment of this Legacy to the Trustees named by Mr. Jones, was declined by his executors, on the plea that they could not safely make the payment, without being indemnified from risk by acting under the sanction of the Court of Chancery.

It became necessary, therefore, for Mr. Jones's Trustees to file a bill in Chancery against the executors, in order to render available Mr. Jones's benevolent intentions. This proceeding was accordingly adopted, under the direction of the Committee, in the month of February, 1821, and since that period the cause has advanced through the usual stages, until its termination in the present year, when the Court finally established the charity intended to be founded by Mr. Jones. The Trustees have, under the direction of the Court of Chancery, invested the trust legacy in the public funds; and the Committee understand that it is their intention to proceed, at the next York Annual Meeting of the College, to act in the appropriation of the income of the trust, according to the intentions expressed in

the will of the benevolent founder of the charity.

At the close of the meeting the Chair was taken by Benjamin Heywood, Esq., when the thanks of the meeting were unanimously voted to James Touchet, Esq., for his services as President.

S. D. DARBISHIRE,

J. J. TAYLER,

Secretaries.

Manchester, May 1, 1826.

Manchester College, York.

THE Annual Examination of Students in *Manchester College, York*, will take place in the Common Hall of the College, on the Evening of Monday, the 26th of June instant, and the three following days, on the latter of which the Prizes will be awarded by the Visitor.

The York Annual Meeting of Trustees will be held in the Afternoon of Wednesday, the 28th of June, and, by adjournment, on the following days; and the friends of the Institution will dine together on the Tuesday, Wednesday, and Thursday, at Etredge's Hotel, at five o'clock.

The Rev. William Shepherd, of Gateacre, will preach the Examination Sermon, on the preceding Sunday, in St. Saviour's Gate Chapel.

S. D. DARBISHIRE,

J. J. TAYLER,

Secretaries.

Manchester, May 18, 1826.

Unitarian Society.

THE Thirty-fifth Annual Meeting of this Society was held on Thursday, April 13, 1826, and it was made special for the purpose of considering the following recommendation from the Committee, which was grounded upon a communication from the Committee of the British and Foreign Unitarian Association: "That this Committee recommend to the next General Meeting the union of this Society with the British and Foreign Unitarian Association, upon terms (with a view principally to the preservation of the rights of the Life Subscribers) to be arranged by a deputation to be appointed for the purpose, and the Committee of the Association."

The meeting having taken this recommendation into consideration unanimously resolved, "That it is expedient that the Unitarian Society should unite with the British and Foreign Association:" a deputation of five gentlemen was then appointed to confer with the Committee of the Association on the subject of such union, and they were instructed to make "an equitable arrangement for preserving the interests of the Life Subscribers,"

and to report the result of the conference to a special General Meeting of the Society. The Treasurer and Secretary were requested to continue in office until the proposed union should be effected, to wind up the accounts of the Society.

This deputation met a deputation of the Committee of the British and Foreign Association, on the 26th of April. After very mature deliberation, both parties agreed in recommending that the Unitarian Book Society should be united to the British and Foreign Unitarian Association, and its stock of property handed over to the Association, to the separate account kept by it for the book department.

That on this junction being effected, it should be understood that, in consideration of the property contributed, (amounting to about 800*l*.) the present Life Subscribers of the Book Society, and also such of the Annual Subscribers as should continue their subscriptions, should be entitled to receive as heretofore, if claimed, an annual allotment of books proportioned to their subscriptions, to be nominated by themselves from the Society's catalogue, such allotment and the amount thereof to be from time to time made by the Sub-Committee managing the book department, in the same manner as had been before done by the Committee of the Unitarian Society.

That the Book Society should collect its subscriptions for this year, and close its accounts on the 31st December, 1826, from which time the subscriptions should be received by the Association.

This recommendation was submitted to a special General Meeting of the Unitarian Society held May 4, 1826, by which it was unanimously agreed that it should be adopted; and on the acceptance of it by the British and Foreign Unitarian Association, the Treasurer and Secretary were authorized to carry the proposed plan of union into effect.

The following resolutions were then unanimously passed:

"That the cordial thanks of the meeting be given to Thomas Gibson, Esq., for the valuable services he has so long rendered to the Unitarian Society in the office of Treasurer."

"That the cordial thanks of this meeting be given to the Rev. Dr. Thomas Rees for the very zealous and able services which he has rendered to this Society as its Secretary for many years."

"That the minute book of the Society and the Treasurer's account books be given over to the Unitarian Association, with a special request that the same may be carefully preserved."

In consequence of a communication from the Secretary on the subject, he

was requested to extract from the minute book of the Society all proceedings and resolutions connected with the printing of the Improved Version of the New Testament, which he was instructed to lay before the British and Foreign Unitarian Association, intimating at the same time the wish of the meeting, that the Association would record the statement, and accept the management of the trust relating to that work on the terms declared in such document. In case the British and Foreign Unitarian Association acceded to this proposal, the present Trustees of the Improved Version were empowered to deliver up the money and books now in their hands to that Society, to be vested in new Trustees to be appointed by it.

It was then unanimously resolved,

“That the cordial thanks of the meeting be given to the Rev. Thomas Belsham and the other Trustees of the Improved Version Fund, for their faithful attention to the important objects of the trust; and that this Society cannot separate without conveying especially to Mr. Belsham the assurance of the deep interest they feel for his happiness, and of their gratitude for his important services in the creation and in the support of the Unitarian Society.”

At the Annual Meeting of the British and Foreign Unitarian Association held May 17, 1826, it was unanimously resolved to join with it the Unitarian Society on the terms agreed upon by the deputations of the two institutions. The Association also accepted the Trust of the Improved Version Fund, on the conditions upon which it was held by the Unitarian Society, as they were stated in the history of that work, which was read to the meeting.

In consequence of these proceedings, the Unitarian Society will cease to exist on the 31st of December next, after which period it will be merged in the British and Foreign Unitarian Association, and its peculiar objects be thenceforth prosecuted by a Sub-Committee of that institution, speedily appointed for the purpose.

T. R.

Christian Tract Society.

THE Seventeenth Annual General Meeting of the friends of this Institution was held on Wednesday, April 19th, at the Old London Tavern, Bishopsgate Street, London; THOMAS HORNBY, Esq., in the Chair.

The Treasurer's report stated that there was a balance in his hands of £10. 5s. 1d.

The report of the Committee commenced with a notice of the loss sustained by death, during the last year, of two of the Society's aged but active friends, *Samuel Parkes* and *Richard Holt*, Esqs. To the former, as one of the Founders of the Society and for many years a valuable member of the Committee—and to the latter as also a useful and zealous member of it, a tribute of well-merited respect was paid. But it was stated, that it was not by death alone the Society had sustained loss; for, in consequence of the lamented indisposition of the Rev. JAMES YATES, of Birmingham, it had been deprived of his important and gratuitous services as Agent. The meeting was, however, congratulated on Mr. Yates's having kindly procured a successor; Mr. *Josiah Allen*, of Colmore Row, Birmingham, having consented to act as Mr. Yates's deputy till the Committee could be apprized of his necessary resignation. By arrangements since made with Mr. Allen, that gentleman will continue to discharge the duties of agent to the Society for the Midland counties.

Allusion was again made to the desirableness of having the *five* volumes of Tracts printed uniformly; and a proposition to this effect would have been made, had not the Committee been deterred by an unexpected claim on the finances of the Society. A bill amounting to £48. 14s. 6d. for printing done in 1815-16-17, had recently been presented to the Treasurer, and payment requested. As the creditor had never mentioned his claim during the last *eight* years, the officers of the Society were wholly unconscious that such a debt was owing. But as its amount considerably exceeded the balance in the Treasurer's hands, the Committee did not feel authorized to recommend the incurring of a fresh debt, though they believed that the republication of the Tracts, in the form above alluded to, would effect an ultimate saving to the Society. During the last year *nine* of the numbers have been *reprinted*, and *three new* Tracts have been recently published. Of the old and new Tracts 21,000 copies have been printed since the last anniversary, and 19,935 sent out from the store. The total number printed was said to be 424,500, of which 365,014 have been circulated: leaving a stock on hand of 59,486. To keep up the series it was added, that *thres* more of the Tracts must immediately be reprinted. New depôts having been established at *Maidstone* and *Newcastle-on-Tyne* a demand for the Tracts commensurate with that of the preceding, was confidently anticipated during the ensuing year.

The Society's property was stated to be as follows:

Due from Booksellers and Country Societies	£128	10	4
Estimated value of the Stock on hand	343	11	2
In the hands of the Trea- surer	10	5	1
	<hr/>		
	482	6	7
Owing for Printing, Paper, &c. &c.	101	5	6
	<hr/>		
Leaving a balance of	£381	1	1

The Society's property at the preceding Anniversary amounted to to £442. 9s. 8½d., which exceeded the present amount by upwards of £61. This defalcation was accounted for by the above-men- tioned unexpected claim of nearly £50, and the circumstance of the Society being at present without a Collector; so that few of the subscriptions for the cur- rent year have as yet been received. The Committee hope they will be able shortly to announce the appointment of a gentle- man to this important office. Thanks were voted to the Literary contributors, to the officers, and to the Rev. James Yates, for his valuable services and for his solicitude to provide an efficient suc- cessor. The following gentlemen were elected into office for the year ensuing:

- Treasurer*, JAMES ESDAILE, Esq.
Secretary, Mr. GEORGE SMALLFIELD.
Committee, Messrs. J. Bowring, J. Cleunell, H. Daw, J. Evans, J. Fernie, S. Hart, S. Hart, Jun., J. C. Means, C. Richmond, R. Rogers, and W. Wood.
Auditors, W. Frend and T. Hornby, Esqs., and the Rev. Dr. Rees.

Association of the Kent Unitarian General Baptist Churches.

THE Annual Association of the Kent Unitarian General Baptist Churches, was held at Canterbury, on the 25th of April, 1826. The sermon on the preceding evening, was preached by the Rev. B. Mardon, of Maidstone, who kindly gave his services to supply the place of the Rev. T. Ranger, of Headcorn, who was prevented by sudden indisposition from proceeding in the discourse which he had begun. The preacher, from the parable of the publican and pharisee going to pray, forcibly pointed out the necessity of right dispositions to secure acceptance to our prayers. The Rev. E. Chapman, on the Tuesday morning, addressed a numerous and respectable audience, from Matt. vi. first clause of the 10th verse: after ably and clearly defining the differ- ence between a bigoted love of party, and a warm but charitable attachment to truth, he strongly deprecated an indif-

ference which, sheltering itself under the pretence of charity, would abstain from manifesting itself by active exertions to be the friend of truth. He then noticed the different ideas with which the imme- diate disciples of our Lord used this prayer, "Thy kingdom come," accord- ing to the views which they entertained of the nature of his kingdom, and how various the views with which it is now uttered; and concluded with an eloquent appeal to his audience, to join in this petition not only with their lips, but with their hearts also, and then would a drooping cause, which every sincere General Baptist must consider to be the cause of truth and of God, flourish and spread. About 70 friends afterwards sat down to an economical dinner. After- wards they returned to the chapel, and having brought the business of the Asso- ciation to a close, they partook of a so- cial cup of tea which had been provided on the occasion. In the evening the friends, to the number of 60, again met where they had dined, and spent a very friendly and pleasant hour. The ques- tion proposed, "Whether love or fear was the more powerful in its influence on the mind," gave rise to many excel- lent remarks. Among the speeches with which the evening was enlivened, none excited a deeper interest than one from Mr. John Brent, a descendant mater- nally from the late Sampson Kingsford, Esq., and paternally from the late Sa- muel Brent, Esq., individuals whose piety and zeal in the cause will be long re- membered by their friends. The ani- mated propriety with which it was deli- vered, the excellency of its matter, and the frank and manly pledge of an ad- herence to the same cause which his ancestors had so laboriously and steadily advocated, riveted the attention of the whole company, and, causing tears to flow at the recollection of what had been, while bright hopes were excited of future usefulness, produced an impression which it is believed will not soon be forgotten. The company separated highly delighted with the whole proceedings of the day, and thus ended one of the most spirited and interesting Associations which has taken place for many years. May it be indeed, as it seemed, a pledge of better days to come!

A.

Opening of the Unitarian Chapel at Radford, near Nottingham.

ON Friday, May 12th, the above place was opened for Divine worship, by a ser- vice in the evening, conducted by the Rev. J. G. Robberds, of Manchester. The same gentleman preached in behalf

of the same object on the following Lord's-day, at the Chapel on the High Pavement, Nottingham, and again in the evening at Radford; when collections were made after each service towards defraying the expenses of the building. The impression produced on this occasion was most satisfactory and gratifying: the highly appropriate character of the different discourses, the serious earnestness with which they were delivered, and that evangelical spirit of genuine Christianity which pervaded them throughout—which seeks, above all things, the salvation and moral improvement of mankind, and considers a purer form of faith as chiefly valuable as it may be found to promote in a higher and stronger degree that holiness without which no man can see the Lord—all contributed highly to gratify a very attentive auditory: and while it again stimulated them to renewed and liberal exertions, left impressions of a higher kind on the mind, which we believe and hope will not soon be obliterated.

The friends and supporters of the above Chapel must now trust to the liberality of their friends at a distance, to enable them to discharge the debt which yet remains upon it.

Unitarian Baptist Assembly.

This Anniversary Meeting was held, as usual, on Whit-Tuesday, May 16th, at the Chapel, in Worship Street, London. The Rev. Dr. *Evans* and the Rev. Matt. *Harding* conducted the devotional services; and the Rev. J. *Briggs*, of Bessel's Green, Kent, preached from Rev. vii. 9:—*I beheld a great multitude, &c.* The preacher's object was, briefly, to shew, that the virtuous and sincerely devout of all ages, nations, and religions, will ultimately find acceptance before the throne of God and of the Lamb.

The Rev. M. *Harding* presided at the meeting for business. The letters from the churches contained assurances of unabated attachment to those great and consolatory doctrines of the gospel, which represent God as the impartial *Father*, and Jesus Christ as the willing *Saviour*, of all men. The churches also expressed very cordial approbation of the efforts recently made by the Committee to recall attention to the unpopular rite of Baptism, by procuring the delivery and pub-

lication of Four Lectures on that subject. And, they united with the Committee in the anxious desire, that those who think them in error would, through the medium of the press, discuss the question, whether *adult immersion* be an ordinance of Christ to which those who embrace his religion are still bound to yield obedience. They declared themselves open to conviction; unwilling to impose a yoke on their fellow-christians not imposed by their common Master; but felt bound to reverence his supreme authority, till satisfactorily shewn that the great Lawgiver did not intend to make the observance of this ordinance obligatory on any but his first disciples. And they respectfully submit to the consideration of those Unitarians who still observe the ordinance of the Lord's Supper, whether they are not bound, in consistency, to attempt to convince their Baptist brethren, that they themselves are justified in doing that for which they sometimes censure, and not unfrequently ridicule, the Baptists.

John Brent, Esq., of Canterbury, presided at the Dinner, at the White Hart, Bishopsgate Street, where the company consisted of about *fifty* ministers, representatives, and other gentlemen. Appropriate sentiments were given from the chair, which called forth correspondent addresses, and the evening was spent in great harmony.

THE North-Eastern Unitarian Christian Association is intended to be holden at Lynn, in the last week in June.

W. S.

THE Anniversary of the Kent and Sussex Unitarian Christian Association, will be holden at Maidstone, on Wednesday, the 28th of June, when the Rev. JAMES GILCHRIST is expected to preach.

J. G., Secretary.

Eastern Unitarian Society.

THE Yearly Meeting of this Society will be held at Norwich, on Wednesday and Thursday, the 5th and 6th of July. The Rev. Dr. Hutton, of Leeds, will preach on Thursday morning; after which, the business of the Society will be transacted. The members and friends of the Society will dine together at the Maid's-Head Inn.

WILLIAM NEWSON, Secretary.

CORRESPONDENCE deferred, owing to the indisposition of the Editor.

ERRATA.

Page 174, col. 1, line 3, for "adimadvert," read *animadvert*.

— col. 2, line 33, for "states," read *state*.

177, col. 1, line 2, place a note of *admiration*.

226, col. 1, line 11, for "Helon's," read *Helons*.

THE Monthly Repository.

No. CCXLVI.]

JUNE, 1826.

[Vol. XXI.

Some of the Revealed Truths of Christianity partially Incomprehensible.

Sir, June 7, 1826.

It is not my intention to enter into any controversy on the subject of my last communication, [pp. 191—193,] and I will merely beg leave to add one or two brief remarks respecting the answer of your correspondent *A Nonconformist*, inserted in your last number [p. 284]. What particular doctrines are actually revealed in Scripture, is a question which will of necessity be differently determined according to the interpretation affixed to its language by different parties, and hence, the difficulty attending our conception of these doctrines, must vary according to the nature of the creed adopted. Your correspondent, however, strenuously maintains, that a revelation ought to contain nothing approaching to mystery, nothing too difficult for the mind of man to understand. In this opinion he is not singular. It is well known that a numerous class of *German* divines, among whom we may name Eichhorn, Semler, Sleiermacher, Paulus, Eckerman, Ammon and Schiller, consider miracles and prophecies as partaking too much of the mysterious to admit of belief, and they accordingly regard the miraculous and prophetic parts of the New Testament in the light of fables and embellishments, or they endeavour to interpret them in such a manner as to deprive them of their supernatural character. How far *A Nonconformist* coincides with the sentiments of these *rationalising* Christians, as they call themselves, I will not undertake to decide. But if he had read my observations with a little more attention, he would have perceived that I have described the term *mysterious* as signifying what is either wholly or *partially* beyond our comprehension; and I have no hesitation in affirming that the latter part of this definition is applicable to all the phenomena of nature and all the doctrines of revelation.

But my present object is merely to notice your correspondent's extraordinary assertion, that not one of the

doctrines to which I alluded in my last paper can be deemed *scriptural*. The two first of these, "the resurrection of the same body," and that of "conferring immortality on a material substance," were barely mentioned, and were not introduced in support of my position. With respect to the first, however, if for *the same body*, be substituted the words *same person*, and without these the doctrine itself would have no meaning, I cannot perceive that the difficulty would be at all diminished. There is not a more abstruse point in the whole range of human inquiry than that of *personal identity*. But taking the doctrine of the resurrection, stated as a simple fact, (and, perhaps, in this form it may be allowed to be *scriptural*,) did not the Athenian philosophers consider it as in the highest degree mysterious? And is not the resurrection of Christ denied by many of the German school to which I have referred, because they contend that nothing surpassing the human intellect ought to obtain our belief? Even Dr. Semler, who is in some particulars a judicious critic, calls the detail of that stupendous and leading miracle of the Christian religion, a *poetic mythos*, to be received in an allegorical sense!—"Not a word" (observes *A Nonconformist*) "is said about conferring immortality on a material substance." To this affirmation, let the language of St. Paul furnish the reply: "This corruptible must put on incorruption, and this mortal must put on immortality."—Again, he denies that Scripture affords us any intimation that *few will be saved*; but he surely ought to have known that my opinion is no other than that of almost every denomination of Christians, and that there is scarcely a chapter in the New Testament which does not authorize us to believe, that the great majority of the human race will fail in obtaining the rewards of the righteous.

The last of my statements to which your correspondent has objected as

unscriptural, refers to the future destiny of the impenitent. And here there are but three doctrines which can possibly be inferred from the language of the sacred writings:—1. The absolute eternity of future punishment; 2. long-continued punishment followed by annihilation; 3. corrective punishment with final restitution. Which of these three he believes to form part of the Christian revelation, he has left the reader no means of determining; but to reconcile the Divine character, as described in the records of that revelation, with either of the two former, is in my apprehension altogether impossible. It is singular, however, that with respect to the third of these doctrines, *A Nonconformist* has studiously avoided answering my observation, that even admitting the system of corrective punishment to be fairly deduced, the strict impartiality of the Deity is not immediately obvious, and that a degree of mystery is attached to it, which our present faculties are inadequate to explain.

Of those speculatists who aver that nothing difficult of comprehension is to be discovered in the pages of revelation, the *German rationalists* are perhaps the most consistent; but still their theory is not on that account the less absurd.

CLERICUS CANTABRIGIENSIS.

Malton,

May 2, 1826.

SIR,
A SMALL pamphlet is handed about in this town, entitled, "Some Account of the past and present Management of Lady Hewley's Charities," in which it is said, "At Malton, in Yorkshire, the minister was allowed 10*l.* per annum; but when he avowed Unitarianism, the trustees advanced him to 20*l.*" Now, Sir, allow to say there is no truth in this; it is *altogether* false. I do not receive 20*l.* from that Fund.

I have also just had a sight of an 8vo. volume, entitled, "The Manchester Socinian Controversy," in which it is said, "An attempt was made to induce Mr. Bartlett to resign his charge, and an annuity of 50*l.* per annum was offered him for his life, with good security. He requested a month's time to consider, and after consulting with his Unitarian friends

gave this answer: 'I can have as much from another quarter, and I will not resign my charge.'" I protest this is false, and that I never said so, or any thing like it. In that case I acted from principle. This occurred in 1814, and since that time the exhibition allowed me from Lady Hewley's Trustees has not been augmented at all. Some of my friends here think we ought not to sit down without exposing such gross falsehoods in the *Monthly Repository*. Should you think with them, you will oblige me by publishing this direct contradiction to the statements above-quoted, part of a systematic plan for defaming Unitarians as one step towards robbing them of their places of worship.

JOHN BARTLETT.

SIR,
THE discussion respecting the authenticity of the text of the three Heavenly Witnesses, has been prolonged, perhaps, more than was necessary. I judge it, however, expedient to bestow one short paper more on the subject for recapitulating the arguments for and against its genuineness, so as to enable the reader to come to a just conclusion.

The arguments against the text are the three following: it is not contained in any Greek MS. excepting one, and that comparatively of a modern date, though the number of these MSS. exceeds one hundred. The ancient versions are all, or nearly all, without it. It is not quoted by the Greek and Latin Fathers, who had every motive for so doing, and who quote the context of the verse, while they are silent respecting the verse itself. Among the learned who have insisted on these facts against the authenticity of the text, are Newton, Bentley, Michaëlis, Griesbach, Porson, Marsh, Belsham, P. Smith, the *Quarterly Reviewer*, &c.

The arguments for the genuineness of the text are the following:

1. The text is written against certain impostors who maintained the divinity, and denied the humanity, of the Messiah. Their proposition was, that Jesus, the *man* Jesus, was not the Christ, or the Son of God, but a God within him, or a phantom in his well-known form. To set aside this

artful proposition, the Apostle reduces the evidences for the divine mission of Jesus to three heads—the testimony of the Father at his baptism, the testimony of the Logos, dwelling in him during his ministry, and the testimony of the Holy Spirit which descended on his apostles after his ascension. These three testimonies are one, because they are found, upon examination, to attest one and the same thing, namely, that Jesus is the Christ or the Son of God. This simple proposition is the substance of Christianity and a summary of its evidences: and it is hardly possible that, if Christianity be true, a verse asserting its foundations, and no more, should prove a forgery. Hence we may conclude with certainty, that a verse which, if justly interpreted, enforces the simple humanity of Christ, cannot have been the fabrication of men who taught his divinity. It is not then a forgery of the Greek and Latin Fathers, all of whom believed in that doctrine.

2. The doctrine of the divinity of Jesus was introduced into the Christian Church early in the second century, and taught *with caution*, and that only to the *initiated*. This rendered it necessary to withdraw from the copies of the New Testament, in general use, the verse which asserts his mere humanity. The introduction of this anti-apostolic doctrine with its consequences, and the exclusion of the disputed text, constituted the *disciplina arcani* adopted in the second century and afterwards. To the existence of this *disciplina arcani*, Bengelins and other learned Trinitarians bear testimony: and the reserve with which the early fathers avowed and taught the Trinity is gathered from the confession of Chrysostom, Jerome and others, and is broadly stated by Casanbon. This *disciplina arcani* then proves two things; first, that the authors of it knew the verse to be genuine; secondly, that so far from having forged the verse, they knew that it was hostile to the system which they sought to establish.

3. The text became a subject of controversy in the second century between the Unitarians and the orthodox. Praxeas connumerated the Father, the Word and the Holy Spirit, and maintained them to be one, taking

these names as expressive of the same Being in three different relations. For this he was branded by his adversary Tertullian as a *Patripassian*. The text, therefore, of the three Heavenly Witnesses was not only known to those disputants, but the very foundation of the dispute between them.

4. In the early part of the fourth century the controversy about the import of the verse became more direct and general. The Bishop of Alexandria, before his clergy, connumerated the Father, the Word and the Holy Spirit, and asserted the unity of this Triad. This was the text of the three Heavenly Witnesses with the orthodox interpretation of the last clause. Constantine, on hearing of the dispute, calls it “a certain passage in our law;” censures the disputants for making it public; reminds them of the danger attending the publication, and intimates that the verse, rather than be discussed before the people, should be buried in oblivion. His efforts to extinguish the flames of controversy proving unsuccessful, he assembles the Council of Nice with the view of substituting a common creed in the room of the verse; and thus, by its exclusion, of securing the peace and unity of Christendom. The text of the three Heavenly Witnesses was, therefore, the sole cause of the famous Nicene Creed. Though only three hundred and twenty bishops subscribed it, there is reason to believe, that above two thousand had assembled on that occasion. They were divided into two parties, Orthodox and Arian: the former prevailed, having invented the term *homoousion* to express the unity intended in the last clause. The extermination of the apostolic text was thus determined by the majority: and Constantine, to effect his purpose of preventing any further contention, caused copies of the New Testament to be supplied, where they were wanted for the public use, doubtless without the verse.

5. The Arian party, however, were very powerful, and a few years after, assembling at Antioch, they formed a counter-creed in which they insisted on the unity asserted in the text, as meaning unity of *consent* or of testimony, thus making it clear as the light of day, that the controversy which then

divided the whole Christian world, entirely turned on the concluding member of the apostolic verse. Now, this is a fact which of itself places the genuineness of the verse beyond all reasonable contradiction: for every church in Christendom had its representative in these councils; and though all the bishops and their clergy disputed the sense of the verse, not one appears to have had the least doubt of its authenticity, or to have thought it possible that a time should come when it would be called in question. These divines had all the best Greek MSS. from the apostles down to their own days, a space not exceeding two hundred and fifty years; in the number of these must have existed the very *autograph* of John; and we are thus led to conclude, with full confidence, that not one of those manuscripts, nor that autograph, was without the text of the three Heavenly Witnesses.

6. The verse being now entirely excluded from general use by the ascendancy of the orthodox party, the providence of God brought about such a state of things as rendered it expedient, in the views of Jerome, to restore the text, about the middle of the fifth century. Accordingly, in his revised edition of the New Testament, he inserts it as the unquestioned and unquestionable production of John. In regard to its restoration, he says, in express terms, that the text was excluded from the common editions; and that he restored it on the authority of the Greek MSS., thus making it evident that, though the MSS. which succeeded the fifth century, and are still extant, do *not* contain it, all the MSS. known to Jerome, which *preceded* that period up to the apostles, *did* contain the verse.

7. After the revision of the Vulgate by Jerome, a remarkable consequence followed, which at once proves the genuineness of the short prologue prefixed to the seven canonical epistles, and the restoration of the text as asserted in it. The Greek and Latin Fathers before Jerome quoted the text but *partially*, leaving out the parts prejudicial to their views; but the writers who succeeded him cited it *fully and correctly*, though they failed not to attach to it certain artifices calculated to keep out of sight its true

signification. Among these are Cassiodorus, Eucherius, Fulgentius and Vigilias Thapsensis, together with the four hundred orthodox bishops who, at the command of Hunneric, assembled at Carthage, and produced the verse in exact conformity to the original, and without any comment of their own to disguise its meaning. Hunneric was a violent Arian, and surrounded with all the bishops of that persuasion; who were both ready and able to expose their adversaries, if any unfairness were practised on their part. This state of things rendered the forgery of the verse at that period morally impossible: and supposing the hostility and jealousy of the contending parties to be out of the question, it would be in the highest degree absurd to imagine, that four hundred men of different countries, nations and tongues, all pretending at least to love and honour the truth—all leaders and guardians of the churches under their care, and therefore men who had a high character to maintain, (not to say any thing of the impracticability of bringing persons in other respects so discordant to unite in a palpable fraud,) should concur in so gross an act of imposture, and thus hazard their reputation, where exposure was unavoidable. This quoting of the text, without reserve, after its restoration by Jerome, is a remarkable proof that he had so restored it. It had hitherto been cited under the covert of the *disciplina arcani*. In spite of all, Jerome dissolved that discipline; and the unreserved quotation of the verse was the immediate consequence.

8. The writers who, from the second century and afterwards, quote the verse in part or fully are very many, notwithstanding the confident assertion to the contrary. Those I have produced (and more might be produced) are Lucian, of Samosata, Theophilus, of Antioch; Tertullian, Pheobadius, Gyprian, Marcus Celestius, Fulgentius, Cassiodorus, Vigilias Thapsensis, Origen, Clement, of Alexandria, Athanasius, Cyril, Basil, Gregory Nazianzen, Diodorus, Eucherius; and lastly Augustine and the venerable Bede. The case of the two last is remarkable: both of them quote the text of the three Heavenly Witnesses, though the adversaries as-

text it as an indisputable fact, that it was unknown to them.

9. If then the Greek manuscripts now extant are without the apostolic text, all those from the first to the fifth century contained it. This important conclusion is supported by the direct authority of Jerome, by the testimony of all the bishops and clergy, Orthodox and Arian, who immediately preceded him, and by that of the four hundred who assembled about the close of his life at Carthage.

10. The arguments which prove the authenticity of the verse fully account also for those which press against it apparently with irresistible weight. Its opponents say, that it was forged to prove the Trinity, and then argue that the silence of men in ancient times respecting a text so much to their purpose is a conclusive proof that it was unknown to them. To this the proper answer is, that the text proves the very reverse, namely, the simple humanity of Christ; and that all the ancient writers to a man understood its real import. And the various artifices which they have used to disguise the true sense of the text, furnish satisfactory evidence both to its genuineness and to the object which the Apostle had in writing it. If then the Greek and Latin Fathers did not produce the passage, it is because they had the strongest motive for not producing it, because they knew that if fully and fairly produced it would for ever destroy their system. Aware of this, they passed it over, for the most part, in silence, and even excluded it from the copies in public use; and the motive which accounts for its exclusion in the second century and afterwards, accounts for its omission in the MSS. and versions taken from these in succeeding ages.

I now conclude this discussion with the paragraph which closes my Three Letters to the Quarterly Reviewer. The providence of God, which watches over the interests of the gospel, is singularly displayed in the history and preservation of this verse. An artful scheme, suggested by Heathenism, was formed to undermine Christianity. Its prevalence called forth the writings of John: the controverted text, containing, as it does, the sum and substance of the gospel, presents a triangular figure corresponding in shape

to the base of the orthodox church. The accidental coincidence suggested the idea of converting it into a pillar to support the Trinity. The attempt was hazardous, for the Apostle erected the verse as a column to the simple humanity of Christ; and it was found by experience impossible at the time to conceal the true meaning of the verse without concealing the verse itself. Hence the founders of orthodoxy, though they would have been happy to quote the passage, if they could have quoted it without detection, were compelled, as opportunity offered, to erase it from their copies, to omit it in their versions and writings. In more favourable circumstances they felt themselves free to allude to it or to paraphrase it, but they were still forced to have recourse to the expedients of mutilating it, transposing it, and of tacking upon it their own interpretation. But lo! a consequence ensued which was never contemplated by the pious advocates of the Trinity. The ages of darkness drew to a close. The reign of ignorance and imposture, the usurpations of priestcraft, received successive shocks by the invention of printing, the revival of learning, and the reformation from Popery, and the very means which had been adopted to disguise the verse brought it under the suspicion of forgery. Learned men in England and on the Continent for two centuries eagerly engaged in the dispute, and were divided in their opinions. The arguments against it were more and more felt. The number of its advocates daily diminished till it was abandoned, except by a few, as a gross interpolation. The pantomime, which pious fraud had for a thousand years been acting on the Christian stage, at length reached its crisis. The mask dropped, and the verse, after a long incarceration, emerged with proofs of genuineness written in letters of gold upon its forehead. The catastrophe is sudden and surprising. The verse promised to establish the Trinity, but it is found to level it in the dust for ever. The perversion of its meaning caused its concealment, and its concealment brought on the suspicion of forgery; and it is cut off as a rotten member from the very church of which it is the main pillar and ornament. It is

again restored to its primitive sense; its primitive sense accounts for its treatment, while the violence it suffered for ages confirms in return the true signification: and thus a verse which was thought to justify the orthodox in placing beyond the pale of the church those who rejected the divinity of Christ, establishes the simple humanity of Christ as a fundamental article of that faith which Christ and his apostles delivered to the saints. The riddle of the sphinx is scarcely more enigmatical, and the Œdipus of Sophocles, so famed for the complication of its plot, more unexpected in its catastrophe. The Bishop of St. David's, Mr. Nolan, and other sons of Orthodoxy, who still defend the verse, gain their cause and are defeated. On the other hand, Mr. Fox, Dr. Carpenter, with others of the same school, who insist on its forgery, are defeated—and they triumph. The former, like the frogs of Æsop in demanding a king, claim the verse to crush Unitarianism. Their demand is heard, and they receive a hydra to devour their own system. The latter repudiate it as hostile to genuine Christianity: they fail in the attempt—and the failure restores the gospel to that purity for which they contend. In a word, the contending parties, after struggling each against their own views and interests, change places. The success of the one is followed by disappointment and even mortification; the defeat of the other ends in triumph. The most respectable characters in this comic-tragedy are Michaëlis, Marsh, Griesbach, Porson, J. P. Smith and others, who, though Trinitarians, still had the candour to reject the verse. To the command of the Roman Satirist, *Vos hinc, hinc vos, mutatis discedite partibus*, they may still answer, *Volumus*, and, though defeated, retire from the stage with honour and consistency. They, however, cannot but feel mortified that the part which they have acted obliges them in retreating to leave behind their fair name as a mantle to cover the shame of the triumphant party.

The Unitarian writers of the highest character and talents have distinguished themselves by their opposition to this text: I allude to Belsham, Carpenter, Kenrick and Fox:

and it is remarkable that they have preserved silence during the whole discussion of this question. With regard to the first, he is the Nestor of Unitarianism, and may well be excused from again descending to the arena of debate: but it is hardly fair in the rest, after having used their talents and learning in vilifying a verse which comprehends the very foundations of their faith, to let the sentence against them go, as it were, by default. Is this a policy for the mitigation of punishment, or is it a scornful pride that refuses to be convinced? If the verse be really rescued from the infamy with which they have contributed to load it, candour requires that they should come forward and acknowledge their error. With regard to Mr. Fox, the year is just revolved since, on a public occasion, he asserted that no one could maintain the genuineness of the text of the three Heavenly Witnesses, unless he were either ignorant or dishonest. With the evidence which on the surface appears against its authenticity, I do not accuse him of temerity or the want of candour. This gentleman is as remarkable for modesty and Christian simplicity of character as he is for his high talents. But he must be condemned; and my sentence upon him is, that he should deliver his recantation from his own pulpit—make the text of John the subject of a discourse—announce the day in the Repository that I and others may have the pleasure of hearing him, and if he does not make his chapel ring with his usual eloquence, I will pass upon him a severer sentence the very next time I shall have an opportunity to arraign him in the high court of biblical criticism.

BEN DAVID.

Fate of Matt. xxviii. 18—20, compared with 1 John v. 7, 8.

Patron of all the luckless brains,
That to the wrong side leaning!

COWPER.

I twirl my thumbs: fall back into my chair:

Fix on the wainscot a distressful stare:
And when I think his blunders are all out,

Reply discreetly, "To be sure; no doubt."
ID.

SIR,
P**R****O****M****P****T****E****D** and animated by a recent unique discovery, (whether hazarded in jest or earnest it is not so easy to make up one's mind,) I have since, haply in like doubtful spirit, been trying my tyro head on a twin Anti-Trinitarian text, the Baptismal Commission : amazed, and who now can be otherwise than amazed, at the ne plus ultra of Katerfeltorism itself ! at the all but incredible, yet unanimously admitted, impunity which it has so singularly met with from the whole enemy's camp, while, along with its *maltreated* colleague on all fours, bidding defiance (and probably, too, somewhat earlier in the field) to the antagonists of Unitarianism. That neither is any portion of this document an interpolation, who can doubt that does not shut his eyes against internal evidence ? That, like its concurrent authority, it cuts at once the knot which ages have in vain been endeavouring to untie, who that is not head over ears in love with paradox can have the hardihood to dispute ? How then it comes to have slept in a whole skin, while its grande tutamen has been so cruelly mutilated and even sent to Coventry by pious fraud, is the simple question. And I cannot but flatter myself that the secret of their very different fortunes was only a day or two ago whispered in my waking or dreaming ear. Humbly then and anxiously dedicating my little second nest-egg of the nineteenth century to all the worshipers of the veritably learned, and all the admirers of the too probable, lo ! here I deposit it at your feet amid the becoming pomp of strut and music of cackling.

The Messiah* having been raised by God from the grave, and now† on the point of resuming that *inherent* omnipotence which he had for a season abdicated, communicates, *it seems*, the glad tidings to his surrounding disciples in the following extraordinary manner : "All power is given unto me in heaven and in earth. Go ye, THEREFORE, and teach all nations, baptizing them (in or into my name ? No, certainly, but) in the name of the

Father, and of the Son, and of the Holy Ghost." He then as suddenly and significantly drops the other two names as he had introduced them, and confining his own attention and that of his auditory to himself alone, assures them that he will be with them to the end of the world. The relevancy of the consequent mandate to the reason here apparently assigned for it, will be duly appreciated by the merest novice in the art of reasoning : and the quite overwhelming attestation with which its novel and peculiar phraseology closes the long list of unvarying depositions to the characteristic dogma of Unitarianism is so unquestionably prominent and striking, that it were a mere waste of time and words to dilate upon it as our learned adept in the science of Eurēka has so well done, to the palpable and utter discomfiture of any (if any there can still be) who may be fantastical enough to differ with him in opinion. From this moment, the apostles must, then, have been, had they never been so before, advocates of the strictest and most inviolable unity of their Jehovah : and the only wonder is,* a wonder, indeed, shared by the patrons with the opponents of the dogma, that so decisive, and just then so unexpected, a confirmation of it, should not have imbued throughout, or here and there at least, their subsequent history and writings with *analogous* testimonies to its truth. With the single exception, verily, of the long hermetically sealed text of which the adventures have now been so entertainingly developed to the world, nil viget simile aut secundum to this curious Oasis of genuine Unitarianism from the very first chapter of Genesis to the very last of Revela-

* Our Tritheists, indeed, denominate the doctrine differently : but this is only in character. One of them observes, (and the remark in more discreet language is a very familiar one with theologians of this sect,) "The mystery of the ever-blessed Trinity would, perhaps, be instanced by many orthodox Christians as a doctrine less directly taught in the book of life, than its supreme importance and fundamental character would have led them to anticipate." *Dissertation on Unauthorized Tradition*, by C. Hawkins.

* The Scriptures *passim*.

† Orthodox works *passim*.

tion. Whether these oracles of our faith thought that it stood out to more advantage alone and aloof, or whether (but it were to *little purpose* to guess at their *motives*)—so beyond all controversy it is that this wonderful mandate seems never afterwards to have made any more impression on the minds of the apostles, than if, like good Gyas and Cleanthus, it had merely swelled and closed the aggregate of that rank-and-file host of testimonies to the leading and fundamental dogma of the religion of Moses, which a less industrious investigator than Postellus might in less than half an hour extract from the sacred records of the Old Covenant. The quite astounding fact really throws conjecture into despair. But our present business happily is not with these inspired messengers of Christianity, but with the fallible delegates or usurpers of their office. Whether or not we can apologize for the apparent inadvertence of one and all of the apostles on the particular occasion, we feel perfectly satisfied that an unanswerable apology existed in its circumstances.

We bow at once to the implication from their silence, as we should have bowed to the conclusion to have been derived from their express or only indirect testimony. Not so with their successors. We deal with them as we should deal with any other men, review and sit in judgment on their conduct and opinions. In what manner, then, can we possibly account for their ostensible tenderness and all but extravagant predilection indeed for, and vaunt of, a passage in Scripture, *so satisfactorily demonstrated* to be in stark staring hostility to their professed creed? Whence this reverence for the theorem, this horror at the corollary? No sooner does this text come into the hands of these *apostolic* Christians forsooth, (this text, as we have seen, of so little moment in the eyes of the apostles, that they never once thought it worth their while to quote, or so much as incidentally to refer to it in support of their newly modified creed,) than THEY, uno ore, cry it up to the skies as the *μυστα θάυμα* of their mysterious theology, the *δε; νε στω* of their peculiar faith, the lever with which they

were to bring to the ground all the pseudo-Christianity of their own and every succeeding age. They could not surely have thought that the succinct mention of baptism in the Acts of the Apostles so neutralized its evidence against them, as scarcely to leave it a leg to stand upon. So far from it, that they seem always to have been rather perplexed than pleased with the enigmatical brevity of the historian as contrasted with the luminous parrhesia of the Evangelist. Still less could they have been propitiated to its *alarming heterodoxy* by the not more satisfactory references to the rite in St. Paul's Epistles. What, then, can have made them so unanimously enamoured of its fatal evidence? Let the long-lost truth be *at length* told, (*adait reverentia vero!*) they did not dare to grapple, at the same perilous moment, with two such decidedly Unitarian texts, but artfully compounded, by the preservation of the less explicit, for the sacrifice of the more galling. A little *αγχων* and effrontery might dispose of the heresy of St. Matthew, but that of St. John was too trumpet-tongued to be tolerated. Accordingly, they most magnanimously *pressed the one into their own service!* and sent the other to the right-about. And the event has proved that they were not unwise in their generation. How well the stratagem succeeded, let the history of the church bear witness. There stands to the present day the paradoxical text, a monument of apostolic indifference, and of orthodox fondling: and so long as there it stands, so long, without pretending to the gift of prophecy, might any one venture to predict, in spite of all the *palpable gain-saying* of its *par nobile*, now so happily brought to light, and perpetuated beyond the possibility of redemption, will it mock at the sceptical efforts of heretical criticism, and draw, or rather constitute, a triumphant and ineffaceable line between primitive and posterior Christianity.

The jam satis est! But decipit exemplar, &c.

T. T. CLARKE.

May 23, 1826.

*Specimen of a Revised Edition of the English Scriptures.**A Royal Proclamation for David ; vulgarly called the " Second Psalm."*

WHY were the nations tumultuous ;
 Or why did people imagine vanity ?
 Chiefs of the land rose up,
 And princes conspired together ;
 Against Jehovah and against his Anointed :
 " Let us break asunder their bands,
 And cast off from us their heavy yokes."
 He that dwelleth in the heavens did laugh at them ;
 The Lord did have them in derision !
 Then spake he to them in his anger,
 And in his fury did he confound them :
 " Assuredly I have anointed my King,
 Upon Zion, the mountain of my holiness."
 I will declare the purpose of Jehovah.
 He hath said to me—" Be thou my Son,
 This day have I adopted thee !
 Ask of me, and I will give to thee
 The nations for thine inheritance,
 And the ends of the land for thy possession.
 Thou shalt break them with a rod of iron,
 Thou shalt shiver them like a potter's vessel !"
 Now, therefore, O chiefs, be ye wise,
 Be instructed, ye Judges of the land.
 Serve ye Jehovah with fear,
 And rejoice with reverence.
 Embrace ye the Son, lest he be angry,
 And ye should perish in the way ;
 For his wrath will be kindled in a little.
 Happy are all they who confide in Him.

Remarks.

This specimen of a revised translation is submitted to the kind consideration of those biblical critics who occasionally enrich the pages of the Repository with their communications.

According to Townsend, (Old Testament Chronologically Arranged, I. 656,) this fine metrical production ought to be placed at the end of 1 Chron. xvii. Needs it be observed that thus historically read, it is full of striking references to the preceding narrative ; but how different the meaning thus conveyed, from the hackneyed interpretations of various theologues !

Whether the term " Psalm" be correctly applied to such a composition, is apparently doubtful ; but what is the accurate biblical signification of this word, now so indiscriminately employed in our Bibles ? A philological disquisition on the Hebrew, Greek, Latin and English appellations of the " Psalms," would be highly interesting and useful : for where are the Lexicons which have given them their full consideration ?

MAΘΗΤΗΣ.

*Bloxham,**May 25, 1826.*

SIR,
 I AM sorry that our learned and worthy friend Mr. C. Wellbeloved has given his opponents so plausible a ground to oppose Unitarian principle, by the very free remarks which he has made on Gen. ii. and iii., which are affixed to his exposition of the book of Deuteronomy.

It is, however, proper to observe, that he professes himself to be a believer in the inspiration of Moses and the prophets ; of Jesus Christ and his apostles ; and is ready to give up his thoughts on these two chapters, if they will not bear examination.

In this state of things I beg leave to make the following observations :

1. There certainly was in very an-

cient times a spot of the earth called Eden, near where the Sacred Scriptures lead us to understand that the Garden of Eden was situated. The name is met with several times in the Old Testament, and in other ancient works. See Wells's *Geog. of the Old Testament*, and Maundrell's *Trav.* pp. 119—142. As to certain little differences between the Scripture account of it, and the present state of that spot, they may, perhaps, be accounted for by the deluge, or later convulsions of nature, to which our earth is so subject.

2. We also learn from the Sacred Scriptures that the ancient Eden was planted with the most valuable trees that the world was blessed with; for it is said in Isa. li. 3, "Make her wilderness like Eden." Ezek. xxxvi. 35, "And they shall say, that this land that was desolate is become like the garden of Eden." And chap. xxviii. 13, "Thou hast been in Eden, the garden of God," &c. The inability of our first parents to provide sustenance for themselves, made it necessary that their first place of residence should have been such a place as Eden was; and, therefore, the infinitely wise and good God prepared it for them.

3. It also appears from other passages of Scripture, that were certainly written by inspired persons, that there was a tree of life in the ancient garden of Eden, the very name of which strongly suggests that there probably was also a tree there that had death somehow connected with it.

The Hebrew term Eden signifies pleasure or delight; and Paradise signifies a rich and beautiful garden, such as Eden was; they are, therefore, sometimes used in the Holy Scriptures as synonymous terms. See Rev. ii. 7: "Him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." And in chap. xxiii. 2: "And in the midst of the street of it, and on either side of the river, was there the tree of life." Chap. xxii. 14: "Blessed are they that do his commandments, that they may have right to the tree of life." Now, when we consider that the ancient garden of Eden is called by the Seventy the paradise of Eden, Gen. ii. 8; and that Eden is called in the Hebrew, in Ezek. xxviii. 13, the

garden of God, (not to mention other places,) it appears sufficiently evident that the Apostle John had, when he wrote the above passages, in his eye the state of the ancient garden of Eden; i. e. that there was a tree called the tree of life in it. So that the history of the garden of Eden, as it stands in Gen. ii. and iii., agrees with other parts of the divinely-inspired writings.

4. We, moreover, learn from other passages of Scripture, that our first parents were tempted by the serpent to eat of the fruit of the tree of knowledge of good and evil, and that they complied with the temptation. The terms Devil and Serpent, are sometimes of the same signification. See Rev. xii. 9: "That great Dragon was cast out, that old Serpent called the Devil and Satan, who deceived the whole world." Again, Rev. xx. 2: "And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan," &c. Verse 8: "And shall go out to deceive the nations." So our Lord says to the wicked Jews, "Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." John viii. 44. So the Apostle John says, 1 John iii. 8, "Whosoever committeth sin is of the Devil; for the Devil sinneth from the beginning." Here seems to be a plain reference to the conversation of the Serpent with Eve in the beginning of time. See Gen. iii. 1—8. And this is made still more evident by what is said in 2 Cor. xi. 3: "For I fear lest by any means, as the Serpent beguiled Eve through his subtilty," &c. ver. 14. And in 1 Tim. ii. 14, "Adam was not deceived, but the woman being deceived was in the transgression." Also Eccles. xxv. 24. Here again we find that the account of the fall, that we have in Gen. ii. and iii., perfectly agrees with what is said of it in other portions of the inspired writings.

5. We also learn from Scripture that death, that was threatened to Adam if he was disobedient, was executed upon him. See Rom. v. 12, 17, 19: "Wherefore, as by one man sin entered into the world, and death by sin.—For if by one man's offence,

death reigned by one." 2 Cor. xv. 21, 22, "For since by man came death. For as in Adam all die."

6. So that the account given in Gen. ii. and iii. of the fall of man from his state of innocence, is abundantly confirmed by what is incidentally said in reference to it by several other most certainly inspired writers of Scripture. Therefore, whether the whole history as it stands in Gen. ii. and iii. be understood in the most literal sense of the words, or in part in an allegorical, yet the account as a whole is true, and contains very important matter; and any theological system that will not admit of a sober exposition of it, must necessarily be erroneous, and cannot possibly long maintain its ground.

7. There are also some less direct, but I hope solid proofs of the truth of what I am contending for. For instance, it is in a measure supported by the most ancient writings now existing in the Heathen world.

In the patriarchal ages there were but few subjects for the most intelligent persons to converse about. All things were then in their infancy. Therefore they would spend some of their leisure moments, as the Arabs and many others do now, i. e. in relating the few great events that had taken place in the world, and which their ancestors had made them acquainted with. In this way the history of the creation, of man's happy state in the garden of Eden, of his disobedience, &c., of the deluge, the building of the Tower of Babel, &c., would be handed down to posterity, until the art of writing was discovered, when they would record these facts in their manuscripts. Accordingly we find in the Hindoo, &c., MSS., some of which are of a very great age, or at least the original works which they are copies of,—I say, we find many things in them very similar to what is related in Gen. ii. and iii. and in later parts of that book. Sir William Jones, who was a very learned and good man and a Judge in India, believed that some of the writings of the Hindoos were of very great age *indeed*, and says in his preface to his translation of Menu's Laws, an ancient Indian Lawgiver, p. 10, "Dura Shucuh was persuaded, and not without sound reason, that the first Menu of

the Bramens could be no other person than the progenitor of mankind, to whom Jews, Christians and Muselmans unite in giving the name of Adam—but whoever he might have been he is highly honoured in the Veda itself," &c.

There are two sculptured human figures yet extant in one of the oldest pagodas of India which represent the two Hindoo deities Creeshna and Vishnu; one of them is trampling on the crushed head of a very long and large serpent, while a second enormous serpent is biting the heel of the other deity. Maurice's Hist. of Hindostan, Vol. II. p. 200; Taylor's Frag. to Cal. Dict. "One of the Hindoo fables, related by Father Bouchat, bears some resemblance to the Mosaic history of Paradise. The inferior gods who have ever since the creation been multiplying themselves almost to infinity, did not at first enjoy the privilege of immortality. After numberless endeavours to procure it, they had recourse to a *tree*, the leaf of which grew in Chonean or Paradise, and met with success, so that by eating from time to time the fruit of this tree they obtained this. At length the serpent, so called, perceived that the tree of life had been found out, and probably having been appointed to guard, was so exasperated at being overreached, that he poured out a great quantity of poison: the whole earth felt the dreadful effects of it, and not one mortal could have escaped, had not the god Chiven taken pity on the human race, revealed himself under the shape of a man and swallowed the poison.

"The evil being Ahirman, they farther say, got upon the earth in the form of a serpent, and seduced the first human pair from their allegiance to Ormusd, by persuading them that he himself was the author of all that existed. The man and the woman both believing him, became criminal, and their sin will perpetuate itself to the end." See Dr. Priestley's Comp. of the Hindoo Religion with the Mosaic, pp. 36—38.

"Yet we have authority too great to be doubted that the mild and fertile regions of the East formed the residence of man, when placed on earth by the Creator to begin his career of mortality; and by minute comparison

it has appeared, that a very considerable analogy exists between the Paranas or sacred writings of the Hindoos and that which forms the substance of the book of Genesis. See the *European in India, &c.*, by Charles Doyley, Esq., p. 66.

The account that Sir William Jones gives us from the Hindoo writings, of Noah and his three sons, under the names of Satyavarman, and his three sons Sharma, Charma, and Jyapeti, is so striking, that every intelligent reader must at once see that they both have the same origin. But this is not directly to my present purpose, and therefore I shall pass it by. These facts, taken from Hindoo literature, I hope make it more probable that what is said in Gen. ii. and iii. is founded in truth.

The truth of the history contained in Gen. ii. and iii. derives support from what is said of Abraham. Abraham lived about 400 years before Moses, i. e. when the world was about 2000 years old, and yet he is said by our Lord to have seen, or rather foreseen, his day, John viii. 56. Now in what way is it so probable that he acquired the knowledge of the Messiah, as by the written, or more probably by the traditionary, account of him that is contained in Gen. ii. and iii. Nothing, perhaps, that the Supreme Being said to Abraham seems so likely to have imparted to him the knowledge of a Deliverer or Saviour, as what is said in Gen. ii. and iii. The prophet Micah also says, "His goings forth were of old from everlasting;" that is, his coming was foretold from very early ages, perhaps from the earliest ages of the world, Micah v. 2. And the Apostle Paul says of eternal life, that mankind will have it in Christ Jesus "promised before the world began," Tit. i. 2. From the earliest ages or dispensations.

8. Finally, the character and condition of man, and God's dealing with him from that early period of time, perfectly correspond with what is said in Gen. ii. and iii. For, ever since that time man has been a sinful, suffering and dying creature. Nevertheless, his merciful Creator has not cast him off, but continued to admit him into his presence to be worshiped by him, has given him several new re-

ligious rites and ceremonies suited to his fallen state, and amongst them has appointed a sacrifice for sin, which intimates that though man was become a sinner, reconciliation with his offended Creator might be obtained. See Gen. iv. and Job i. and xlii. In a course of ages this, as was natural, became the religion of the whole world, as it is of the Heathen world to this day, though, alas! greatly corrupted, as is also the law of Moses and the glorious gospel of the blessed God: but this is only what Jesus Christ and his apostles foretold, and therefore is a confirmation of its truth. For though man cannot make religion, he can corrupt what God makes for him. This he hath shewn himself very expert in doing. Blessed be God, a purifying day is coming. See Rom. xi.

JOSEPH JEVONS.

Critical Synopsis of the Monthly Repository for May, 1825.

CONSTITUTION OF THE BRITISH AND FOREIGN ASSOCIATION. It would be quite superstitious and Anti-Unitarian, to suppose some mystic sympathy operating between the English and American professors of our faith. Otherwise, we could hail it as a happy omen, that, without the slightest concert, the self-same week was selected in both hemispheres for the consummation of two grand and paramount associations, the objects of which are generally identical. It was on the 25th of May, 1825, that the "American Unitarian Association" was constituted — an event, of which, I presume, the readers of the *Repository* have been already apprised. Without being given to superstition, however, we may regard this coincidence of time, both in a philosophical and religious view, as a symptom of the general and effective progress of our opinions, and an indication of the purposes of Providence, calculated at once to direct, strengthen and encourage us.

Since but comparatively few could have been present at the discussions that must undoubtedly have had place at the adoption of most of these constituent articles, would it not be well to publish something like a *rationale*, expository of the particular grounds

on which the most important regulations were formed? It would seem as if all constitutions needed some such accompaniment to recommend them with more speed and effect to the general body called upon to embrace them. *Parra componere magnis*, it is probably well known of what immense advantage the publication of "The Federalist" was in reconciling the American people to the reception of their national constitution. It was written by three eminent individuals, who had themselves attended and taken part in the debates of the Constituent Assembly, and it saved a world of discussion, misapprehension, explanation, delay and confusion among the people abroad, who were to decide upon the adoption or rejection of the instrument. An essay on the present subject in the *Monthly Repository*, by one qualified for the task, even if there be no necessity to conciliate the Unitarians of the kingdom to any of its provisions, would at least be of service in recommending the Association to their attention, and increasing its general resources. Indeed, I have been surprised at seeing the whole subject so little agitated in these pages, especially as there appear to be some differences of opinion about it in the body at large.

Mr. Hunter on Presbyterian Chapels. So little could I conceive of the injustice and presumption of those who wish to deprive Unitarians of their chapels, it was not without inculpating myself for some rashness, that I ventured in my last to offer such reflections as were suggested by Dr. Smith's attack. Not being acquainted with the newspaper controversy on the subject, and far removed from the scene of agitation, I was obliged to guess at the law and the facts, and still feared that there was something on Dr. Smith's side of the question so very obvious, that he forbore to press it, as matter of common fame in England. I am happy to find, however, that my imperfect views are here confirmed by a writer who knows the question well. Scarcely could I have imagined that Dr. S. had so little wariness, and so little right on his side.

On Dissenting Trusts. And here is a writer who indeed enters into the

true heart of the matter. Who would have thought that so much could be said in your defence? Let me add another consideration in answer to a position in Dr. Smith's last piece. He concludes it by protesting that he should feel worthy of condemnation, if he should ever himself administer, in such a manner as to promote his own doctrinal opinions, a trust left by Unitarians for Unitarian purposes. Now this is a very ill-grounded and morbid scruple. Because, one might venture to assure the Doctor, that how much soever Unitarians abhor what seems to them the mischievous tendency of Calvinistic principles, yet, with scarcely any exceptions, the whole denomination would be willing to consign their existing religious property to the future inculcation of whatever doctrines their descendants should gradually and conscientiously embrace. If, on a farther examination of manuscripts, a greater improvement and extension of biblical criticism, and a more deliberate exercise of the powers of reflection and mutual reasoning among Christians, the Unitarians of the twentieth century, should, in some strange, mysterious and unaccountable way, see cause to go back again to the dogmas of Calvinism or of the Westminster Assembly, in conscience' name, let them enjoy even those chapels for which such generous struggles and subscriptions are now everywhere making. Most living Unitarians, I think, will respond, Amen. If so, there is no force in Dr. Smith's *argumentum ad homines*.

Mr. Gibson, in Reply to Dr. Smith, writes in the fairest spirit of controversy.

Mr. Foster on the Writings of Job Scott. It is painful to witness a strong mind, unenlightened by the principles of legitimate criticism, struggling against the apparent meaning of the Jewish Scriptures, and endeavouring to render it conformable to occidental and modern habits of logical reflection. Mr. Foster could not suppose there was much to *instruct* us in the extracts here furnished, and embodying a kind of indefinite Sabellianism. As an article of curiosity, we have before had sufficient of the worthy Job Scott.

List of Norfolk Petitioning Clergy.

Can any one give us the philosophy of this difference between the sentiments of the York and the Norfolk clergy? Are the arts of humanization farther advanced as you go south? Is there any thing in the ecclesiastical history of the respective counties to explain the phenomenon? Is it the accidental influence of the higher dignitaries? Or what is the cause?

Mr. Gibson on the State of the Times, &c. Instructive and interesting.

Communication from Ram Doss. Doubtful whether it be our friend Ram Doss of the last year—seems like some sly English Unitarian of Calcutta. Yet it still may be Ram-mohum Roy, condescending to banter the bigotry which he finds prevailing in the victrix country.

On sending Dissenting Youths to the Universities. The state of things here animadverted upon ought to be repeatedly attacked and exposed, until either the Universities relaxed in their unrighteous requisitions, or more liberal institutions, with equal advantages, were elsewhere established.

Dr. Evans on the Employments of Heaven. These passages are confessedly executed with power and beauty; but they are defective in representing the bliss of heaven as too cloying. We should loathe a symposium of sweetmeats. Moreover, the images, materials, and combinations, here wrought up, although selected with a poet's power, are yet, I think, wanting in a certain strange, inspiring atmosphere of heaven, with which a more creative genius and imagination might have invested them. There is an earthiness about them, that leaves the soul unsatisfied, though cloyed. On these accounts, immediately after perusing Dr. Evans's extracts, I felt a refreshment and relief in the superior truth and soberness of his own subjoined reflections.

It is an opinion of President Holley, a fine genius of my own country, that the moral constitution of the future state will be analogous in all respects to what we witness here. He excludes not sin nor suffering from the highest circle of spirits around the throne. Discipline and retribution, he says, (as far as my memory of eight years' standing is correct,) will go hand in

hand through eternity;—they are the warp and woof which will constitute the web of our everlasting destinies. The idea is, that new retribution, whether of reward or punishment, will perpetually succeed past discipline, and will itself stand as new discipline to be rewarded or punished in its turn, according to the use that is made of it. A state of things so active, bustling, progressive and diversified as this supposes, is vastly more adapted to the active tendencies of the immortal mind, than the listless, gazing, voluptuous ennui of aristocratical parties of pleasure, visiting each other about upon elegant floating islands. These last conceptions were probably suggested to Dr. Evans's author, notwithstanding he denies rank or riches to heaven, by certain fine companies and analogous scenes in England. If we will indulge our impracticable imaginations upon this theme, let us rather think of *Hades* as containing a large middle class. All allow that there is more virtue and happiness in that sphere. The deviser, also, must beware of pictures of too insipid perfection and felicity. A paper in the Rambler has shewn how such scenes are in danger even from a flock of squirrels. How many of our most exquisite enjoyments, too, would be certainly sacrificed on such an hypothesis! Where there is no suffering, what becomes of the pleasure of administering consolation on the one hand, and of receiving it and cherishing gratitude on the other? &c. &c. Are not the angels themselves represented in Scripture as being tormented with curiosity? Take the richest happiness of which you can conceive in this world, and *pathos* is more or less intimately connected with it, or is rather one of its essential materials. Deprive us not of it above, nor think to supply its place with cold brilliancies and perfect harmonies.

Mr. Clarke on the name Unitarian. Notwithstanding Mr. Clarke gives us some of the longest and most unintelligible periods that I have met with in the Repository, yet I vehemently sympathize with him as to the rightful claim he lays to this honourable name.

Hymn of Mrs. Barbauld. If the principle of altering hymns when in-

troduced into new compilations be ever justifiable or allowable at all, perhaps "unwarrantable" is too harsh a term to be applied to the case in question.

Remarks on Ordination. To shew how impossible it is to reduce every thing to that abstract and drab-coloured Quakerism which this writer would recommend, let us observe that he begins this very essay with a kind of flourish and preamble, not unlike the useful and impressive ceremony of ordination at the commencement of one's ministerial career. The truth is, human nature dislikes what is abrupt and meagre. There is as much reprehensible extravagance in receding to the opposite point of an abuse, as there is in the abuse itself. The nearest approach to true perfection lies in a medium path. I know not why a little imagination, ceremony, decoration, may not be innocently blended with the simplicity of Unitarian rituals. God, in the works of nature, is as lavish of beauty as he is provident of utility. Let an ordination-service precede one's entrance upon the ministry on the same principle that a flower announces the coming fruit. I believe it must be simply the *word* Ordination that troubles your scrupulous correspondents. They are the victims of a name. Surely they cannot object to a religious and impressive observance of the occasion. The mere fact of even twenty or fifty ministers assembling to preach and pray in behalf of a young man, can give offence to no reasonable person. If the use, then, of the *word* be the only thing exceptionable, and if the persons employed in the ceremony professedly disclaim all assumption to spiritual authority, it appears to me, that those, who have shewn so much uneasiness about the services at Bolton, are striking instances, how opposition to prejudice may itself degenerate into prejudice, and a hatred of bigotry become a very bigoted thing.

There is something unfair in this correspondent's argument, 5th paragraph, where he represents ministers alone as being collected to offer prayers in behalf of a young preacher. To say nothing of the custom in New England, where the congregation belonging to each of the officiating or attending pastors, is invited to send

as many representative delegates as it chooses, which they sometimes do to the amount of four or five, is not the congregation of the pastor-elect, at least, supposed to join in the service, and to be as much interested in it, as any party on the spot? Would not the objection, moreover, go to the exclusion of ministers from all public services whatever?

Mr. Johns's Reply to Mr. Baker. It is a pity that Unitarians have not more of the forms and restrictions of organization to which Mr. J. alludes in the beginning of his article. Certificates, in particular, of the qualifications of candidates, will sooner or later be found to be indispensably requisite.

With reference to the practice of ordinations, Mr. Johns asks, "Who will assure us that in its progress, it will not unfurl the ensign of ghostly power and authority?" This appears to me the objection of a morbid imagination. Mr. J. would be unwilling to have such a jealous clamour effectually raised in his neighbourhood against his own school. But "who will assure us," that that seminary, good as are the present *intentions* of its principal, will not degenerate into a sink of immorality?

Does Mr. J. encourage any congregation with which he is connected, to sing in *rhyme*? Why, that is unscriptural. It is, to borrow his own civil expression, "a silly practice." Why do we dress better than savages? Why do we shake hands on meeting after long absence? Why is the Repository printed in a clear and beautiful type? Why is a silver bason used at baptism? Why is the humblest architectural ornament applied to our chapels? Why are quarterly and yearly meetings held? There is something beyond your austere *cui bono* in all these things—some tendency to extravagance—some occasion to ask, Who can tell whither these customs are likely to lead us? A man must not take the luxury of an afternoon's walk, if he is to be impeded by the anxious inquiry of a timorous wife, Who can tell to what precipice you may be led? Must we not entrust something to people's good sense, self-controul, and particularly, in the case before us, to the *anti-superstitious* spirit of the age? I may seek

another opportunity ere long to demonstrate, that in many places, a dread of clerical influence and authority is going to an injurious extreme—that you must either abolish the order at once, or allow it to exert a mighty influence on society—that a clergyman has as much right to exert such an influence by his fair character and assiduous attention to duty, as any other class of men—and that, in the existing state of knowledge and independent inquiry, so far from the clergy being ever like to obtain anything resembling the spiritual domination of the dark ages, the danger and the probability lie all on the other side. Of course, I allude not to a merely politico-clerical order.

I am unable to perceive how “the passages quoted by Mr. Baker can scarcely be said to have any reference to the subject.”

With respect to *advice*, Mr. J. says, “there is enough on record.” But will not advice be more effective, if given in a public, solemn, *viva voce* manner, before the congregation? “Enough on record”? Why then will Mr. J. ever write or preach another sermon? The nature of mankind, is, not to sit at home in the calm of philosophical abstraction, or to be for ever poring over old-fashioned printed books, but sometimes to go abroad, and look at each other, and talk, and originate, and dramatise a little on this proscenium of existence. Let your severe correspondents, Mr. Editor, come out of their studies for a time, and gaze on the sun-shiny side of Dinner-speeches, Bible-Society speeches, Ordination Services, and the like, (against which, in some points of view, it may be perhaps in their power to laugh or to be querulous,) and they will assuredly go home better pleased than to be always dreaming over gloomy possibilities. Let us labour with all our might to remove 1, existing, 2, impending, and 3, and *lastly*, only conceivable and distant evils.

New University in the Metropolis. An institution of this kind, when once established, although prejudice and interest might succeed for a time in depriving it of parliamentary countenance, would be almost sure at length of *commanding* every aid which the legislature could give it.

Peculiarities of Philo, &c. A few references would have caused this article to appear less like a prize essay written in support merely of an ingenious hypothesis.

Baxter MSS. Mr. Biddle’s “Great Congregations” is a fact worth all the rest.

Do they apply such phrases nowadays to Unitarianism as “venting blasphemy”? Or are we no more civilly dealt with than were our distant predecessors?

Review. Spry’s Sermons. It is most lamentable to think that for the next three or four hundred years, and perhaps much longer, the minds of Christians are to be distracted and harassed about the true meaning of a few Jewish phrases. Vast and bitter must be the struggles, before all the students of the Bible will coincide in their explications of these very difficult terms. I can conceive of no summary mode of settling the controversy, and one becomes absolutely sick at heart with the thought of the anger, jealousy, hatred and suffering that must be developed in the continued prosecution of a few etymological questions.

In the margin of the first page of this article, the 43rd verse would have been appropriately added to the 42nd of the xxviii chapter of Matthew.

It might have been well to illustrate by references the position that *all things* mean all mankind, both Jews and Heathens.

At the bottom of p. 297, Trinitarian seems an erratum for Unitarian. How far may the honours and promotions of Dr. Spry be traced to his two orthodox sermons?

Bruce’s Sermons. The view given of the intercession of Christ, in the beginning of this article, would probably cause offence and pain to the believers in the common doctrine. Nor ought we to wonder at it. It is like being forced to take an awful leap into vacuity, thus to see the *personal* intercession of Christ, which one has hung so many dear and firm-felt hopes, changed at once into a vague abstraction. I allow that there is no argument against the Reviewed doctrine. It may still be perfectly true, although it is dreaded more than a venomous serpent by the most pious Calvinists existing.

The Roman Catholic undoubtedly feels shocked beyond measure and distressed, when his reason begins to convince him of the inefficacy of absolutions, extreme unctions, and the other palpable supports against which he has so long leaned for happiness. But that is no argument for their efficacy. I only mean to suggest, that when we thus pursue our speculations into what seems to us to be truth, we ought to be prepared for a good deal of abhorrence and hatred from those whose souls are still lashed to the machinery from which we have extricated ourselves—in fact, that we ought not to complain perhaps *quite* so much as we do.

Captain Thrush's Letter. When other denominations value themselves on the useful institutions which they have established and promoted in the present age, let it not be forgotten that Peace-Societies derived their original support in America and England, almost exclusively from the sect of Unitarians.

Poetry. The author of so classical an effusion as the Lines on General Riego, ought not to say, he *believes* it was C. Cassius, who was called the last of the Romans. Has he at least no confidence in Lempriere?

The passage from Milton's prose is perhaps full lyrical enough for versification, and is not injured by the present attempt.

Obituary. Although I lately pleaded in favour of detailed obituary notices, yet it is hard to approve of such physical and diagnostic descriptions of disease, as that introduced into one of these articles. Still, how far this description may inform and gratify a numerous circle of partial friends, I pretend not to determine.

Intelligence. A highly interesting article of Intelligence for the Repository, would be, an annual, or perhaps triennial list of Unitarian Congregations, Ministers, and average number of Worshipers. By means of the Editor's extensive correspondence, and other collateral advantages, such a document could undoubtedly be furnished without much trouble, and to a good degree of accuracy. We could then compare from time to time the progress of our opinions. The Repository would be an eligible channel for this species of information, inas-

much as a large number of societies will probably be unconnected with the British and Foreign Unitarian Association, or any other organized general avenue of communication.

Mr. Emlyn to Mr. Manning.

DEAR SIR,

June 8th.

I HAVE yours. I grant you that Creator and God Most High are the same, and I think it so as to the new creation too: none but he bears the character of Creator there, 1 Pet. iv. 19, as many understand that text; none but *he* has the character of *him that raises the dead*, 2 Cor. i. 9, Rom. viii. 11. The glory of the principal is peculiar and most conspicuous to all, while that of the instrument is not so certain nor evident. If I could find it usual for men or prophets, &c., to be said to come down from heaven, I might suppose Christ to come down the same way, i. e. metaphorically, but I think 'tis said of no man else. As to Luke x. 30, the coming down is from the city Jerusalem, as the supreme seat in the land; and James i. 17, implies the agency of God as dwelling in heaven, according to the common representation in Scripture; but yet there is no opposition to a proper local ascent. The going in and out of the mouth are of the same sort in the parable, but not in the moral of it. I think the whole of what you urge, at least the chief thing, is the harshness of the Synecdoche, that the Son of Man shou'd be said to descend who was not such, till after the descent; and yet it seems not to me to carry any such violence in it, while the subject that had descended was really the *Son of Man* at this time, as *born of a woman*, and perhaps as much her son as any man is the son of his mother. Methinks 'tis not much more than to say *King William* was born in *Holland*, tho' he was no King then. As to Acts ii. 34, you must not urge that, for as the context plainly limits the discourse to the resurrection of the body, so by that arguing it would follow that *Abram* or *David* *do not live to God*, that Paul was not caught into paradise, (if out of the body as he supposes,) is not with Jesus Christ, &c., because only the Spirit is there, which will be too much. I need not,

after all, assert this as necessary, tho' it may seem more probable, and I think that upon the supposition I can argue with advantage against those of the Trinitarians who are for the proper sence, and will thence prove the præexistence, for it can never prove such a præexistent to be the true God. I intend to consult Mr. Woolner, whom I have formerly read. As to the caution against undervaluing Christ's humiliation as they do who ridicule it on supposition that he be not the great God, I grant it ought to be guarded against, but the Vindicator of the B—— does not suppose his *humiliation* or abasement to be small, without præcedent glory quitted, for still his sufferings and positive miseries were not the less; only since laying by actual glory is somewhat more than only enduring pain and shame, in the want of what there was only an expectation of, or some title to, (tho' not till he had finished his work,) it is most certain that if this præcedent glory be made out, it gives a much more sensible idea of our Lord's exinanition; and if such texts as John xvii. 5, 2 Cor. viii. 9, do import a quitting what he once actually possessed, 'tis as clear, that without this part we have not a full view of his abasement; so that there will need caution on both sides, which may be better than great peremptoryness. (Here Mr. Manning has interlined, But 'tis not pain, &c. only, but his present glory veiled that I insist on.) I thank God I am in part recovered, and was abroad on the Lord's-day last.

On the other hand, Mr. N.* solicites me earnestly to return to the Church, as perswaded that three modes is her true sence of the Trinity; and an inhabitation of the Deity is her meaning in the incarnation and personal union, and that to gainsay it is capiously to seek occasions of contention, rather than to remove 'em, no better than *vitiilation*; this is all

* This must have been Mr. John Norris, a learned Platonic philosopher and mystic divine, author of an "Essay towards the Theory of the Ideal or Intelligible World," intended to support the system of Malebranche against the principles maintained in the Essay on the Human Understanding.

the encouragement on that side! I hope what I do shall be with a sincere aim to serve the true honour of God and Jesus Christ his Son, and if I mistake in the means, that he will in his great mercy pardon it, and teach me better.

I am,

Sincerely yours.

For
Mr. William Manning,
at Peasenhall in Suffolk.

(Immediately under the letter Mr. Manning has written as follows):

I can't make sence of Mr. Baxter on J. vi. 38. What means he in avoiding a local removal to construe the coming down of Christ there by an energy on the *manhood*? Why, did Christ descend from heaven so in a peculiar operation on the Man Christ Jesus? Or if, as he saith, chap. xvi. 28, it respects his miraculous conception or production (soul and body he means), who will deny the rest of the conjunctive operation (not of Christ, but) of God with him? But on Heb. i., that the Divine Nature is the whole hypostasis, but not personal, *cujus contrarium verum est*. I shall write no more on this subject, finding it wastful of my short time and unprofitable to me.

(Emlyn's letter does not quite fill the two first pages of the paper, the rest of which is filled with Mr. Manning's notes, beginning with a reference to 1 Pet. iv. 19). For what concerns the old creation, (*viz.* of all things out of nothing,) and style thereof given to God, I think that we can say little more that may tend to any useful purpose. We agree it, that all things are of God, 1 Cor. xi. 12, Heb. ii. 10; even whatever is builded now by any man, chap. iii. 4, and that God may take the character thereof to himself as the principal cause, or the origin and conserver of all second causes. But in this we differ: you think that nothing of being out of God, nothing made or done, that is or ever was visible, but was or must be mediately effected by a created second cause, thro' its native communicated power, consequently that it could be no dictate of the light of nature, but uncertain and false reasoning (since confuted in the Gospel), to discern of the eternal Godhead and power, concluding it to belong to the

immediate Author and Architect of all things made, and, least of all, such as are to be seen of men. It could not be clearly understood thence or known by them, neither by any effect *ad extra*, nor the style of Creator in Scripture, nor instance of fact, (such as Gen. ii. 3, &c.,) no more than from his appropriating to himself the style of quickening the dead, or every thing effected by men, &c. I contrarily can't but think otherwise, and that Christ meant it (Mark xiii. 19) himself, and so it must rest with us. I take that instance, 2 Cor. iv. 14, to be immediate: and what think you of Heb. iii. 4?

For that, Acts ii. 34, I being then aware of what you object, meant not to draw from it more than 'tis not true in proper speech, the contrary being as true in figurative speech *secundum quid*, but neither true of the whole person, neither fit to be predicated commonly of it by the name of the contrary nature, as when men say that God was killed. But what I would insist on with them and you, is what I said, that no instance can be given in Scripture, or in nature, to warrant the attribution to a person by the name of such a species of being, any act or doing that was acted or done, while he confessed he then was none of that nature of being. (It would not hold true, supposing the transmigration of souls continuing the species of being, to be denominated of the next man by name.) But to you I observe, that neither the Arian, who, after Justin first made use of that trite (so they call it) distinction or salvo by a communication of properties, would offer at it, till first they undertook to prove otherways the pre-existence of the one nature distinct with its previous acts and doings; and then, again, to prove by itself that person's incarnation and assumption of the other nature into an hypostasis conjunctive. Nor yet the Trinitarian would do it; but both essay it from John i. 14, &c., as being aware that no text that you rely upon will amount to any proof at all, till the former be made good; 'tis not enough to say the sense of such texts can't be adjusted without the concession (if that would do it). If any one can prove the pre-existence of the one, two or three natures, and the after as-

sumption of another to constitute one being with all or either of them, of that person I will not stick to predicate the properties of either nature of it in concrete, or the achievements of it to him by that name, whatever was acted or effected in it, tho' since dead. And further I have no instance that can be shown for it.

Then as to what you allege of no prophet being said to come down from heaven, it may be so; only to come or be sent from God as a word is, Isa. ix. 8, an Hebraism, then, and ours translate another word so, 1 Pet. i. 12; and I own it to agree to the signification of the word properly. But yet I might take it possibly but for an Hebrew idiotism. I left it to you to examine, tho' I take it that when 'tis used, John iv. 47, 49, 51; Acts xvi. 8, xxiii. 16, &c., it might not import more than simply to go or come. However to the point. I reckon that those words of Christ, John viii. 14, 42, and xiii. 3, import the very same with what those texts speak that you insist upon, and are rendered by a word used for a local descent. But the other text, chap. xvi., that you argue the most from, ver. 28 is but exegetical to ver. 27, with his resolve added to their former doubt, ver. 17; the question is of the antithesis, touching his coming forth and going; that the latter means a local ascent none doubt; but that the former was intended by him of his pre-existence and consequent local descent, I can hardly believe that. I find the Trinitarians themselves at a stand about it, as about the ascent, John iii. 13, that it could not be meant local. They grant that those to whom he spake understand Christ speaking of his coming forth from God, not at all of his pre-existence and local descent; and I think with them, else they would have noticed it in their reply, ver. 30. But now Christ twice recognizes, ver. 17, and chap. xvii. 8, that they did surely know and believe what he had so often said to them, that he came out (or down) from God, (or heaven,) as sent from thence. Nor is his origination from God, Luke i. 34, that I know of any where witnessed unto by him unless within those expressions, as John vi. 42, 51. It was a common question, too, Whence is he? Whoever shall compare the Evangelists in their

wording the sayings of Christ in forty instances, in his teaching and answers on his trial, will not lay the stress of an article of faith introduced on the etymon of a Greek word, when the same thing, too, by the same writer, is reported in diverse words, and that not of all one common signification.

I am not positive in all this nor for the Socinian notion of these texts, tho' if I were certain of a local descent meant, I should agree with them. From Christ's 12th year to his 30th, we have no account of his doings or what he might meet with.

When you say that he was the Son of Man then when he spake these words, and perhaps as much as any man is the son of his mother, tho' it reaches not any objection still, yet if so (as I take it for true), then he pre-existed not, or else all souls do, touching which I am not so certain as some other matters, tho' I take the contrary to be the most likely. I can't but think how John's Gospel alone in several hands is urged *pro* and *con*, and why Christ should 40 times so signalize himself by the title of Son of Man.

Then for the exinanition of Christ you speak well, and I would be wary on the other hand. I am drowned in the search into and comprehension of what is certainly revealed of it, and of his glory following, 1 Pet. i. 11, neither would I overlook his glory here below, (tho' poor in the world as the glory of others, James ii. 5, 2 Cor. vi. 10, 2 Peter i. 17, Heb. i. 3, &c.,) while voluntarily veiled by him, John viii. 50; not quite, Luke xiii. 17. But if what you infer more from a single dubious text be certain, I should give instance of his loss in that, that on your supposition is only plainly revealed thereof, *viz.* his suffocation in the womb and loss of his reason so long, and so gradual recovery to the use of it, and growth in wisdom, &c. I content myself to hold fast Matt. xvi. 16, but of what we may still differ in I shall write no more.

For what Mr. N. solicits men to, 'tis a sham and all he has said to it.*

* I suppose the work here referred to must be Mr. Norris's Account of Reason and Faith in relation to the Mysteries of Christianity.

The Dean counts of it as of the disinterested tract, that 'tis a *Socinian* pamphlet he calls it, but perfidiously done by some to gain on others, to give credit to them in their prevarication to save their titles and emoluments. The real Trinitarians of the Dean's followers (almost all England) hoot at it as perfect nonsense. I doubt that Mr. N. can't persuade you that the Trinity, Matt. xxviii. 19, the same with 2 Cor. xiii. 14, &c., are *modes* of God only. When many men's eyes began to be opened, those (as the schools before) put a blind upon them to solve the matter and hold their places void of danger, in subscribing to what they must do, and thinking otherwise than the terms ever meant. One thing is, there is not one of an hundred thousand with us know any thing of what they say, nor themselves very well if at all. Theirs is the last support to the real Trinitarian cause, by courting men to the Church prayers and offices to weaken the Unitarians, that no fears be left to them nor place to strengthen them. Now the writers have done with it, and the common doctrine goes for current.

I might, were it not too long, tell you something of what some time ago caused me some diversion against my inclination. Mr. — has an additional character after his funeral sermon for Mr. J^{ns}, wherein as he had before made the belief with him of the Trinity to be the first test of entering into our Lord's joy, (Parkhurst printed it,) he gives that as a part of his encomium, that his deep hatred of Socinianism was such that the infection of some of his parish hastened his end through tenderness for their souls. I believe it to be so false an information that it moved me to write to him to unfound it. Tho' Mr. J.'s own sermons on the decease of some few of them, and praise of them therein, without any reflexion, was too open a confutation. But withall contriving a way that he could not easily avoid the reading when he saw whence it came. I took occasion not only to vindicate their opinions and to answer to his weak arguings against them, but, tho' with tenderness otherwise, sharply to reflect upon what he had printed, wherein he cries up the Littyany and lyturgie forms as

a most happy barrier to stop the inundation of Socinianism. (Stirring up all his brethren to contest for that faith and to rivet it into the understanding of the people on all occasions,) as in service for them, whose opinions (making nothing of Scripture but of Reason) border upon Deism. and tend unto Atheism.

— Pool on John xvii. 8, saith, that the belief there was not of the Eternity or Godhead of Christ meant, but of his being the Messiah only, and that ch. xx. 28, is the first time that in the Gospel the name God is given to Christ. Rom. i. 4, and the evangelists use not the same words in other their reports.

[This letter has no other date than June 8th. It could not have been written during his confinement, since he speaks of going abroad on the Lord's-day. I suppose it was written after his release, during his residence in London in 1706. I do not well understand the post-mark of that day, but the charge appears to have been two-pence, and that of each of the other letters 8d. The direction is also different, being without the pr. London.
H. R. B.]

On the Passages ascribed to Matthew and Luke; Matt. i. 18 to ii. 23, and Luke i. 5 to ii. 52.

LETTER II.

SIR,

THE inconsistency of the above passages with the ensuing narratives, is no less a proof that they were not written by the same authors, than that the particulars they relate did not actually transpire. Matthew as an Apostle must have written for the purpose of recording his testimony; but that testimony, as has been shewn with regard to the apostles in general, commenced from the preaching of John the Baptist, nor is there any reason to imagine that the testimony of this Evangelist, as founded on his personal observation, could have an earlier commencement than that of the other apostles. Previous to the call he received from Jesus to become his follower, he was engaged in an employment little congenial with that to which he now became destined; an employment which probably engrossed most of his attention,

and afforded him few opportunities of acquainting himself with the history of Jesus. If it be admitted that Matthew actually began his narrative from the period assigned by the early Hebrew Christians both to that and to the miraculous part of our Lord's life, his undertaking will entirely accord with his office and qualifications as an Apostle; it being evident that he would not have been called by Jesus to so distinguished an office, nor have yielded that ready obedience to the call—changing an employment by which lucre might be obtained, but perhaps not without the sacrifice of patriotism and virtue, for pursuits of an opposite description—if some important revolution had not been newly effected in his mind by a knowledge of the *recent* facts of our Lord's ministry and that of his precursor. Now when an apostle expressly chosen for the purpose of witnessing the ministry, death, and resurrection of Jesus, and of afterwards devoting his life to the publication of the facts and discourses which he had personally witnessed, commits that testimony to writing, he acts strictly in character; and faithfully discharges the trust reposed in him. Such a history is just what might be reasonably expected from such a person under particular circumstances. But that the person so qualified and so commissioned in consequence of his qualifications, should relate a variety of extraordinary facts and conversations of which he had no personal knowledge whatever, in such close connexion with those which appertained to his testimony as to leave the reader every reason to conclude that he meant the whole to be regarded in the very same light, and intended the particulars which he had not witnessed to be as confidently received on his authority as those of which he was the divinely-appointed witness, appears the reverse of what might reasonably be expected. What vastly increases the improbability of this conclusion is, that the particulars which he is represented as thus, without apology or intimation of any such design, mixing up with his personal testimony are so inconsistent with it, so unknown and estranged from those who should have been acquainted with and enlightened by them, that it seems quite impossible they could ever have

transpired. If there really were no such occurrences, it is impossible that a person so circumstanced as Matthew could have imagined that there were, much less have received and recorded them with the same confidence and in the same manner as if they formed a necessary part of the particulars to which he was specially appointed to bear his personal testimony.

But it will be said, "If the account of the birth and early life of Christ, recorded in the Gospel of Matthew, and contained in every manuscript and version of it now extant, and which is also confirmed by the testimony of the orthodox fathers, was not written by Matthew, how could it have been so generally received under the sanction of his authority?" The answer is, that this passage must have been one of those forgeries in the name of the apostles which are known to have been committed toward the end of the first, and the earlier part of the second centuries. How many false Christs were there in the very age of the apostles? So also were there "false apostles," false pretenders to miracles, acting in their name, and to the writing of epistles as "from them." "Jewish fables" were attempted to be imposed upon the first Gentile Christians, no doubt as realities. These fables would eagerly seek shelter under apostolic authority, and being addressed to recent Gentile converts, who, having little knowledge of Jewish affairs, excepting those miraculous facts relative to Jesus which had been made known and proved to them by the Apostle Paul, might yield an easy credence to other miraculous particulars, especially when they appeared honourable to their adopted Lord, and calculated to wipe off the ignominy which they could not help attaching to his low birth, and withal a little congenial to their remaining Gentile prejudices. The temptation to avail themselves of apostolic authority for the promotion of their favourite systems, would operate powerfully on the minds of the ambitious, and when these pretences, as in this case, fell in with the predilections of those for whom they were intended, they might soon find access into some of the copies of some of the Evangelists; not perhaps, in the first instance,

as certainly written by them, but rather as interesting particulars collected from other sources, and forming a suitable introduction to their narratives. As the three first evangelical records were written in countries remote from each other, and each of them was intended as a sufficient gospel history, a considerable time elapsed before they could all of them become generally known in the churches, and probably a much longer time before copies of them all were collected together and read in all the churches. The respective records would continue to be read in the particular churches or districts for whose use they were originally written, in a great degree, to the exclusion of any of the others which were less known to them. This appears to have been the case as it respects the Hebrew Christians and the adherents of Cerdon and Marcion; the former adhering to the sole use of Matthew's, and the latter of Luke's Gospel. In the mean time other copies of these Gospels might easily be tampered with in churches who, being more in the use of the other Gospels, were comparatively little acquainted with them, and therefore the less solicitous about preserving them in their purity. It is not, however, easy to conceive that those for whose use the respective Gospels were originally written, or who were in the habit of having them constantly read in their assemblies as the records on which *they* rested their confidence, would suffer such considerable additions to be made to them, without the best authority; and, accordingly, we find that neither of those sects who adhered to the sole use of the respective Gospels of Matthew and Luke, would admit of the passages which treat of matters anterior to the preaching of John the Baptist. This fact is, I apprehend, of much greater weight *against* the genuineness of those passages, than that in their favour arising from their *subsequent* introduction into all the copies. It should appear that so long as there subsisted a distinct sect of Hebrew Christians, they adhered, many of them at least, to the use of Matthew's Gospel without the two first chapters, and that it was in consequence of the dropping of the Hebrew original, into which these chapters were never admitted, that

they became so universally palmed upon the Evangelist. We learn, on the authority of Jerom, that this representation of the record of Matthew, was not only that which was in use by the Nazarenes and Ebionites in his time, but was "by most called the authentic Gospel of Matthew." It appears then that such was the force of the evidence in favour of this, as the genuine representation of the original writing, that all the prejudices which in the fourth century had attached to the two first chapters, could not in the minds of most Christians resist the conviction that they were *not* authentic.

But it has been maintained by Dr. Carpenter, that as the internal characteristics of the passage in Luke's Gospel have much stronger recommendations than those of that ascribed to Matthew, so the external evidences against it are very inconsiderable. Whatever force may justly attach to his observations upon these heads, I cannot help thinking that the matters of fact recited in it are still more glaringly inconsistent with the ensuing history than those in Matthew. Their grand object appears to have been to introduce the Messiah in a glorious manner into the world; to make him known to the Jewish people, and to excite a lively interest and spirit of acquiescence and co-operation in the blessings of his government. Consistency would require that intelligence of so august and animating a description, should not only have been retained, but have given rise to measures for establishing the young prince on that exalted throne to which he was so manifestly destined; and a writer who aimed to preserve consistency in the thread of his narration, would have found the people directing their eager attention on the individual who had been so indubitably marked out as their deliverer and sovereign ruler. Instead of this, the whole splendid display of the Saviour's glories appear to have been no sooner unfolded, than they vanish into air; and the very next chapter commences evidently upon the principle, that no measures whatever had been adopted to make known the Messiah, and that, though in consequence of the predictions of the ancient prophets, the people were in

earnest expectation of his appearance, no person had hitherto been introduced or announced to them under that character. As miraculous facts so destitute of results as those related in the passage under consideration, could never have transpired, so it is inconceivable that any writer who had a complete command of the whole of his materials, would, after so brilliant an introduction, have suffered it to vanish like a baseless fabric, and in the very next chapter have produced a new and entirely different account of the introduction of his hero to the knowledge and attention of mankind. Regarded as a *Jewish Christian* fable, intended to remove the ignominy attached to the low birth of Christ, and to raise both him and his people in the estimation of the Gentile converts, it is sufficiently intelligible: but viewed as the actual production of the Evangelist, who in the next chapter introduces the Baptist announcing the subsequent appearance of a distinguished character then unknown, it presents an opposition of ideas mutually irreconcilable.

An attention to the preface of this excellent historian, will, indeed, tend further to convince us that the remaining portion of the two first chapters are foreign from his design, which he expressly limits to a narrative of the testimonies of actual witnesses to the ministration of Jesus. The following is Dr. Campbell's translation: "Forasmuch as many have undertaken to compose a narrative of those things which have been accomplished among us, *as those who were from the beginning eye-witnesses, and afterwards ministers of the word* have delivered them unto us; I also have determined, having exactly traced every thing from the first, to write a particular account, most excellent Theophilus, that thou mayest know the certainty of those matters in which thou hast been instructed." In his note on the second verse, the Doctor observes, that "it is impossible on reflection to hesitate a moment in affirming, that the historian here meant to acquaint us that he had received his information from those who had attended Jesus, and been witnesses of every thing *during his public ministration* on earth, and who, after his ascension, had been entrusted with

the charge of propagating his doctrine in the world. *Spectators* first, *ministers* afterwards." Now, here is not only no allusion to the account which immediately follows of transactions at the *birth* of Christ, but if words have meaning, in a writer, for whose distinguished accuracy we may safely appeal to the general tenor of his narratives, in acquainting us with his authorities for a history which certainly required the most incontestable vouchers, it is expressly confined to the facts immediately relating to the *public ministration* of Jesus; and if it be inquired what previous or subsequent particulars our author considered as necessarily connected with that ministration, and within what precise period the testimony to which he makes his appeal was circumscribed, we may again refer to his recitation from Peter: "Beginning from the baptism of John unto that same day that he was taken up from us." If it be necessary further to confirm this sense of the Evangelist, and to shew that his history actually was included within that period, we may appeal to the two introductory verses of his "Acts of the Apostles," in which he states its contents: "The former treatise have I made, O Theophilus, of *all that Jesus began both to do and to teach, until the day in which he was taken up.*" I cannot conceive how an author could give a more definite account in general terms of the contents of his book, and of the sources from whence it was derived, or more clearly mark the period to which it was confined; nor can I conceive how it can be supposed to have embraced a minute description of events thirty years anterior to the epoch from whence the testimony of his witnesses expressly commences, without a plain departure from his avowed object. And as that object was of the most vital importance, requiring that the particulars testified should by no means be confounded with others by no means included in it, it is not in the least credible, that so accurate and faithful an historian would have been guilty of such a deviation. If, however, he actually had thus represented the testimony of his witnesses as extending to such extraneous matters, or related them in that intimate connexion with their testimony in which we now find

them, how could he, in a subsequent reference to this history, when writing to the person to whom it was addressed, have again described it only as a relation of the "teachings" and "doings" of Jesus, that is of his ministry? Let the preface to his Gospel be placed in immediate connexion with the third chapter, and we are introduced to an appropriate commencement of an accurate and consistent history, formed on the basis of the apostolic testimony, which is not more distinctly anticipated in that preface, than the whole intervening passage is in all logical fairness excluded by it.

With respect to the internal marks of piety and benevolence apparent in the sentiments of this passage, will it be maintained that they are of a character equally chaste, rational and exalted as those which are so uniformly manifested in the subsequent narratives? That a recent convert to Christianity, probably in the very age of the apostles, should be considerably under the influence of Christian principles, even amid his attempts, by means of fiction, to render them more palatable to the converts in general, is not more than might reasonably be expected. But can it be said to preserve consistency in its representations, either with itself, with the nature and progress of the Christian character, as represented by Christ and his apostles, and indeed with the gradual and progressive nature of the human mind in general, or with the actual fate of the Jewish people? Is it agreeable to the manner in which the mind is formed, and makes its attainments under the influence of religious and moral principles, that the Holy Spirit should be represented as infusing its influences, even in their plenitude, before the mind can have any capacity of receiving it? What analogy is there between the tale of the babe "filled with the Holy Spirit even from his mother's womb," and the modest account of the Evangelist that "the word of God came to John the son of Zaccharias, in the wilderness"? Understanding by the "Holy Spirit" those miraculous gifts and influences which, when used on similar occasions, it appears uniformly to include in its meaning in the undisputed portion of the New Testament, it does not appear ever to have been mani-

sted in his person. As he himself performed no miracles, but simply predicted those which would be performed by Jesus, so the proof of his commission depended on the miraculous powers or gifts of the "Holy Spirit" displayed by him. It was the observation of the Jews that "John wrought no miracles, but all things that he said of this man are true." Since, then, the very evidence of his divine mission depended on the miracles of Jesus during his public ministry, with what truth or consistency could he be represented as under such miraculous influences from his birth and upward? With what sort of consistency could he be described as "leaping in the womb," as if "with joy" at the approaching birth of Christ, who, at thirty years of age, could only announce in indefinite terms his subsequent appearance? Or what correspondence is there between the fond anticipations of Zacharias, who is also described as filled with the "Holy Spirit," (Luke i. 68—79,) and the awful warnings of John (iii. 7—9)? Were not the latter justified in the obstinacy and fate of the Jews, and the former proved to be at best but a pleasing illusion? *Could* such opposite anticipations or predictions have been recorded by the pen of the same faithful and accurate historian, as proceeding from persons animated by the same spirit of piety and prescience? What analogy, again, is there between the maternal Mary bespeaking the blessings of all future generations for having given birth to the Saviour, and Jesus himself checking a much more moderate expression of the blessing due to her, by representing that the circumstance of giving him birth was of far inferior consideration, and less entitled to blessedness, than that of understanding and yielding obedience to his doctrine? This, indeed, is in the true spirit of our great Master; while the other savours as strongly of Jewish pride and vanity, appertaining to mere natural relationships.

T. P.

Liverpool,
June 6, 1826.

SIR,
WILL you permit another correspondent to make one or two remarks upon the subject of "Unbelievers in Unitarian congregations"?
VOL. XXI.

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I give entire credit to Mr. Noah Jones for the purity of his motives in bringing this subject under discussion; at the same time I think him mistaken in the premises with which he sets out, and cannot agree with him in the conclusion at which he arrives.

His premises are, "If there be two things in nature utterly incompatible with each other, they are the genuine spirit of Christianity and the spirit of Infidelity. Between the man who receives the word of revelation and him who rejects it, there can exist no religious sympathy. *Our blessed Master and his apostles drew the line of separation between the two in the strongest manner.*" His conclusion is, that we ought to say to every Unbeliever, "You are unwelcome in our councils, your presence disturbs our feelings, and your interference is injurious to our interests; we have therefore to request that as you are not of us, you will go out from us." Now, Sir, with regard to the premises I am prepared to say, that in the time of our Saviour and his apostles there did not exist such a body of men as the present class of Unbelievers, I mean inquiring, conscientious Unbelievers, and therefore *they* have not "drawn the line of separation between the two in the strongest manner."

Bearing in mind the disposition and spirit of our Lord, let us suppose a sincere and conscientious man to have come to him, and to have said in the language of W. J. in his letter, "I honour thee as a moralist and a reformer beyond any other name which history has transmitted to us. I agree with thee in the evidence displayed by this magnificent creation, of an all-wise, all-powerful Creator, and beneficent Providence. I am persuaded that this intelligent, benevolent Being designed the present world as a state of education for higher scenes of action and enjoyment in futurity. But I cannot believe in the supernatural parts of thy history, and in the miracles which have been ascribed to thee. May I, therefore, with a view to my moral and religious improvement, listen to thine instructions, and in the same assembly with thee worship the common Father of the whole human race?" Would our Saviour have replied, "There is an

immense gulf between us—your presence is unwelcome—go out from us”?

Whether he would have made use of any such language, others must judge; it is sufficient for my argument that no such case ever occurred, and that there were no persons then in existence who possessed such feelings and entertained such views. No; the Unbelievers of that day, the Unbelievers censured and condemned in the New Testament, were persons convinced of the reality of our Saviour's miracles, but ascribing them to improper, malignant agency. “This fellow doth not cast out demons but by Beelzebub the prince of the demons.” The unbelief reprobated by the apostles was “an evil heart of unbelief,” and the term “Unbeliever” was almost synonymous with “hypocrite.” Is Mr. Jones therefore warranted in saying of the present class of Unbelievers, “Any weight from the New Testament is against their safety, and it is a vain affectation of candour to exceed Christ and the apostles”?

Upon the general question, permit me just to observe, that Mr. J. in his reply says, that “he shall notice the most important parts of each writer as far as possible. But he has not noticed *any* important part of the most important letter, that of “An Unitarian Christian.”

The supposition of a Christian church now becoming “a mixed assemblage of Christian believers and anti-christian Deists, Jews and Mahometans,” is so outré that I wonder it should be offered as an argument.

The alarm too about Deists gaining the ascendancy in our congregations and managing all our concerns, is surely unfounded. We can have no such apprehensions.

The test and confession which Mr. J. would require, viz. “The confession of Christ” is so exceedingly vague, that it would admit of a different definition in the mouth of every different sect, if not of every individual; and many Deists would “confess Christ” to have been a good and pious man.

In whom also, what man, or what body of men, is invested the *right* of making this examination, demanding this confession?

We are surely too apt to forget that the church of Christ is not our church, any more than the Lord's table is *our* table, and that of this church Christ is the Founder, the Legislator, and the Supreme Head. Can we, therefore, be justified in saying, “We are a society of Christians; we have *formed ourselves* into a society to enjoy the privileges of the gospel,” and, in consequence, add, “You, who do not belong to our caste, shall enjoy none of these privileges in common with us, lest you should ‘cast a stigma upon us’ in the eyes of our weaker brethren”? Being myself a firm and decided believer in the divinity of our Saviour's mission, I regret equally with Mr. Jones the prevalence of a spirit of scepticism, and I would do every thing in my power to check the progress of Deistical opinions. In the strongest terms which language can give, I would express my abhorrence of that ribaldry and profane levity with which the subject is sometimes treated. But at the same time I think a great distinction ought to be made between the irreligious Infidel and the serious, the religious Sceptic, who is anxious but unable to obtain conviction, who is moral, conscientious and devout. I conceive that the sufferings of such a man, in consequence of his want of belief, must be great, and especially when he comes to apply his principles in the education of his family. Such a person is more an object of compassion than of indignation, and ought not to be driven away from the enjoyment he still receives by coming amongst us.

J. G.

To W. J. of Liverpool.

SIR, May 22, 1826.
MR. NOAH JONES's letter which lately appeared in the Repository, (pp. 72, 73,) has already excited considerable discussion, mixed with some angry feeling, and in this discussion you have taken part. You cannot, therefore, be offended at my requesting your attention to the following observations, which have been occasioned by several parts of your communication, as printed in the Monthly Repository, p. 193.

You commence by observing that

Mr. Noah Jones's proposal is an unwise one. Certainly, if Mr. Jones proposed "to introduce tests and subscriptions to articles of faith," such as you insinuate, it would be an unwise proposal; but after attentively reading the letter of Mr. J. which has given such offence to you and your friends, it seems clear to me that you have misunderstood the purport of that gentleman's remarks. If to urge upon those who wish to become members of a *Christian* community, a real belief in the divine mission of Jesus Christ, in the reality of the miracles he performed, and in the truth and fitness of the doctrines and precepts which he taught, be an *unwise* proposal, then Mr. Jones is guilty. But your assertion, in this respect, is no proof of impropriety. Your opponent, on the other hand, is borne out by the declarations of Jesus Christ and his apostles, and by the practice of the primitive church. Those only were disciples or members who believed in the divine mission of Jesus, and in the truth of that gospel which he brought to the human race.

You say that Mr. Jones's proposal "remains unseconded;" that it "has met with that reception from Unitarians themselves which I confidently anticipated from their known liberality;" and that "calm reason and glowing eloquence from the pens of persons equally sincere and zealous with himself in their profession of Christianity, have been called forth in opposition to it, and in vindication of those whom he attacks." All this sounds very fine, but a great part of it is *false*. The Unitarians as a body are certainly liberal, and I sincerely hope that they will ever continue to cherish and manifest a feeling so noble. There is, however, a *spurious* as well as a real liberality—a *lax, careless indifference*; and I fear that some of those whom you eulogize are characters of this stamp. Be this as it may, I can assure you that Mr. Jones's proposal *has* been seconded, and *will* be supported. No doubt, there are individuals in the body who would have no objections to include Deists, or even Atheists upon the same principle, or rather want of it; but the great body of Unitarian Christians in Great Britain have too great a regard for Christ and

his laws knowingly to admit either for their ministers or even as members, men who deny the truth of Christianity and treat Jesus as an impostor. Neither the "calm reason" nor the "glowing eloquence" of your friends can overturn this fact; but if you have still any doubts, Sir, make the experiment fairly, and you will soon find that you have been labouring under a gross delusion.

The questions which you put relative to creation affording evidence of the existence of an all-powerful Creator, and of man being able to find out God from these magnificent displays alone, have excited my risible faculties. Creation, Sir, was the same when Athens and Rome were in their glory, as it is at present. The sun then shone, and the clouds dropped fatness; the planets then revolved in harmonious grandeur, and the seasons succeeded each other in regular succession; the Greeks and the Romans were as polished as the present Europeans, and had obtained a high degree of perfection in sculpture, painting, poetry, history, architecture, and various branches of the mathematics. How comes it, then, that nations so polished and civilized could not read nature as accurately as the moderns, and that amidst the multiplicity of their gods and goddesses they were without God in the world? It was because the sages of these nations had no revelation, and reason was insufficient of itself to find out the Almighty. As for the ideas which you and modern Deists have of nature teaching the existence of an all-powerful Creator, you have *derived* them, Sir, from the Bible; yes, from that very book which you despise, and at which you affect to sneer. You are not, then, a competent judge of the indications of nature, neither of the capabilities nor incapacities of reason in finding out the existence and perfections of one great First Cause. In reply you may refer me to Socrates. I honour that great man as the wisest and the best of the Greeks, but I question whether his views of one all-glorious God were as luminous and just as have been commonly represented. The man who so often talked of *gods*, who asserted that a *demon* attended him, and who in his last moments ordered

a cock to be sacrificed to *Æsculapius*, had not the same brilliant ideas of the Deity as modern Deists. And why? Were his mental energies inferior to theirs? Was his desire to find out truth less ardent? Did nature appear to him under darker shades than at present? No: he had no revelation, whilst modern Deists are wholly indebted to it for all the valuable information they possess upon this interesting subject. The same remarks are applicable to the inferences you draw respecting a future state. You have taken them, Sir, from the Bible, and not from nature, because there is nothing in nature analogous to the resurrection of the dead. Without the Bible, you might, like the sages of antiquity, have dreamed of Elysian fields and of Pluto's gloomy reign, but you could not have obtained any thing satisfactory respecting a future state of being. A belief in the existence of God is not necessarily accompanied by a belief in a future state. The sect of the Sadducees, in the time of Christ, believed in the existence of one only God, but denied a resurrection and a future state.

The sympathy to which you allude is that which is founded upon our views and feelings as *Christians*. We sympathize with you as men, as neighbours, and as children of the same common Father, but in a *religious* point of view there is no common feeling between us. We believe in the divine mission of Christ, you treat him as an impostor; we believe in the reality of Christ's miracles, you laugh at them as impositions; we believe in revelation, you deny it; we worship the Father in the name of Christ, you do no such thing. Between us and you there is, then, a wide distinction. This is the impassable gulf alluded to. We cannot cross it to come to you, without renouncing principles which we hold most dear; nor can you cross it to come over to us, without embracing Christianity.

You say, "I honour Jesus as a moralist and reformer beyond any other name which history has transmitted to us, not excepting Socrates himself." I thank you for this declaration; but is it consistent with your principles? Jesus repeatedly declared that he was sent by God, that the doctrines which he preached were not

his but the Father's who sent him, and that he could do nothing of himself without the Father. By such repeated and explicit declarations, Jesus impressed upon his followers that he had received a revelation, and also a divine commission to make it known. All this you, as an Unbeliever, most strenuously deny. Now, if your denial be just, what are we to think of the *real character* of Jesus; and how can you honour, as the greatest moralist and reformer, him who, upon your own principles, must have been guilty of repeated falsehood and deliberate imposition?

You are further pleased to affirm, "And I think it possible to account for the supernatural parts of his history, without supposing that he either performed, or pretended to perform, the miracles ascribed to him, and even without impeaching in any considerable degree the character of the first promulgators of Christianity." This is, indeed, Sir, a most extraordinary assertion. It must surely have been penned in haste and without any reflection. After having attentively considered it, I am decidedly of opinion that you *cannot* prove the first part of the assertion just quoted, but that if it were possible you could do so, you would *most seriously* impeach the character of the first promulgators of Christianity. With this opinion, I very respectfully but earnestly request you to undertake the task. I shall weigh your arguments with attention, and, if convinced of error, make such acknowledgments as are proper.

Whether your presence be considered as an *intrusion* or otherwise at the place where you meet your neighbours for *Christian worship*, is not for me to say, but I can assure you, Sir, that the presence of Unbelievers in Unitarian places of worship is *not* agreeable to the body generally, and much less so when Deists push themselves forward as members, as officers, and even sometimes as preachers. I do not blame you for being a Deist, if after mature deliberation you really think that Deism is true. Every man has an undoubted right to form his own opinions upon religious subjects, and to worship his Maker in that form which coincides with his views. But I respectfully submit it to your

sense of honour, to your regard for consistency of character, and to your respect for truth and moral rectitude, whether it be proper for you and other Unbelievers to associate for religious worship with a body of men who believe in a divine revelation, and who worship the Father in the name of Jesus. Would it not be more honourable, and are you not called upon by every manly feeling, to form a separate society, and to address your Creator in a way that may harmonize with your views of truth? Do you fear the civil power? The Unitarians boldly proclaimed their principles and worshiped God in the way that was deemed heresy, when placed under similar restrictions with yourselves; and even yet it is declared, that we are liable to prosecution at common law. But if you have not courage to worship God in a Deistical form, why not petition the Legislature to remove your present disabilities? I, for one, will cheerfully sign such a petition, and from what I know of the views of our Legislative Assemblies, I should sincerely hope that a proper application of this nature would not be made in vain.

I am, Sir,
Yours respectfully,
GWILYM MAESYVED.

SIR,
I HOPE that Mr. Jones's important communication (pp. 72, 73) will engage the serious attention of all your readers whom it may concern. It is an apostolic question, What part hath he that believeth with an Infidel? In the common duties and pleasures of life we may indeed associate with Unbelievers without blame, nor could we without an uncharitable bigotry do otherwise. But to desire any union with them in our religious services is every way unreasonable, for if we are really Christians, light and darkness are not more opposed than their views and ours in all that regards religion. If the Unitarian chapel is found agreeable to the Deistical worshiper, is there not just ground for suspecting that the religious views which are there inculcated under the name of Christianity have but little real claim to that title? Few, indeed, are the Unbelievers to whom the pages of the Bible yield

an acceptable entertainment, but if the same men can listen with complacency to the disquisitions of the Unitarian preacher, what inference can be drawn but that the preaching savours but little of those mysterious realities which form indeed the burden of revelation, but which the sceptical mind regards with so much fastidiousness and impatience? If Deists love to be hearers, it is to be feared the preacher may be but half a Christian.

Yet this is not a matter in which any half-way, compromising dealing is admissible. It is not enough to be even *almost* a Christian. A decided character is here the only consistent, the only safe one. If one thing on earth is more solemn than others, it is to have received a revelation from God, to hold that revelation in one's hand, to behold it opened, to hear it read. If the mind is susceptible of pious reverence and awe, they will be exercised here. This revelation will be felt and acknowledged to be the only standard of truth on those great subjects on which it professes to inform us. Its testimony will be allowed to be conclusive, and will not be disputed. All tampering with the words of the sacred record, all attempts to explain away their obvious meaning in order to adapt them to our own opinions will be felt to be presumptuous and vain. The truly Christian minister who has the Bible before him, will have no other wish but to proclaim with simplicity and energy the very truths which that Bible contains, and no others. If, abandoning this exalted post, he descends to the low and fluctuating level of human opinions, and begins to inculcate not what God has said, but what himself thinks, how is the true dignity and authority of his office obscured! And if, what is still worse, but not uncommon, he has not only taken on himself to preach what is not written, but also been so bold as to enter on a course of doubting and cavilling and evasion in respect to much that is written, what wonder is there in such a case that the Deist is found among the complacent and well-satisfied hearers? The authority of the testimony of God, like that of his law, is of such a nature, that if rejected in one point it is in effect re-

jected altogether; and if we once begin to fancy that we can improve on the Bible and amend the Christianity of the New Testament, if we are for being more rational and enlightened Christians than Christ himself and his apostles were, it is surely easy to see that the authority of Scripture goes for very little with us: we give ourselves credit for a wisdom of our own which we follow as a sure guide. I must own that the consistent Deist appears to me in a more respectable light than the professed Christian who picks holes in the Scriptures, and is for ever finding matter of doubt and exception in a record to which he allows the authority of God.

I had written the foregoing remarks before I saw the several communications which have appeared in answer to that of Mr. Jones, and I must now add, that in more than one of these papers there appears to me something very uncourteous and unchristian-like in the manner in which that gentleman is treated. It may be allowed that it is going too far to wish to exclude Unbelievers from Unitarian worship, inasmuch as we may reasonably hope that they attend from laudable motives and may be likely to receive spiritual benefits. But for them to be associated with Christian societies in the management of their concerns, to have conceded to them the Unitarian name, and especially to be permitted to take any part in the offices of religious instruction, I hold to be in the highest degree inconsistent, and of very mischievous consequence. We should wonder that any professed Christians should be found advocating an opposite opinion, but there is something in these papers which throws light on this matter. There has been invented a new phrase, by the magic influence of which, as some of your correspondents seem to think, the distinction of believer and unbeliever is merged and vanishes away.

The word which is the matter of this great discovery, (for there is nothing discovered but a word,) and a great word it is, is Anti-supernaturalism. This new name for Deism certainly appears to carry a powerful charm in it, for under its influence our old enemy is so metamorphosed that he is welcomed as a very good

friend. But, Sir, in my own humble opinion, all this is sad and pitiful trifling with a most solemn subject. Mr. T. C. Holland refers us with evident satisfaction to the idea of Anti-supernaturalism given by your American correspondent at p. 79. Let the reader turn to that place, and attend to the sketch of the pseudo-christian there drawn. Such a one, believing that God's providence orders all things, admits that in the course of that providence Jesus, by the excellence of his moral instructions, became a great blessing to the world, greater probably than any other teacher that has arisen of the same kind. He was sent from God only in the same sense that Socrates was sent, and his resurrection is only an idle story of a ghost. That, Christian reader, is the amount of the Christian faith of the Anti-supernaturalist: he disbelieves the whole of that long tissue of miraculous events which forms the burden of the sacred narrative from beginning to end: he disbelieves in that resurrection of Christ, our Master, which is the only rational evidence of a future life. Yet of such a one Mr. Holland says, that to "such a person I should be very unwilling to refuse the name of Christian, and I should always be glad to join with him as a fellow-worshiper." Truly, Sir, I know not what one claim such a man has to the name of Christian, unless that name is to be extended to Hume and Voltaire and all their company: for they all pretty well allow that Jesus was an excellent and useful instructor in morals. Most truly may we apply to this case the words *Vera rerum nomina amissimus*. I trust there are many Unitarians who regard this matter with very different feelings. If there is any truth in the gospel, the true Christian is justified by his faith, "and this," says the Apostle, "is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved." Again, "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." But it were endless to adduce the declarations of Scripture on this subject: it is evident that if the gospel be true,

we are saved by the belief of those very things which the Anti-supernaturalist rejects; and whatever resources the mercy of God may ultimately command in favour of those who reject the gospel through ignorance or prejudice, we are plainly assured that their present state is one of guilt and condemnation, and that they are utterly alien from all the hopes and privileges of the Christian. The faith of Christ I regard as the touch-stone by which it has pleased the Divine wisdom to try the hearts and discriminate the characters of men. If, indeed, there be a man who wishes to believe, but is distressed by difficulties which he cannot at present surmount, I believe we may say of such a one that *he is not far from the kingdom of God*, and be desirous to communicate to him every religious advantage in our power. But even such a one is but a learner and wholly unfit either to rule or to teach, and if he be sincere, his own modesty will teach him this.

For the sake of argument, the Anti-supernaturalist has been represented agreeably to the indulgent and partial portrait of your Transatlantic correspondent. I am, however, inclined to believe that few persons will long remain in such a state of mind. If we discard the belief of all the supernatural events of Christ's life, the obvious conclusion to which we are conducted is, that he was a visionary enthusiast, who, though of benevolent and virtuous dispositions, was carried away, as many others have been, with false imaginations, mistaking the impulse of his own fancy for the inspiration of Heaven. For men of sense to hold such a character in that profound veneration which your correspondent describes, appears to me impossible. That weak and deluded sort of men, among whom this supposition places the prophet of Nazareth, have ever been objects of contempt and pity with the more enlightened part of mankind. This miserable halting between two opinions is wholly vain. "If Christ be not risen our faith is vain; we are yet in our sins." The whole evidence of the doctrine of a future life vanishes in air, and we return, now in the nineteenth century, to the old Epicurean maxim, "Let us

eat and drink for to-morrow we die." Feeling myself that the hope of the gospel is the richest treasure that we possess, our best consolation amidst the inevitable distresses of life and our only support in the prospect of death, I have thought it my duty, among others, to bear this my feeble testimony to the inestimable worth of true Christian faith, and to the reality of that "immense gulf which subsists between the true Christian and the Unbeliever."

T. F. B.

SIR,

May 10, 1826.

I WISH your correspondent I. F. (p. 225) had given the authority for his anecdote, which is, however, not too barbarous to be credited, considering the numerous and well-authenticated cruel freaks exhibited not only by *Whites* in the West Indies, (before they were restrained by the salutary progress of opinion in Europe,) but by *autocrats*, in various ages, of every colour and of every clime.

Burke, in the "Introductory Discourse concerning Taste," prefixed to his *Sublime and Beautiful*, thus relates what was doubtless the same story:

"A fine piece of a decolated head of St. John the Baptist was shewn to a Turkish Emperor; he praised many things, but he observed one defect; he observed that the skin did not shrink from the wounded part of the neck. The sultan, on this occasion, though his observation was very just, discovered no more natural taste than the painter who executed this piece, or than a thousand European connoisseurs, who probably never would have made the same observation. His Turkish Majesty had indeed been well acquainted with that terrible spectacle, which the others could only have represented in their imagination."

Burke has not mentioned the name of the emperor, nor the horrible test to which, according to your correspondent's anecdote, his Turkish Majesty submitted his opinion on this question of taste. Yet, when he wrote the *Sublime and Beautiful*, almost his earliest production, Burke had not yet learned, what he unhap-

pily lived too well to acquire, a complaisant courtly reserve on the weak or wicked eccentricities of despotic power.

R. L. C.

Eminent Men of the last Generation.

— “Studious let me sit,
And hold high converse with the mighty dead,
Who blessed mankind and humanized a world.”

THOMSON.

*City Road,
April 19, 1826.*

SIR,

THE latter years of the last century formed an era that has never perhaps been equalled for the theological and political discussions which distinguished it; nor, indeed, can any age or country be compared with our own for the number, the talents, and the intrepidity of its advocates of political, civil and religious liberty. Those who can remember the concluding years of that period, must have associations and feel emotions of the most pleasing kind, because they must forcibly recall such instances of moral and intellectual dignity, as have probably never before or since been exhibited to the world. The sacred names of the individuals who displayed such superior virtue, will stand conspicuously eminent in the records of our history; they were then familiar to every lover of free inquiry; and the recollection of them must be endearing to every friend to truth and to the happiness of man. Great, indeed, were their exertions in this benevolent and honourable vocation: and the disquisitions then published relating to the political, civil and religious condition and improvement of society, produced effects so extensive, that they are still felt by a considerable portion of the community. Many of them seem now either to be forgotten, or deemed unworthy of attention; but if any value be attached to clear and luminous statements of the points in discussion, cogent argumentation with striking and apposite illustrations, and a style at once perspicuous, forcible and impressive, for such are the characteristics of many of the productions of these writers, the time will probably arrive when

they will be sought with an avidity proportioned to their inestimable importance. They gave an impulse to the human mind on subjects of the the highest interest, and produced astonishing effects in giving a new current to public opinion.

These reflections have been suggested by a recent conversation with an old and esteemed friend, whose name has often appeared in your pages, upon the neglect or indifference, with which many of our young men seem to regard the exertions and writings of such men as Sir George Saville, Dr. John Jebb, Priestley, Price, Wakefield and others of that period.* Whatever may be their reasons for indulging such a feeling it may not be easy to ascertain; but the loss to themselves is undoubtedly great. The advantages to be derived from the examples and writings of these men are so extensive, that, perhaps, it is not possible to furnish any that can be compared with them, for their acquirements were as various as their views were enlarged and laudable. But they considered the pursuit of truth as an indispensable obligation, and, consequently, deemed no topic so sacred as to be exempt from

* Where is the number of volumes that contain an equal portion of useful and interesting information as well as fine writing, as those *three* comprising the Life and Writings of Dr. John Jebb? His strenuous efforts to improve the discipline, and to effect a reformation in the University of Cambridge, entitle him to the gratitude of his country, had he done nothing more.

Is not the small degree of encouragement afforded to Mr. Rutt for his highly valuable exertions in the publication of a *complete* collection of the Theological and Miscellaneous Works of Dr. Priestley, a reflection upon those who are desirous of being deemed the friends of rational religion, and freedom of philosophical and political investigation? To what other man are they so much indebted for improvement, and for exciting attention to and elucidating these important subjects? But the writings of the above great men are not *novelties*, and therefore *unworthy* of the attention of the idlers of this age, who are satisfied with amusing their fancy, and, perhaps, consider the exercise of their *reason* as too great an effort—if not a degrading labour!

severe examination.* They inculcated the duty of scrutinizing, with unlimited freedom, every prejudice and every opinion, however sanctioned by great names, or seemingly consecrated by time and authority. Whatever notions they were induced to adopt, after patient and deliberate investigation, they freely and fearlessly avowed; but while exercising this freedom they did not neglect to accompany the disclosure of their opinions with the *reasons* for embracing them, and urged upon others to imitate their frankness and sincerity. "*The wisdom of our ancestors*," so much dwelt upon by the venal and superstitious, had no influence in their decisions, unless it were proved to be "*wisdom*" by diligent and rigid inquiry, and found to be consonant to the impartial conclusions of an enlightened judgment, unaffected either by fear or interest.

Were not these great moral teachers the "burning and shining lights" that animated the men of their day with the love of knowledge and freedom? Is it right that such men should be suffered to sink into oblivion or neglect? As our gratitude is immeasurably due to them for their instructive lessons and examples, why should not these benefactors of mankind be held up to the attention of the present generation? For what

philanthropists ever cherished or inculcated more liberal sentiments, or more manfully or effectively asserted the dignity of the human character by the pre-eminent exercise of human reason? Though uniting the most ardent love of truth with the purest moral conduct, and much as they laboured to promote human improvement and happiness, they could not avoid, and were not exempt from, the application to themselves of those vituperative epithets which are too commonly bestowed where there is any difference of opinion.* But does not this seem to be the kind of persecution that every man must expect to suffer if he inquires freely, and may therefore be led to conclusions different from those of his neighbours, however conciliating may be his temper or liberal his conduct? Reprehension, obloquy, and perhaps calumny, are too usually the portion of the person who merely doubts; and no ordinary degree of intrepidity is requisite to him who may deem it a duty to avow a *change of religious opinion*, or dissent from his associates or the multitude. Lamentable, indeed, is the slow progress and confined extent of candour and charity; but how much more ought that man to be esteemed, who scorns to compromise his love of truth and sincerity in order to retain the notice of the unthinking and uncandid, or who disdains to sacrifice his regard for veracity and rectitude at the shrine of hypocrisy and venality, whatever re-

* How few act up to the noble feeling of Dr. Middleton! "I persuade myself," says he, "that the life and faculties of man, at best but limited, cannot be employed more rationally and landably than in the search of knowledge; and especially of that sort which relates to our duty and conduces to our happiness. In these inquiries, therefore, wherever I perceive any glimmering of truth before me, I readily pursue, and endeavour to trace it to its source; without any reserve or caution of pushing the discovery too far, or opening too great a glare of it to the public. I look upon the discovery of any thing which is true as a valuable acquisition to society; which cannot possibly hurt or obstruct the good effect of any other truth whatsoever: for they all partake of one common essence, and necessarily coincide with each other; and, like the drops of rain which fall separately into the river, mix themselves at once with the stream; and strengthen the general current." Middleton's Pref. to Free Inquiry.

* "Let us not only allow every one to read the Bible for himself, but let us not esteem him the less, because his conclusions and opinions are opposite to our own: let us not call him *heterodox* and ourselves *orthodox*,—him foolish and ourselves rational and wise; let us not shut him out from our communion on earth, nor either hope or fear that he will be excluded from the higher fellowship of heaven; in short, let us encourage free inquiry; let us set up Scripture above system; let us revere integrity of mind; let us in our inquiries and debates seek truth, and not pre-eminence; let us always bear in mind that Truth came down from heaven in company with Love, twin-sisters of divine extraction; and that neither will reside apart from the other with us mortals."—Mr. Aspland's Letter to Rev. H. Norris.

proaches or privations he may have to encounter or endure! How much superior in the scale of moral worth does Andrew Marvel appear when contrasted with Edmund Burke! But such blots, the effects of sordid and selfish views, it is to be lamented, have too often obscured the splendour of the greatest talents, and defaced the character as well as destroyed the utility of some men of highly cultivated minds. Happily, those whom it is the object of the present communication to recall into more particular notice, were of a different class, for they were, perhaps, some of the finest instances of inflexible integrity and candour that can be selected to illustrate the intellectual and moral history of man. May the young men of our days be animated by their example to emulate their industry and beneficent deeds; and may they endeavour to obtain that "honest fame" which is to be found only in the career of virtue and the acquisition of knowledge!

THEOPHILUS.

Mr. Brazer's American Sermon.

WE are constantly receiving from the United States of America theological publications of great value. Our Transatlantic brethren appear to be making up by activity and energy of mind for a long period of inertness and torpor. The Unitarian cause especially is indebted to them for many recent defences, expositions and illustrations, of singular ability and admirable temper; and not the least indebted for a variety of Essays and Discourses which uphold the Unitarian doctrine, not by argument and controversy, but by an unostentatious and indirect display of its reasonableness and Christian spirit and happy social tendency. Amongst these we may place a Sermon which we have lately received from the author: viz. "A Discourse delivered before the Society for the Promotion of Christian Education in Harvard University, at its Annual Meeting, in the Church in Federal Street, Boston, on the Evening of the 28th of August, 1825. By John Brazer, Pastor of the North Church in Salem. Published at the request of the Trustees. Boston: Cummings, Hilliard, and Company—Washington Street. 1825."

The subject of this Sermon, from Mark xvi. 15, is, *The Duty of Disseminating Divine Truth*. We quote Mr. Brazer's answer to one of the objections frequently made to efforts for the diffusion of what is regarded as the pure gospel:

"It is said, that Christian worth is matured, and often found in a high degree of perfection, even in those whose religious opinions appear to us most incorrect; and that, by consequence, there is no reason why we should attempt to alter or reform these opinions. The fact is freely admitted, and it is a delightful consideration that the spirit and temper of Christianity is to be found amongst all classes of Christians. Still let us not infer from this, that religious improvement is independent of all speculative belief, or that error is as good as truth. Certainly, as, in the nature of things, faith is the source and spring of conduct,—as what a man really believes, must necessarily influence what he is and does,—it must follow, that an erroneous belief will, *if left to itself*, produce an erroneous practice. If it do not, in any instance, it is because the principle of faith in such a man is only speculative,—because the truths he professes to adopt, float inert and dead upon the surface of his mind; or else because they are controlled in their effects by the higher and sounder principles of religion. As the bitter waters of Marah in the wilderness were rendered sweet by the tree which Moses, at the command of God, cast into them, so the fountains of error, in the cases under remark, have been *neutralized* by the divine truths with which they have been mingled. Besides, what reason have we for believing that errors of belief will, in the majority of minds, always be thus controlled, or always remain inoperative? The fact is, that it is the error mingled with our religion, which much impairs its influence over the human mind—it is this which prevents its more universal reception—it is this which has swelled the ranks of infidelity. But, to dismiss this topic, the whole question turns upon this point: If we believe that religious truth is better than religious error—and who does not believe it?—and if we think that in the same degree that Christian truth prevails, religious advancement is promoted—and who can doubt this?—then we are bound to use all proper and truly Christian methods to diffuse, according to our best ability, in its purity and power, the truth as it is in the gospel."

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Helon's Pilgrimage to Jerusalem, &c.* By F. Strauss.

(Concluded from p. 678.)

TAKEN in all its circumstances and bearings, the Jewish constitution is the most memorable object in the page of history. On a comprehensive survey of this dispensation, we must even acknowledge, that no person deserves the title of a well-informed Christian, who is but imperfectly acquainted with the nature, principles and evidences of the Mosaic law. These subjects, however, are less studied and understood than the importance of them demands: they have not, we suspect, their just share in courses of religious instruction; they do not occupy a sufficient degree of our thoughts and reading. We forget the intimate alliance existing between the Old Testament and the New; between the divine mission of the Hebrew legislator and that of Jesus of Nazareth. This neglect and ignorance are, perhaps, attributable, in part, to the remote antiquity of the Jewish Scriptures, and the vast difference of Eastern customs from our own. Nor can it be denied that those books present more and greater difficulties, even of style, than the records of the gospel. But are the difficulties insurmountable? Ought they not to animate rather than check our diligence? In the concerns of the world, in the pursuit of some favourite end of wealth, or pleasure, or outward distinction, in studies and inquiries that are merely secular, do we permit ourselves to be so soon and easily deterred? Do we then refuse to labour with a zeal that carries us through every obstacle? Let us not give cause of its being supposed, that our judgment and our feelings can be attracted more readily by any thing than by religion: to every division of the Sacred Volume let us consecrate a due regard, in order that our faith may be stable, and have a sovereign influence over our characters and lives.

With these views of the eminent value of the books of the former covenant, and of an accurate knowledge

of whatever concerns the singular people to whom they were committed, we hail the appearance of the present work in an English dress.

There are literary undertakings, the arduousness and benefit of which men do not correctly estimate. One of these employments, is *translation*: to excel in it, requires attainments and qualifications that we rarely see in a single individual; and this task, laborious, delicate and useful, as we must confess it to be, is commonly intrusted to inferior pens, or, though placed in the hands of scholars, is too often performed in a slovenly and careless manner. The history of English translations, will evince the accuracy of these remarks; to which, nevertheless, it furnishes some honourable exceptions. Among the successful efforts in this department of literature, which our own times and country have witnessed, none can fairly claim a higher rank than belongs to the version now coming under our review.

In an *Essay*,* characterised by elegance and discrimination, some admirable general rules have been given for judging of the merits of a translation: it is shewn that the translation should be a complete transcript of the ideas of the original work, that the style and manner of writing should correspond with that of the original, and that the translation should have all the ease of original composition. Under each of these general laws are comprehended many subsidiary precepts: nor is it an ordinary degree of intelligence and talent, that can fulfil these several requisitions.

The editor and translator of *Helon's Pilgrimage, &c.*, evidently possesses an intimate acquaintance with his author's native language, and with his own. Accordingly, he is literal and faithful, without being servile, and proves his ability of retaining the

* "On the Principles of Translation." [London, 1791.] We believe that an enlarged edition of this performance appeared subsequently, and that the author was the late Lord Woodhouselee [A. F. Tytler].

phrases and idioms of the English tongue, while he gives the full meaning of those which occur in Strauss's German. His style and manner of writing, correspond sufficiently with those of his original: they vary with the nature of the scenes and topics that are introduced, and with the different kinds of composition—such as dialogue, narrative, description, &c.;—of which the work consists; and he feels, at the same time, that deep interest in his subject, and has that perfect knowledge of it, which renders him both correct and animated.

In opening these volumes, we are particularly impressed by the translator's exemplification of the last of the general rules, which the writer of the *Essay*, &c., has prescribed. Never was that essential law more completely and happily obeyed. The English reader can with difficulty believe that he is not perusing an original and a vernacular composition: so pure and easy and flowing is the style; so entirely has the translator caught the spirit of the German author, and done justice to his materials and his sentiments. By means of the extracts already given it will have been perceived with what felicity all the properties of a good translation are here illustrated. Yet, as our former quotations were produced for other ends, we deem it right to bring forward one or two, for the sake of establishing the reasonableness of the praise that we have just bestowed.

It is probable that in his picture of the near approach of the pilgrim-train to Jerusalem, and of their first view of the city, from a little distance,* the writer did not forget Tasso's well-known lines;† though he stands perfectly free from the charge of slavish imitation.

* Expectation had reached the highest pitch. The last strophes were not com-

* Vol. I. 223, 224, B. ii. Ch. ii.

† *All ha ciascuno al core, ed alj al piede,*

*Nè del suo ratto andar però s'accorge,
Ma quando il Sol gli aridi campi fiede,
Con raggi assai fervente, e in alto sorge,*

*Ecco apparir Gerusalem si vede,
Ecco additar Gerusalem si sorge,
Ecco da mille voci unitamente
Gerusalemme salutar si sente.*

G. L. Lib. Canto 3.

pletely sung; many were already silent, eagerly watching for the first sight of Jerusalem. All eyes were turned towards the north; a faint murmur spread from rank to rank among the people; only those who had been at the festival before continued the psalm, and these solitary scattered voices formed a solemn contrast with the silence of the rest of the multitude. Helen's heart was in his eye, and he could scarcely draw his breath. When the Psalm was concluded, the instruments prolonged the sound for a moment, and then all that mighty multitude, so lately jubilant, was still as death.

"All at once the foremost ranks exclaimed, Jerusalem, Jerusalem! Jerusalem, Jerusalem! resounded through the valley of Rephaim."

The translator is particularly successful in the clause, "all that mighty multitude, so lately jubilant, was still as death." [*Nun war eine Todesstille in dem früher so lauten und lärmenden Zuge.*] Nothing can be more appropriate here than the poetic word "jubilant." There is a slight and extremely judicious retrenchment of the description, as it appears in the original; the taste of the English editor being much superior to that of the author.

Of an orator in the synagogue, to whom Helen and his friends listened on the second day after the Passover, we are informed,* that

"— he spoke of the captivity in Babylon, of the silent tears of the people, as they sat by the streams of the Tigris and Euphrates, and of the evening of the Passover, when the fourteenth day of Nisan came, and no paschal lamb could be eaten, but only the unleavened bread. No one drew his breath while he delivered the picture of this misery. 'Unhappy, forsaken people,' he exclaimed, 'ye had sinned, and Jehovah visiteth the iniquities of the fathers upon their children. O thou almighty and jealous God, thine eyes are open on all the ways of the children of men.' He paused for a moment, as if overpowered by the contemplation of the might and justice of Jehovah. Every bosom was agitated, 'Woe, woe to me and to my children!' exclaimed at once a woman, so carried away by the words of the speaker, that she forgot herself and the presence of the multitude. 'Woe to us all,' resumed he, 'if we forsake Jehovah, the living fountain, and hew out to ourselves broken fountains, which hold no water.'"

* B. ii. Ch. vi. Vol. I. pp. 300, 301.

We shall consult the gratification of our readers, by laying before them a further extract: it is a description of an Oriental Nomadic tribe.*

"Helen dismissed the escort of the governor [of Samaria] and pursued his way to Thirza, the limits of this day's journey. He had purposed to reach Megiddo, but his progress was arrested by a spectacle equally new and interesting; a tribe of wandering shepherds, who were making their annual migration from the plain of Sharon to Mount Hermon. They had been detained later than usual, for they commonly remove early in the spring. The flocks and herds led the way; behind them came camels, laden with their tents, baggage and poultry, and the young of the flocks, which as yet were too weak to accompany the march. The women and children followed, mounted on other camels; some of the females were spinning as they rode, others grinding in their hand-mills, others tending their infant children. The boys ran by the side of the camels, playing or fighting. Lances, from eight to ten feet in length, were every where seen above the heads of this tumultuous train; and on all sides were heard the hoarse voices of the men who carried them, some of whom were endeavouring to maintain order, and others surrounded and protected the line of march.

"When they reached their ordinary place of encampment, a new scene began; the sheep and goats laid themselves in the grass, the camels knelt down, the poultry flew from their backs. In two hours the dark brown tents were erected.† Helen made Sallu assist them, while he himself looked on and enjoyed the animated confusion of the scene. With upright and cross poles a large tent of an oblong form was erected. The coverings were of a thick brown stuff made of goats' hair, and the door of the tent was nothing but a curtain of this cloth, which could be lifted up or drawn aside. In the middle was the tent of the chief of his nomadic tribe; the rest were pitched around it, to the distance of thirty paces. Every one of the larger tents was divided into three parts by curtains; in the outermost were the young and tender cattle which required shelter, in the next the men, and in the innermost the women. The mattresses, pillows, and coverlets or sleeping were laid in one corner; the weapons were hung on the sides of the

tent; carpets were spread upon the floor, a hole dug in the middle for the fire; and the few and simple articles of household furniture, wooden dishes, vessels of copper, a hand-mill, and bottles of leather, easily found their appropriate place."

A few specimens of quotations from the Hebrew Scriptures, will now be given: numerous extracts of this sort, form an important feature of Strauss's work, and, consequently, of the translation.

The seven first verses of *Psa. lxxviii.* are thus rendered: *

"Give ear, O my people, to my teaching!
Incline your ears to the words of my mouth!

I will open my mouth in parables;
I will declare the histories of old,
Which we have known and heard,
Which our fathers have told us,
That we might not hide them from
their children,
Shewing to the generation to come the
praise of Jehovah,
His strength, and the wonders he hath
done.

"He established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
'That they should make known to their
children;

That the generation to come might
know them, the sons which should
be born;

That when grown up they might declare
them to their children,
That they might set their hope in God,
And not forget the works of God,
And keep his commandments."

In translating this deeply impressive exordium, Strauss appears to have profited by the labours of some of his countrymen and predecessors: among these, Rosenmüller, (E. F. C.,) Dathe and Mendelssohn, should be noticed, as, in many respects, agreeing with him. This just medium between paraphrase and too literal a translation, is very happily observed by the author, and by his editor. In defence of the reading adopted in the fourth verse, Kennicott's excellent *Remarks on Select Passages of the Old Testament*† may be consulted.

A part of *Psa. cxxxii.* will next engage our attention: ‡

* B. iv. Ch. i. Vol. II. pp. 206, &c.

† This part of the description may serve to illustrate the images in *Isa. liv. 2.* - Rev.

* B. i. Ch. iii. Vol. I. p. 58.

† In loc.

‡ B. II. Ch. ii. Vol. I. 217, 218.

" Lord, remember David !
 All his afflictions.
 How he swore unto the Lord,
 And vowed unto the mighty one of
 Jacob,
 Surely I will not go into my house,
 Nor go up into my bed.
 I will not give sleep to mine eyes,
 Nor slumber to mine eye-lids,
 Until I find out a place for the Lord,
 A habitation for the mighty one of
 Jacob.
 Lo we heard of it at Ephratah,
 We found it in the fields of Jaar :
 Let us go into his tabernacle,
 Let us worship at his footstool."

The circumstance that will here strike the English reader, as a peculiarity, is the substitution of " Jaar," in the sixth verse, for the rendering [" the wood"] by our public translators. It may not be an easy task to ascertain whether the Hebrew word be in this place a proper name. A great number of learned and judicious writers, have received it as such : indeed, the majority of those annotators, &c., to whom we have access, take it in that sense ; and the change seems to be vindicated, and perhaps required, by the parallelism and by the history.* At the same time, we should feel pleasure in obtaining more satisfactory evidence of there having been a spot distinctly known among the Hebrews as " Jaar : " *Wells*, in his *Geography of the Old Testament*,† is far from being perspicuous and decisive on this point.

We shall now compare Strauss's translation ‡ of a few of the introductory verses of the book of Jeremiah with that which Blayney has given of them : ch. i. 4—11 :

" Even [see ver. 2] the word of Jehovah came unto me, saying : Before I formed thee in the womb, I knew thee ; and before thou camest forth from the birth, I separated thee ; a prophet unto the nations have I constituted thee. Then said I, Alas ! O Lord Jehovah, behold, I know not how to speak ; for I am a child. And Jehovah said unto me, Say not, I am a child : but unto whomsoever I shall send thee, thou shalt go, and whatsoever I shall give thee in charge, thou shalt speak. Be not thou afraid because of them, for I will be with thee, to protect

thee, said Jehovah. And Jehovah put forth his hand, and touched my mouth. And Jehovah said unto me, Behold, have put my words in thy mouth. Set I have given thee power this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to overthrow, and to build, and to plant."—**BLAYNEY.**

" The word of the Lord came unto me saying,
 Before I formed thee in the womb I knew thee,
 And before thou camest forth out of the womb I had chosen thee,
 And I ordained thee a prophet to the nations.
 And I replied, ' Ah, Lord God ! Behold I cannot speak ; For I am a child.'
 But the Lord said unto me, ' Say not, I am a child : For thou shalt go to all to whom I shall send thee,
 And thou shalt speak whatsoever I command thee.
 Be not afraid of them ; For I am with thee to help thee ;' So saith Jehovah.
 Then Jehovah put forth his hand And touched my mouth,
 And said to me, ' Behold, I put my words into thy mouth,
 See, I have this day set thee before nations and kingdoms,
 To root out and to pull down,
 To build up and to plant again.'"
STRAUSS.

There is no considerable difference here between the English and the German translator. Perhaps, some little advantage may be found on the side of Blayney, in point of strict and minute fidelity. Strauss's editor has scarcely retained the parallelism at the beginning of the passage, ver. 5.

Among the quotations, are the noblest, the most picturesque and beautiful and tender effusions of Hebrew poetry. We regret that we have no room to copy additional specimens of them into our pages. There is one fragment, however, that we must not pass in silence.

A portion of *Psa. lxxxiv.*, occurs twice in this work, and well expresses Helon's zeal for the services of the temple : *

* 1 Sam. vii. ; 2 Sam. vi.

† Vol. III. p. 1, 2d ed.

‡ B. iii. Ch. ii. Vol. II. 27, &c.

* B. i. Ch. ii. Vol. I. 21 ; B. ii. Ch. ii. Vol. I. 208.

"Better a day in thy courts than a thousand !
I would rather be a door-keeper in the
house of the Lord
Than dwell in the tents of sin."

The rendering of this passage, is afterwards somewhat varied, without being equally correct :

"A day in thy courts is better than a thousand.
I *had* rather be a door-keeper in the
house of God
Than dwell in the tents of wickedness."

In the German original the words are the same in both the instances of citation.

To the editor we must acknowledge our obligations for the signal taste and judgment, with which he has executed his task : our gratitude is offered to him, not only for what he has done, but for what he has forborne to do.

"The liberty," he says,* "which I have used with the original consists wholly in retrenchments. Of these alterations some have been made to prevent repetition and diffuseness : in a very few instances what appeared evidently fanciful or unfounded has been silently effaced."

Such a discretionary power, essential as it is to a translator, could not be safely committed to every individual. In the hands of the editor of *Helon's Pilgrimage*, it has been exercised with great advantage to the author and to the English public.

The writer of the "Essay" remarks† that "whenever an idea is cut off by the translator, it must be only such as is an accessory, and not a principal in the clause or sentence : it must likewise be confessedly redundant, so that its retrenchment shall not impair or weaken the original thought." Redundancies of this class are frequent in Strauss's own volumes,‡ but have no place in the translation.

That some, though not all, the the-

ological opinions advanced in this work are the opinions of the author, may in reason be supposed. In these sentiments the translator* wishes by no means to be understood as uniformly agreeing : but he has neither suppressed nor disguised them ; they are stated honestly and fully, and left to make their just impression upon the reflecting and candid reader.

The editor of *Helon's Pilgrimage*, should he again lay this work before his countrymen, will perceive it to be susceptible of amendment in a few, though not material, circumstances. Occasionally, he will have to correct errors, now existing, of the press ; occasionally, yet rarely, some inadvertencies of the pen. In bidding him, for the present, farewell, we shall employ the words of the writer who has so well deduced and illustrated the laws of literary translation, and shall pronounce of the volumes before us, that they exhibit a *good translation*,† because in it *the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended, and as strongly felt, by a native of the country to which that language belongs, as it is by those who speak the language of the original work.*

N.

ART. II.—*My Thought Book*. J. P. Thomas. 8vo. pp 404. Sherwood and Co. 1825. 8s.

THIS volume, like the title-page here fully given, is a curiosity. The author, who, it appears, is a solicitor, has set down in his book whatever came into his mind, and his Thoughts, 869 in number, he terms Essays : some of them are contained in three words and some extend to a dozen pages. As was natural, the writer touches upon many subjects connected with his own profession : he devotes many pages to the fine arts : and not a few are the passages relating to theology and metaphysics. With respect to these last, Mr. Thomas shews himself to be of the liberal school, though not the follower of any master. From the plan of his book, his Thoughts sometimes succeed one

* Pref. xv.

† P. 33.

‡ See, among many examples, B. ii. Ch. i. par. 3, [at the end,] in the original.—Ch. iii. par. 4. In B. iii. Ch. i. some circumstances are very judiciously omitted, as also in B. i. Ch. v.

* Preface, xii.

† Essay, &c. p. 13.

another in ludicrous order: for example, No. 828 is upon early piety, No. 829 upon the removal of the General Post Office, and 830 upon ladies wearing light stays. This odd mixture of topics, as well as the homeliness of certain of them, would seem to shew much ease not to say carelessness in the composition of the work; yet the author, who is the best evidence in this case, speaks feelingly in his concluding paragraph of the labour and pains expended upon it:

“Many have been the midnight hours which this work has cost me. Many have been the fearful anxieties, and anxious hopes, which have attended the preparation of this book for public perusal. Many have been the hours of rest which have been sacrificed to its production. Many have been the abridgements of personal ease which its completion rendered indispensable. A book of this description cannot be completed *ad libitum*. Those who know the difficulty of such a task will peruse the book with a liberal feeling. Those who know the author will, I hope, conclude, that what he has written, he sincerely believes to be true. Those who do not know him will, I trust, give him credit for candour and consistency, and pardon his faults. To the public I humbly consign the work, and whilst in form I dedicate it to no individual, in substance I devote it to the service of every one.”—P. 393.

Mr. Thomas speaks his mind upon topics on which fashion prescribes silence. He says, for instance, of Gibbon's infidel chapter what most men think, though few would dare to say it publicly:

“GIBBON has been bitterly censured for introducing his sceptical views with regard to Christianity into his History of the Fall of the Roman Empire, but I question much whether there is a full measure of independent justice in the reproach. Had the theme been other than religious, the gall of his calumniators would have been less virulent. Let fair and impartial men answer the questions which I am about to propose to them, in the sincerity of their hearts:—Was Gibbon under any obligation to the world to conceal his honest opinions with respect to the growth of that faith, the progress of which he related historically? Or was it any thing more than candid for him to divulge, without deceit or dissimulation, doubts which occurred to him on that same subject of

which he was writing? Suppose, for instance, that I, a Christian by conviction, were to write a history of Turkey, in the course of which I must necessarily allude to the progress of Muhammedanism: should I subject myself to just condemnation by stating explicitly the reasons which I believed to have operated in accelerating the growth and nourishing the creed of Mussulmen? And would it lessen my worth, if my speculations upon that subject were untrue? Would it not be a sufficient defence of my character, if not of my literary reputation, that my declarations or suggestions were sincerely avowed? And yet, what alone would constitute the real difference between Gibbon and myself? He has written of Christianity; I should write of Muhammedanism. He expressed what he thought. So should I express myself. The inference is clear.”—Pp. 25, 26.

In the same spirit, he writes very freely, but we think very justly, of the affected terror at the names of three other celebrated Unbelievers:

“A thrill of horror generally succeeds the mention of the names of Voltaire, Rousseau and Paine. But why should we despise the memory of those men? Because they were mistaken in their opinions—because they erred in their conclusions—because they opposed our system—or because they laboured indefatigably in what they believed to be the cause of truth? No, forbid it, generosity! Forbid it, all ye Christian virtues! ‘But,’ say many, ‘it was impossible, had they diligently and sincerely searched for truth, for them not to discover it.’ Does every man, then, who diligently and sincerely seeks the truth find it? Is no one involuntarily mistaken? Is it a crime to be in error? Are we doing as we would be done by, when we unhesitatingly and unthinkingly condemn as stubborn hypocrites, men whose intellectual powers were majestically grand—men whose eagle-eyes sought for the sun of truth, but could not find it—but who, had they happily discovered that orb of glory, would have gazed at it without confusion and with intense delight? The authors to whom I refer greatly expanded the intellectual horizon of man, by their arduously-philosophical inquiries, notwithstanding their opposition to our theological system. They thought as few men can think—they wrote as few men can write, and pure Christianity will rather pity than vilify them, for the errors which we believe them to have fallen into. Their erroneous views of the Christian dispensation will not injure

the fabric of elevated reason. Persecution and cruelty alone can retard the progress of the holy faith. Christianity is a rock of imperishable strength and durability, against which the surges of unbelief may dash and foam, but the rock is destined to be coeval with time, and remains unmoved and immovable."—P. 365.

We quote these passages, because the writer not only avows himself a Christian, but also expresses great anxiety for the prevalence of rational Christianity.

In the following remark, he strikes at a palpable inconsistency in the sentiments and conduct of some of our zealous religionists :

"It is worthy of attention that the reason which some very patrons of missions assign for punishing Unbelievers, for the dispersion of their tracts, is an argument against their own missionary system. They complain that the minds of the poor are unprepared to investigate. Are not the uncivilized Heathens much more so?"—P. 47.

We say, with this author,

"It is extraordinary that many Christians bend at the mention of Christ's name, but not when terms to express the great God are used."—P. 50.

The author exposes the hypocrisy of some of the advocates of national religious establishments :

"The excuse often alleged for national religious establishments is, that the opinion of the majority should be treated at least with respect by those who are in the minority. This proposition as applied to the subject, is either true or untrue. If true, why has Protestantism been established in Ireland? If untrue, there is an end to this view of the subject."—P. 54.

He takes notice of one of Mr. Belsham's arguments in favour of a national establishment of Christianity :

"I have heard the Rev. Mr. Belsham, in one of his discourses, state, as an argument in favour of religious establishments, the fact, that in those places in which the Christian religion has been unprotected by the civil power, as in Asia, such faith has degenerated, until it has been utterly extinguished. But he omitted to add, that such degeneracy has arisen from the active protection afforded by the body politic to another profession of religion substituted in the place of the genuine faith."—P. 67.

The maxim and the question in the following passage are obviously just and pertinent :

"Any law which binds men to a particular form of marriage hostile to their consciences, is a legal prohibition of marriage. What necessity is there to force religious opinions into a civil contract?"—P. 95.

There is sound theology in the remark,

"The works of art are as much the productions of the Deity as the works of nature."—P. 99.

We fully agree with the author in the observation (to descend to a lower subject,)

"It is rather singular that amidst the refinements of this literary age, the letters 'u' and 'v' are still confounded together in dictionaries, to the great annoyance of readers, and in opposition to the facility of alphabetical reference."—P. 103.

Mr. Bentham's faith is, we apprehend, sufficiently comprehensive to admit the following aphorism :

"The grand object of the creation is, doubtless, to do the greatest possible good to the greatest possible number."—P. 131.

The author's estimate of what are called "historical novels," is by no means peculiar :

"The historical novels lately published, I am so presumptuous as to think, have not the useful tendency so generally ascribed to them. They distort facts for the purpose of ingenious and inviting embellishment, and they therefore distract and confound the attention of the young reader in the consideration and recollection of historical subjects."—P. 164.

The author's politics are free, but moderate. He is a reformer, but not a revolutionist, though he makes more excuses than we can bring ourselves to approve for public abuses. He writes in warm praise of Sir Francis Burdett, especially on account of the Baronet's having moderated his tone as a reformer.

In one sentence our author puts in a striking form one of the intelligible doctrines of the Political Economists.

"Restrictions upon commercial importation are in general very unwise. By enriching our customers we enrich ourselves."—P. 195.

We know not how far the writer's numbers are correct, but every man that mixes much in society must perceive that a large proportion of the nominal members of the Church of England are not believers in her doctrines or advocates for the whole of her worship.

"It is surprising that in the rapid march of knowledge, no liturgical reformation has taken place. I have been told by an honest yet most zealous Church-of-England man, that not more than one lay member of that Church in five thousand, subscribes in his heart to the whole of the Thirty-nine Articles. According to this remarkable admission, (and I believe that it is very true,) 4999 out of 5000, who profess the doctrines of the Church, are really dissenters from that Church."—P. 197.

We wish we could suggest to many a pert theological talker the author's maxim,

"Every philosophical inquirer is a Free-thinker; but every Free-thinker is not a philosophical inquirer."—P. 220.

Some of the writer's shortest "Essays," as he calls them, are the best, and we finish our extracts with one which is somewhat plain, but very sensible, and moreover expository of a part of that system of morals which works well for human nature:

"Prudence and good temper will compensate for a multitude of freckles on a wife's face."—P. 224.

There are some opinions and maxims in the volume to which we cannot assent. Is the author serious in thinking that "God is space"—(p. 26)? Does he indeed persuade himself that the "Paradise Lost" is "out of fashion," as it ought to be (pp. 61, 62)? Is he a bachelor that he dares to pen the ungracious doctrine that females are not always to be exempted from corporal chastisement from the hands of the other sex? Bachelor he cannot be, for persons to whom this epithet belongs are commonly distinguished by their gallantry; but being, as we therefore presume, a husband, can we sufficiently admire his hardihood?

The long list of "Corrigenda" at the end might be very easily enlarged. For Wilkin, p. 60, read Wilkins, for Priestly read Priestley, pp. 69, &c. &c.

We cannot dismiss the volume without observing, according to our cus-

tom in the like case, that it is sold at a price which reminds us of the good old times of English literature.

ART. III.—*A Letter to Dr. Blomfield, Bishop of Chester, in Reply to the False Charges which his Lordship has brought against the Unitarians and their Ministers.* (Reprinted from the *Christian Reflector*.) Liverpool, printed by F. B. Wright; sold by Teulon and Fox, London. 8vo. pp. 8. 3d. 1826.

IN the Bishop of Chester's Letter to Mr. Butler is the following passage:

"I do not admit the truth of what Dr. Milner says, that most of the old stock of Presbyterians and Independents are now Socinians; many of the Meeting-houses which were formerly occupied by Presbyterians are now, I acknowledge, in the hands of Unitarian congregations, (who have been deluded into Unitarianism by the most disingenuous artifices on the part of some of their preachers,) but a great number of the descendants of the old Presbyterians have entered into communion with the Established Church, and the number of those independent communities who have lapsed into Socinianism is, I believe, very small indeed."—P. 3.

Upon these assertions the writer before us, who signs himself *Camber*, animadverts with considerable severity. He pronounces the term "Socinian" offensive; he doubts the accuracy of the statement with regard to Presbyterians conforming to the Church; and he resents, with much indignation, the charge of disingenuousness and artifice brought against certain unnamed Unitarian preachers. His "Letter" would have lost none of its force if its language had been a little more temperate. We cannot say, however, that the Bishop does not merit rebuke. We should be glad if by any means Dr. Blomfield could be induced to explain what he means by representing certain Unitarian preachers as deluders! He cannot refer, we are sure, to any part of the history of the Unitarian congregation at Bury St. Edmunds, though more likely to know something of that congregation than any other, a near relative of his, not long ago deceased, having been one of its zealous and active members.

POETRY.

TO THE SWALLOW.

1.

ART thou return'd, swift racer of the skies,
To course the breezes of my land again,
And, o'er these northern meads,
To skim the new-born flowers ?

2.

In what far zone, while Winter darkened here,
Hast thou forgot the tempest left behind ?
O'er what strange seas displayed
Thy heaven-directed wing,

3.

To find the Summer which thou lov'st so well,
To shun the ills which *thou* hast power to flee,
And, in some bright sojourn,
Thy vagrant bliss enjoy ;

4.

Where foreign skies with vernal sapphire glow,
And deep savannahs spread their virgin store
Of greenest solitudes,
And never-trodden flowers ?

5.

But, whencesoe'er thou com'st, alike receive
The lonely welcome of a simple lay,
From one who fondly strives
To weave his heart in song.

6.

Fleet pilgrim, bound to Summer's fragrant shrine—
Tracing her flight, o'er ocean's dark-blue zones,
Where'er her wing she rests
The girdled world around—

7.

I hail thee, prophet of those fairy hours,
Ere long to dawn upon our hearts and isles,
When Nature yet once more
Her bridal robe shall wear,

8.

And braid her tresses with the glowing rose,
And breathe profounder azure o'er the skies,
And bid old Ocean tune
More soft his awful lyre.

9.

Soon will the thorn be hoar with May's rich snow,
The lilac soon its flowery plumes display,
And lithe laburnums wave
Their locks of pendant gold.

10.

Even now 'tis sweet to dream of future hours
In the brown umbrage of the wood consumed,
When high the noontide sun
Shall pour the burning day—

11.

To dream of hours, when we shall muse on Truth
In the green school of Nature; or call up
The beautiful in death,
By spells of magic song ;—

12.

Or roam, perchance, the deep and leafy glen,
Listing the clear brook, and the pastoral bell,
While many a quiet bleat
Makes peace more peaceful still,

13.

And, lost by fits, the cuckoo's plaintive note,
Mellow'd by distance, swoons along the vale,
Borne on the sunny breath
Of evening's golden fall.

14.

These are thy tales; and, for them, once again
Welcome, fleet halcyon of the land!—oh, long
Float on these northern winds,
And haunt our island flowers!—

15.

Enough of *thee*;—but there is One, to whom
Even *thou*, frail thing of dust, canst lift the eye
Of him, whose spirit owns
In all His works the God.

16.

Oh THOU, whose word directs the swallow's flight,
Guide of her path, and guardian of her way—
Whose power upholds her wing
Thine own wide waters o'er ;—

17.

Led by Thy law, and by Thy strength sustained,
So may *we* safely pass our stormy world,
And reach the shores of rest,
The summer land of God!

Crediton, April, 1826.

THE ENCAMPMENT OF THE ISRAELITES IN THE PLAINS OF MOAB;
OR
BALAK AND BALAAM:

A Poem, founded on the History recorded in Numbers, chap. xxii.—xxiv.

Led by their prophet, Israel's hosts
Triumphant march from Gilead's coasts,
And wind afar their devious way
Thro' Moab's plains in long array:
Till near the brink of Jordan's tide,
Which o'er his willowy banks had flow'd,
Their tents they spread in martial pride,
Their banners in the sun-beams glow'd.
The sons of Moab, when they saw
Their numerous tribes, were struck with awe,
And, gazing where their banners shone,
The bravest felt unwonted fear;
E'en Balak trembled on his throne
And sent this message to the Seer :—

“ A people, countless as the sands,
Spread o’er the great sea’s billowy strands,
Escap’d from Egypt’s servile chains,
Have pitch’d their camps in Moab’s plains,
And, as the ox licks up the grass,
They eat the nations as they pass.
Sihon in vain their course withstood—
Arnon is red with Sihon’s blood :
From that deep stream’s empurpled tide
They slew his sons to Jabbock’s side,
And with the sword’s destructive blade
His fruitful land a desert made.
In vain did Og, the giant king,*
His troop of mightiest warriors bring,
In strength and stature tow’ring high,
Like his own oaks that touch the sky :
Cut down before the naked swords’
Unsparing edge of these fierce hordes
Great Og fell prostrate ’midst his hosts ;—
Then Bashan shook thro’ all her coasts,
Trembled her woods—in their deep shade
The altar’s fires to darkness fade,
Whilst from each lofty pedestal
His vanquish’d gods in terror fell.
A scream was heard thro’ all the land—
Not one escap’d this murderous band !
Haste, Seer, with imprecations dire,
More fatal far than sword or fire,
And, where their banners wide unfurl,
The thunder of thy curses hurl :
Perchance, tho’ arms and valour fail,
Thy stronger sorcery shall prevail,
And Moab drive these hordes away,
Scatter’d like sheep, in wild dismay !”

The prophet came—and Balak leads
Thro’ secret paths his winding way,
From silvery Arnon’s flowery meads
To Baal’s summits, bare and grey :
Till from that mountain’s lofty peak,
O’er which the rays of morning break,
The Seer beholds, in dread amaze,
The lengthening camps of Moab’s foes,
Far as the eye can stretch its gaze,
Spread o’er the plains in calm repose.

“ Raise here sev’n altars to the skies,
Sev’n horned rams and oxen bring,
Prepare, prepare to sacrifice !”

Loud cried the prophet to the king.
Rais’d are the altars—and the fires
Curl up to heaven in flaming spires :
The priest and king the victims slay,
And offerings on each altar lay,
Whilst Moab’s chiefs, their prince around,
Stand awe-struck on that holy ground.
“ Feed ye the flames,” exclaim’d the Seer,
“ Whilst I still higher yet ascend ;
Perchance, approaching heav’n more near,
To me the God of heav’n will bend ;

* “ Only Og, king of Bashan, remained of the remnant of giants,” &c.—Deut. iii. 11.

And, from his everlasting seat
 Descending, here his prophet meet.
 Watch ye the fires—and see they burn
 Brightly as now with sacred glow.
 Monarch ! here wait till my return,
 If thou the will of Heaven wouldst know.
 Doubt not I will unfold to thee
 Whate'er the Lord shall shew to me."
 Hasten'd the prophet from their sight
 To that wild mountain's loftiest height ;
 The king and chiefs his word obey'd,
 And kneeling by the altars pray'd.
 But, lo ! he comes—all instant rise
 And rev'rently before him bend,
 As if descended from the skies—
 He speaks—and silent all attend.

" From the children of Ammon, the sons of the east,
 Hath Balak, the king, call'd his servant the priest,
 And the monarch of Moab hath said to the Seer,
 Come, curse me this host, that hath fill'd me with fear :
 But my tongue from its roots ye shall tear away first
 Ere I curse whom the God that I serve has not curs'd ;
 And how shall these lips, which his spirit doth guide,
 Ere defy whom the Lord hath himself not defied ?
 From the summits of Baal, the God of the earth,
 Hath shewn me the people he nurs'd from their birth ;
 Who, O Jacob, can count half the tribes thou dost lead ?
 As the dust of the earth is thy numberless seed.
 May the death of the righteous, O Balak, be mine,
 And the sun of my life as serenely decline !"

" Prophet !" the king in anger cried,
 And grasp'd his bright sword's glittering hilt,
 " None yet have Balak's power defied,
 Whose blood this sharp blade has not spilt.
 Of all my priests thou art the first
 That dar'd to bless whom I have curs'd."
 Undaunted answer'd that bold Seer,
 " Tho' like these slaughter'd rams I bleed—
 A fate it seems I well may fear—

The word of God his priest must heed :
 King ! from my lips that word *will* break
 When he commands those lips to speak."

" Come, then," the monarch said, and seiz'd
 The prophet's mantle as he spoke,
 " Thy answer hath my wrath appeas'd—
 Fear not this sabre's fatal stroke :

But haste thee to another height,
 Whence still this host shall meet thy sight,
 But not as here in prospect wide—

Thou shalt but see their 'utmost part ;'
 The rest a mighty rock shall hide,
 That fear may leave thy trembling heart :
 Thence hurl thy curses on yon crowd
 Like lightning from the thunder-cloud."

Then hurried Balak and his train
 Along Abarim's rocky chain,
 Where darkest cliffs—whose rugged side
 All tract to human foot denied,
 Their broken fragments hanging down—
 Seem'd o'er the fearful road to frown.

Thro' these they drag the lingering Seer,
Nor from their toilsome journey stop,
Till far below their foes appear
From lofty Pisgah's verdant top.

Again the blazing altars rise,
And bulls and rams they sacrifice.
Again the prophet leaves the king
And priests around the holy fires,
And, where the eagle rests his wing,
To meet his God alone retires.

Again he comes—the princes bow
Low as the dust in silent dread :
A light beam'd from his sacred brow
And o'er his radiant features spread—
Bright as the sun that pure light shone,
Whilst thus he spoke in loftiest tone :

“ Arise, king of Moab, and silently hear
The voice of thy servant, of Balaam the Seer :
‘ God is not a man’ that his word should deceive ;
What his lips have declar'd his own arm shall achieve ;
For firm as this mountain, that looks o'er the plains,
His purpose immutably steadfast remains.
His spirit, now prompting, forbids me to curse ;
‘ He has bless'd,’ and I cannot his blessing reverse.
His eye, that beholdeth the heart, doth not see
Obdurate iniquity, Israel, in thee :
The God of thy fathers, on whom they relied,
Is still present with thee, thy strength and thy guide,
And the mountains and valleys far echoing ring
With the shout of a host, that proclaims Him thy King.
Against Jacob the arts of the sorcerer fail,
No enchantment, O Israel, o'er thee shall prevail :
As a lion, by slumber refresh'd, in his might
Goes forth from his lair, thou shalt rise to the fight,
Nor, till thou hast drunk of the blood of thy foes,
From the feast of the battle lie down to repose !”

“ Hold, Seer !” the monarch, starting, cried,
“ And what remains in darkness hide ;
Thou hast already said too much,

The rest an infant child might guess :
Thy words my soul too nearly touch—
Yon host no longer curse nor bless.

Some evil pow'r is in this place
Unfriendly to myself and race,
Or thou perchance—but no delay ;
Come quickly with me, son of Beor ;

God yet may bid thy tongue to-day
Curse yon fierce hordes from lofty Peor.”

They haste along with rapid speed
That doth not toil nor danger heed,
As if for life they urg'd their flight,
Till breathless on that dizzy height,
Scaring the vulture from its nest,
Their weary feet once more they rest.

It was a stony, desert place,

Where not a tree its branches spread ;
The lightning scarce had left a trace
Of verdure—all was sear'd and dead :

It seem'd a spot by Heav'n accurs'd,
Where oft its bolt of wrath had lighted,
And, as the cloud of vengeance burst,
For some dark deed the earth had blighted.

Fiercely the fires they kindled burn,
 Darkly the clouds of smoke arise ;
 All to the prophet fearful turn,
 Who, heedless, stands with downcast eyes.
 Dire rage in Balak's bosom rose—
 Trembled his lips and shook his frame—
 Gasping he cried, " Curse me these foes,
 Or thro' this all-devouring flame
 Shall instant pass thy body, Seer,
 To *Moloch*, who is worshiped here?"
 He struck against a cliff his lance,
 Till shivering in his hand it broke—
 The prophet stood, as in a trance,
 Unconscious of the angry stroke,
 Tho' loud the mountain with the shock
 Echoed afar from rock to rock.
 Now chang'd the monarch's rage to fear,
 And all his chiefs stood trembling near.
 So motionless the Seer remain'd,
 It seem'd as if some pow'rful spell
 His every limb and sense had chain'd—
 A charm his sorcery could not quell.
 At length, as from a sleep he woke,
 His eye resum'd its faded light,
 With rapturous energy he spoke,
 Whilst gazing from that lofty height :
 " How lovely, O Jacob, thy tents where they stand,
 Spread forth as the measureless vales of the land :
 As gardens by rivers whose waters are clear,
 When cover'd with blossoms, thy dwellings appear ;
 Like sweet flowering aloes in beauty they rise,
 Like cedars that lift their tall heads to the skies !
 As the waves of the sea without limit or end,
 Thy reign o'er the nations shall widely extend ;
 The secrets of ocean thy sons shall explore,
 And the wealth of the ocean shall come to thy shore ;
 Thy king shall surpass even Agag in power,
 And his throne o'er the thrones of proud monarchs shall tower.
 The chains of thy bondage God fearfully broke
 And led thee triumphant from Egypt's proud yoke :
 'Thou art strong as the unicorn* rushing in rage—
 Who can stand in the battles thy valour shall wage ?

* The Hebrew word **אֶרֶב** (*ram*) has had different significations given to it by different interpreters. In the Septuagint it is rendered in every passage in which it occurs, except one, (Isa. xxxiv. 7,) by the Greek term *μονοκεράς*, and our translators, supposing this interpretation to be correct, have rendered it by a term of like signification, borrowed from the Latin *unicornus*, viz. unicorn, which I have retained in the line above, merely because it suited the measure of the verse. The great objection to this term is, that the unicorn is now considered a fabulous animal, and later interpreters, for this reason, reject it, supposing the original to mean the rhinoceros. I confess the arguments deduced in defence of the latter signification appear to me very strong: but having lately met with a passage in a recent publication, asserting the real existence of the unicorn, I shall transcribe it, as it contains strong, if not decisive, evidence in support of the assertion: " To-day the unicorn coming upon the *tapis*, his Lordship (Lord Hastings) observed, that he had no doubt of its actual existence. During his presidency in India, a native, from the interior, was desired to sketch out such animals as he had seen, with charcoal, and to give some description of their mode of life, for the purpose of ascertaining whether he was familiar with any that were unknown to Europeans. Amongst the rest he drew a unicorn, at the same time being totally ignorant of the curiosity attached to it. It was delineated with the horn somewhat curved and (I think his Lordship said) fluted. Its feet resembled those of a stag, and its tail was curled or twisted, like that of a

Tho' nations withstanding, thy progress oppose,
Thy sword shall devour all the hosts of thy foes :
The bones of the mighty thy strong men shall break,
And thy arrows shall pierce thro' the flesh of the weak.
As a lion from slaughter lies down in his den
Thou reposest awhile—who shall rouse thee again ?”

Darken'd on Balak's brow the cloud,
The lightning shot from Balak's eye.
“ Prophet of plagues !” he cried aloud,
And smote his hands in agony ;
“ I call'd thee here to curse you band
Whose tents are spread o'er all my land,
Yet, heedless of thy king's behest,
Thy lips have thrice these robbers bless'd.
Amidst the princes of my state
I had design'd to raise thee high.
But God has shew'd me, not too late,
Thou art the tool of treachery.
Hence to the mountains of the east—
Thy office only saves thee, priest !”

Before the monarch's angry mood
Intrepid still the prophet stood,
And, whilst his rage he calmly eyed,
With dignity, unaw'd, replied :
“ Tho' kings hold forth the threaten'd rod,
The prophet must obey his God.
Said I not, prince, when first I heard
What Moab's elders from me sought,
‘ Bear ye this message to your lord—
Truth cannot, like a lie, be *bought* ;
If Balak's bounty offer'd more
Than I could count of precious ore,
Treasures of silver and of gold
Vast as his royal house would hold—
I cannot do, or good, or ill,
From the mere prompting of my will ;
But I will truly speak the word
That shall be told me by the Lord’ ?

fig. The communication thus made was immediately acted upon. Lord Hastings sent the drawing to one of the native princes, an ally of the British, and one who had received considerable favours at their hands, with a request that he would signify whether such a thing existed, and whether it were possible to obtain a specimen. The answer was satisfactory. It stated, that though the animal had occasionally been taken, yet that it was by no means common ; that it was extremely fleet of foot, ferocious and shy ; that they were only enabled to obtain them by penetrating to their haunts, entirely covered with green branches, and shooting them from the ambush. He promised, withal, to send the first specimen that could be taken to the governor. It is to be regretted that this never came ; but the fact of their existence cannot now be discredited. ‘ That point may fairly be set at rest.’—*Journal of a Voyage up the Mediterranean, &c., Vol. I. pp. 349—351.* By the Rev. Charles Swan.

Rejecting from the descriptions of the unicorn, left us by the ancients, what is clearly fabulous, so strong a resemblance will be found between them and the above extract as to render it highly probable this animal has a real existence. At all events, enough surely has been advanced to justify my retaining, in the line above, the term unicorn, in preference to the less poetical word rhinoceros—especially as the former may, by a poetic license, be used for the latter, being descriptive of the *one-horned* animal of that name, according to the Linneæan nomenclature the *rhinoceros unicornus*. But it is high time to escape from the horns of this dilemma.

That word offends thee, and I go
 Back to the place from which I came,
 Yet hear thou first what future woe
 Awaits thy kingdom and thy name.
 The veil is lifted from my eye
 And things to come I see as nigh;
 The vision of my God is clear
 As in yon heav'n the sun is bright;
 Mistrusting monarch! trembling hear
 What bursts upon my raptur'd sight:

“Thro' the gloom of the future I see thee afar,
 O Jacob, beam forth as a world-lighting star,
 And the sceptre of Israel, exalted in might,
 The borders and children of Moab doth smite;
 It ruleth o'er Edom and stretcheth to Seir,
 The mountains and rocks bow before it in fear,
 Its empire is wide, and resistless its sway,
 It strikes to the dust all the idols of clay,
 And the blaze of its glory o'er earth is so bright,
 Its foes melt away, like the mist, in its light.
 Lo! Amalek lifts himself up in his pride,
 A giant in strength o'er the earth is his stride,
 And his head is exalted in triumph so high,
 All the bright hosts of heav'n he seems to defy:
 But Amalek falls in his pride and his lust,
 Like a tow'r by the lightning struck flat to the dust,
 And the bolt of destruction his throne has cast down,
 And in ruins for ever it lies with his crown!

An eagle that builds his high nest on a rock,
 The Kenite seems rais'd above ruin's dread shock,
 And strong in his dwelling-place, near to the sky,
 Looks down on his foes with a fear-scorning eye:
 But woe to the Kenite! tho' loftily plac'd,
 Desolation his dwelling doth fearfully waste.

Who pompously marches in warlike array,
 Destruction behind him, before him Dismay?
 'Tis Asshur the mighty—ah! what do I see?
 He leadeth thee captive, O Israël, thee:—
 Alas! who shall live when the hand of thy God
 Shall hold o'er His people *His* chastening rod?
 He will not destroy thee—from many a coast
 Ships of war sally forth, each arm'd with a host;
 On swift wings of vengeance to Eber they haste,
 And now what is Asshur?—a desolate waste:
 Wide o'er the sad ruins, low wheeling their flight,
 Discordantly scream the dark vultures of night,*
 And, whilst they carouse on the flesh of the prey,
 Scare far from that desert man's footsteps away!

The vision departs—and my eyes see no more
 The scenes they beheld so distinctly before;

* We are informed in Gen. x. 11, that Asshur built Nineveh. Hence Assyria, of which that city was the capital, is sometimes called in Scripture language Asshur or Assur: as in Ezra iv. 2, Esar-haddon is called “King of Assur.” The destruction of Asshur, therefore, foretold by Balaam, was the destruction of the Assyrian empire, when Nineveh was entirely destroyed. To the utter ruin and desolation of this once splendid city I allude in the lines to which this note refers; borrowing the imagery of Nahum iii. 3, 7, and Zeph. ii. 13, 14.

But a voice, from a distance, yet audibly clear,
In accents not human, cries loud in my ear,
' Can thy God ere forget thee? O Israël, never;
Thy foes shall thus perish, and perish for ever!''

Rotherham, May 31, 1826.

J. BRETTELL.

STANZAS ON IMPRISONMENT FOR DEBT.

1.

They talk about *Misfortune*—most sincerely
I wish *Miss Fortune* would but change her name
By marriage—it is not at all too early,
She being of all old maids the eldest dame;
Her long celibacy has cost us dearly,
And matrimonial discipline might tame,
Or break her heart—a deed it does sometimes,
As witness many melancholy rhymes.

2.

At present, she is a most bilious bore,
Her love is hate, her company perdition,
Her breath, like Milton's stygian soil, "burns froze,"
Her touch is quint-essential inanition:
She has sent millions to their graves before
Their hour—a most uncomfortable mission—
With broken hearts, and things of that sort, which are
Gifts that do not appear to make men richer.

3.

For me, I never lik'd her, name or nature;—
Yet she is a most philanthropic lady,
Loving mankind with hate; nought can abate her
Satanic charity, for all men ready:
For every human breather, soon or later,
She feels a passion, sometimes strong and steady—
If so, an early stone, his dust above,
Commemorates her diabolic love.

4.

All this is but a prologue, to begin
(Instead of an address to the nine muses)
A few slight strictures on a crying sin,
One of our constitutional abuses;—
I mean the plan of locking up, within
The four walls of a jail, whoever loses
The power of paying what he cannot get—
Commonly call'd *Imprisonment for Debt*.

5.

No doubt, it is "a passing pleasing" sight
(That is, to Christian creditors) to see
Debtors and sovereigns lock'd up, day and night,
Under the jailor's and the banker's key:
At the first superficial glance, one might
Imagine they were both priz'd equally—
Both being treasur'd up with equal care
From the same "charter'd libertine, the air."

6.

Yet this, I really think, is not the case;—
For, if said creditors were driven to loose
One of the twain from their familiar place
Of watch and ward, I think it might conduce

To clear our full jails, in a right brief space,
 Of many a pale and spirit-worn recluse—
 While to the winds you might as well go whistle,
 As hope to meet one liberated Chrysal.*

7.

This "glorious constitution" of our nation,
 However grave it may be *on the whole*,
 Is sometimes a most merry legislation,
 Fond of a joke, facetious o'er a bowl—
 Enacting the Joe Miller on occasion
 With gravity inimitably droll;—
 To which there's no objection on our parts,
 Except that, with its jests, it breaks men's hearts.

8.

Such jests, it must be own'd, are rather serious,
 Especially to those on whom they fall;
 To *them*, at least, they sound somewhat imperious,
 Or what, in *other* nations, we should call
Tyrannic;—but, of course, none but delirious,
 Or very silly people would at all
 Dream of asserting that there can be found
 One trace of tyranny on English ground.

9.

What an infinity of wittiness
 Lies in our free-born mode of treating debtors!
 The instant that a man is penniless,
 We *lock him up*;—and, save the want of fetters,
 We make no difference 'twixt him and the *Mess*
 Of cut-purses and murderous blood-letters;—
 Which proves we are, in classifying morals,
 Nice as Linnæus was in flowers and corals.

10.

It is not always that, in the same thing,
 Wisdom and wit meet in the same degree;
 But in the plan, for laud whereof I sing,
 They mix in most exact equality.
 The stray sheep of the *golden fleece* to bring
 Back to the fold from which they first got free,
 What step so sage as shutting up the pastor
 By way of making them return the faster?

11.

One never can sufficiently admire
 The ingenuity of this deep scheme;
 It needed an Egeria to inspire
 The Numa who first dreamt the brilliant dream:—
 Who would have thought that locking up the lyre
 Was the best way to sluice the Muses' stream—
 That bees shut up in hives would make most honey—
 And men in prison from the stones draw money?

12.

Not I, for one:—but, wise and witty as
 The scheme may be, its wisdom and its wit
 Are secondary to a nobler cause:
Humanity, all Christians must admit,
 Shines, in this grave provision of our laws,
 Above them both;—when once a man is bit

* Alluding to Swift's well-known tale, "Chrysal, or the Adventures of a Guinea."

By penury's sharp fang, they kindly take him
From scenes whose sight might melancholy make him.

13.

They promptly place him in a new abode,
Give his few friends occasional admittance,
Relieve his back from freedom's heavy load,
And deal him *gratis* out his daily pittance ;—
Yet (strange to say) he would think well bestowed
All these rich blessings, to procure his quittance ;
Thinking (poor ignorance) that *liberty*
Outweighs all else beneath his God's bright sky.

14.

It does not seem to be a pleasant thing,
To pace a prison-court through years of care,
Without an aim, except it be to fling,
Into the Red Sea of the open air,
A legion of blue dæmons ; or to bring
Back the lost appetite ; or to repair
The jaded functions, which without it might
Cost him a weary day and wakeful night.

15.

And then the memory of former days,
Of winter's hearth and summer's evening stroll,
With faces round on which he lov'd to gaze,
Wife, children, friends, to whom his heart, his soul,
Were given for earth, for heaven—all these sweet rays
Of other times his thoughts awhile cajole ;
Till, starting from his reverie, once more
He sees the dull walls and the hopeless door !—

16.

But Romilly is gone ; and Wilberforce
Pleads but for *blacks*, and Martin but for *beasts* :
Therefore, 'tis clear, " the law must take its course,"
Until some pity wakes in English breasts
For English sorrows ; and sons feel remorse
For things which seem'd to be their fathers' jests ;—
Then, o'er the place of Romilly's repose,*
Shall bloom sweet mercy's late but lovely rose.

Crediton.

OBITUARY.

1826. April 19, at *Wolverhampton*, in his 74th year, the Right Rev. JOHN MILNER, D. D., V. A., F. S. A., bishop of *Castabala*. He was born in London, in 1752, the son of Joseph and Helen Milner, whose name, for some cause not explained, he dropped, adopting that of Milner. He was educated at the Catholic school of Sedgely Park, in Staffordshire, and from thence was sent to the English College at Douay. Receiving Priests' Orders in 1777, he first settled

in London ; in 1779 a malignant fever having deprived the French prisoners at Winchester of two Catholic pastors, charity prompted him to go to their assistance. This led to his being appointed to take charge of the mission at Winchester. The See of Rome, in reward of the labours of this champion of the Church, elevated him, in 1803, to the episcopacy of *Castabala*, constituting him Vicar Apostolic of the midland district. He was an active and, we have no doubt, a

* ——— Lay her in the earth ;—
And from her fair and unpolluted flesh
May violets spring !—SHAKESPEARE.

sincerely religious prelate. His zeal betrayed him into frequent instances of bigotry, with regard both to members of his own communion and to Protestants. The controversy in which he was engaged at the time of his death, relating to Bishop Halifax and other Protestant Divines having died Roman Catholics, is by no means honourable to him, and is in reality a proof that his statements ought to be verified before they are trusted. His learning and talents were considerable; and his controversial dexterity and skill have been rarely equalled. The following are his principal publications:

An Historical and Critical Inquiry into the Existence and Character of St. George, Patron of England, &c., in a Letter addressed to the Right Hon. George, Earl of Leicester, President of the Antiquarian Society. London, 1792.

The History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester. 4to. Winchester, 1798.

Letters to a Prebendary, being an Answer to Reflections on Popery, by the Rev. J. Sturges, LL.D., Prebendary and Chancellor of Winchester, &c. 8vo. London, 1800.

Authentic Documents relative to the Miraculous Cure of Winifred White, of Wolverhampton, at St. Winifred's Well, alias Holywell, in Flintshire, June 28, 1805. 8vo. London, 1805.

An Inquiry into certain Vulgar Opinions concerning the Catholic Inhabitants and Antiquities of Ireland, in a Series of Letters addressed from that Island to a Protestant Gentleman in England. Second Edition. Revised and Augmented. 8vo. London.

A Treatise on the Ecclesiastical Architecture of England during the Middle Ages. London, 1811.

The End of Religious Controversy—addressed to the Right Rev. the Lord Bishop of St. David's. 8vo. London, 1818.

Vindication of "The End of Religious Controversy" from the Exceptions of the Right Rev. Dr. Thomas Burgess, Bishop of St. David's, &c. London, 1822.

May 19, after a few days' illness, in the 67th year of his age, the Rev. ROBERT BURNSIDE, for upwards of forty years pastor of the church of Sabbatarian Baptists, formerly meeting in Red-Cross Street, but more recently at Devonshire Square. He was educated at Marischal College, Aberdeen, on Dr. Ward's Foundation, and was engaged for the greater part of his life in private tuition. He was zealous for the observance of Saturday or the Seventh Day, as the Sabbath, and continued to preach on this day to a congrega-

tion of not more than a dozen persons. An endowed place of worship, in Mill Yard, Goodman's Fields, which had been for several years shut up, was lately reopened by Mr. Burnside and his friends, and he had proposed delivering a course of lectures in defence of his distinguishing tenet as a Sabbatarian, but his life was not spared for more than one lecture. He published, besides single sermons, "Essays on the Religion of Mankind," in 2 Vols. 8vo., and "Table Talk," in 3 Vols. 12mo. In other points he ranked with the Calvinistic Baptists.

June 7, at *Bodryddan, Flintshire*, WILLIAM DAVIS SHIPLEY, the Very Reverend the Dean of St. Asaph, in his 81st year.

— 21, at *Norwich*, Mr. THOMAS MARTINEAU, the head of a numerous, respectable family in that city, and one of the oldest and most valuable members of the Octagon congregation.

— 23, in *Staffordshire*, in consequence of an accident in travelling, at an advanced age, Mr. JOHN TAYLOR, of Norwich, looked up to as a patriarch by a wide-spread and respectable family and by the congregation specified in the last memorial of death, which has thus within a few days been deprived of two of its supports and ornaments. [We hope to be allowed to insert some further account of Mr. Taylor.]

Additions and Corrections.

EBENEZER JOHNSTON, Esq. (p. 297).

The ordination of the Rev. Ebenezer Johnston, at Lewes, took place on the 21st of July, 1742. In the Obituary narrative relating to his excellent son, the late Ebenezer Johnston, it is said, or rather supposed as exceedingly probable, that Mr. Mason, then of Dorking, took a part in the pulpit services of that solemnity. It is now ascertained by an authentic memorandum, preserved at Lewes, fully to be relied on, that the just-mentioned minister was on that occasion actually engaged in the pulpit, as were the ministers mentioned in the narrative as so engaged, and others. Mr. Jennings, not till afterwards Dr. Jennings, delivered the sermon from 2 Cor. iv. 5, and Dr. Doddridge gave the charge. The Rev. William Johnston was then settled at Wisbeach, which place he some time after left for Tanbridge Wells, where he spent the remaining part of his life, and sustained till his death the office of pastor to the Dissenting congregation on Mount Sion.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Protestant Society for the Protection of Religious Liberty.

THE Fifteenth Anniversary of this Society was held on Saturday, May 13, at the City of Loudon Tavern. The most Honourable the Marquis of LANSDOWNE was in the Chair, supported by Lord DACRE, who had presided on a former Anniversary.

Mr. JOHN WILKS rose, and was received by the Meeting with enthusiastic cheering, which having at length subsided, he commenced an address that continued for more than three hours. After an exordium, in which he pathetically alluded to friends of the Society taken away by death during the past year, he proceeded to a case described at the last meeting which made a deep impression. It was a refusal to celebrate the marriage ceremony between David Davids and Mary Jenkins at the parish of Llangain in Wales: the clergyman refusing to perform the service of the Church, unless the female would forego her faith, and would consent to be introduced into what he called the Christian Church, by the baptismal rite to be administered by him. I will not detail the circumstances, but only remind you that the hoary father of the young woman, with the independence which honours the mountaineer and ancient Briton, ventured to express, in no measured tones, his disappointment and disgust. For that conduct the clergyman prosecuted him in the Bishops' Court at Carmarthen, for brawling on the occasion. The Committee pledged themselves to have this clergyman taught his duty by law, and that the shield of this Society should be spread over the peasant's head. They have therefore removed the suit into the Arches Court of Canterbury, in this metropolis, where an enlightened judge will preside, and justice will result.

Having detailed some minor grievances, in relation to Sunday-tolls, and the assessment of Chapels to the Poor-Rates, Mr. Wilks proceeded to take notice of some applications on the subject of rates for building New Churches. As Dissenters, he said, we do not complain that we have to erect and to repair the edifices, whether lofty or humble, which we dedicate to religious adoration. We do not complain that we have to support the ministers we prefer, and who amply

repay us by intellectual and moral benefits, and leave us their debtors in an amount no fortunes can supply. No; we feel no sorrow—we utter no complaint; it is our honour and delight. But really, when we find, that after paying dues, and fees, and tithes, and rates for ministers we do not know, and buildings we never visit; and after contributing to the £1,500,000 voted exclusively for the erection of New Churches for the accommodation of the members of the Established Church; we are further compelled to pay, long and largely, additional charges as New Church rates, in our respective parishes, for the repairs and expenses attendant on New Churches, we cannot but writhe under the new burdens, and our withers become wrung. But however grievous, such burden must be borne. From the Rev. Mr. Fry, the Unitarian minister of Kidderminster, an application on this subject was received. He felt as I describe. But it was not even of the new church—chapel, and the heavy rate alone that he complained. The introduction of organs and ornaments to please the taste or vanity of parish officers, and the requirement of rates from Dissenters for those objects, especially excited his displeasure. Those matters—those painted trifles—and gaudy decorations neither he nor myself could deem essential for the humble, spiritual, acceptable worship of the Infinite Supreme—He who disdaineth not to irradiate the humblest heart, and who sees no glory in the splendour of a thousand suns! Or if the gilded pageant could please some beings, he thought that they who were so pleased should not require him and the Dissenters to pay the purchase for the toy. As the law, however, gave the Vestry the power to sanction such expense, and he had not resisted the measure at the Vestry, the Committee could only advise acquiescence in the rate. Many such evils Dissenters might obviate or lessen, if they more frequently attended public Vestries, and asserted, as they well and usefully might do, their parochial rights. At Vestries, inhabitants are entitled to attend. There officers are chosen—expenses ordered—poor and church rates are imposed—and if Dissenters did not heedlessly neglect attendance, they might often crush in the bud those evils which, when matured, form a spreading plant which no time nor labour can uproot.

On demands of Easter Offerings many applications have been made. One of

those cases occurred at Dolgelly, in Merionethshire. A letter from Dudley states, that within the last month, even in these times, twenty persons, wretched in poverty, have been summoned up for arrears of these Easter dues, before the very Clergyman (though not a magistrate) by whom the claim was made. One poor old man, eighty-five years old, was summoned for two years' dues at 4*d.* each year! Another poor man was summoned for three years' dues, at 4*d.* each year, and then in the account came the charge, "for your daughter" 2½*d.* each year, making 7½*d.* But this was not all, for the person whose arrears for three years amounted to 1*s.* had 4*s.* to pay for expenses! Finally, however, the poor old man did obtain indulgence. After trembling before the judgment-seat, and hearing many threats of proceedings that should cost at least 20*l.*, his poverty and age were such advocates, that he was allowed to pay the Easter dues with the addition of four hundred per cent. for costs by moderation, at instalments of 6*d.* every week! and yet the clergyman was not a magistrate, and his conduct was illegal. The law does not allow the demand after two years, and the clergyman has rendered himself amenable to punishment at the instance of any person who may inform against him.

As to *Mortuary Fees*, two cases had occurred. These old exploded demands also are little in amount: in vexation only are they great. In parishes where they have been claimed since the reign of Edward V. they may now be claimed, and the clergyman is entitled to 6*s.* 8*d.* or 3*s.* 4*d.* on the death of a parishioner, according to his rank. But to support the claim, the clergyman must prove that from time immemorial the demand has been allowed, and which he rarely can perform. During the past year, the Rev. William Marshall, of Newport Pagnell, whose name will be long remembered as the clergyman who apprehended two men, and had them sent to Aylesbury gaol, because they dared to knock at his door, not knowing it was the parsonage, to ask for a contribution towards a chapel they had built, untaught by experience, had claimed fees for a corpse interred in the Burial-ground of the Dissenting Meeting-house within that town—the fees claimed amounted to 5*s.* 6*d.* The items were as follows:—for going to Church, 2*s.*; for reading the Service, 1*s.*; for the Clerk's Fee, 6*d.*; and for the grave-digger, and the passing bell, 2*s.*; total 5*s.* 6*d.*; though the corpse went not to Church, though no service had been read, though no clerk

appeared, though no sexton had been employed, and though no passing bell was heard to toll. This claim for services unperformed excited some remonstrance; but the Rev. Clerk thought his conduct was perfectly correct, and that the Burial-ground of the Dissenting Meeting-house, though it relieved him from his labours, ought not to deprive him of his fees! Proceedings, however, being threatened, new information visited the clergyman, and the money was returned. At Leicester, Mrs. Davies, whose father and husband had been ministers, refused to pay 10*s.* demanded by the Rev. Mr. Barnaby, of St. Margaret's, Leicester, for Mortuary Fees on the death of a truly revered husband, torn from her arms and from her heart. Bold in a right cause, this lady was not to be intimidated, and that demand was withdrawn. As to these claims, it would be well if those who had power and influence, and who valued the honour of the Church, would remonstrate with the clergy. Even according to the Decrees of the Council of Trent, the opinions of many of the Fathers of the Catholic Church, many Learned Judges, and of Selden himself, these claims on the part of the clergy for the administration of any of the Sacraments, were considered simoniacal. They were originally accepted as gifts, and are now sought as grants. Let us teach our children how they yield to little innovations. Illegal claims generally creep on until the bowing, grateful minister assumes the iron brow and tone of right. The voluntary offerings of affection may be converted into a legal tribute, and that which had first been proffered with kindest charity, may at last be extorted by the grasp of power.

Mr. Wilks then referred to some cases of Disturbances of Public Worship, and of Out-Door preaching, and came next to *refusals to bury the dead*—You are aware that the clergy in various parts of the country have repeatedly refused to bury those who have not been baptized by ministers of the Established Church. On this subject the law is clear. Some doubts were entertained previous to a luminous decision by Sir John Nicoll in 1795, whether lay baptism had any validity. By Sir John Nicoll it was determined that lay baptism was valid, and that the ministers of the Established Church were bound to perform the rites of burial upon all those whom even laymen had baptized. Notwithstanding that decision, many clergymen have ever struggled, and still struggle, to withhold what their duty and the law require. At Child's Ercol, in Shropshire, the Rev.

Mr. Hodgkins declined to bury a child baptized by a Dissenting minister, the parents were therefore compelled to deposit the child in another and distant grave. In this case, however, ignorance rather than malevolence produced an effect which he now regrets, and which he assures us shall not recur. At Rudwick, in Sussex, a child named Etherington had been baptized by a Dissenting minister, and died. Application was made to the aged clergyman to officiate, but he refused. The parents gave him regular and convenient notice of the time they should attend, and they attended at the churchyard with their friends in sad procession. The clergyman, however, was determined in his refusal, and as the mourners passed along they saw him driving by in his chaise, heedless of their notice and their grief. The child was then taken nine miles to a Dissenting burial-ground, and there interred at great inconvenience and expense. To this clergyman we wrote. The result confirmed our experience, that the insolent are often timid, and this very man, when threatened with suspension from his living for his neglect, wrote to the minister connected with the Home Missionary Society, labouring in that district, "that he would attend and perform the customary service on the day he might appoint!" Resolved that an example should be made, the coffin was disinterred, brought back to the parish, and the burial service of the Church was read over the remains! At South Shields, the clergyman has refused to bury a child baptized by the Rev. Mr. Lawson of that place, unless he received the fees of baptism as well as of interment. What parents in such moments would withhold any demand? The fees were paid. Mr. Lawson was indignant, and interfered. An action was threatened against the clergyman for the recovery of the money; he offered to give Mr. Lawson back the money. "No, Sir," said he, "send it back yourself, and let all know that you had no right to do the evil you have done." There are, however, cases in which no efforts on the part of the Society can prevail, nor can we afford assistance to our members who complain. I refer to cases affecting a vastly extended body of Protestant Dissenters—our Baptist friends. Where children have been baptized by a Dissenting minister or by a layman, the law entitles them to burial, according to the ritual of the Established Church; but where persons die unbaptized, then, according to the present state of the English law, it is thought that no clergyman can be compelled to perform the service! This affects several hundred thou-

sand individuals, including many families of great opulence, intelligence and worth. On their behalf, we have, therefore, during the last few months, communicated with Lord Liverpool. The communication related to two points. The first was the power claimed by the clergy to refuse admittance to the corpse into the Church, and thus justify their omission of the biblical part of that most impressive composition which forms the Burial Service of the Established Church. This subject certainly appears to be involved in some obscurity. No legal decision has been pronounced, but some parts of the Rubric appear constructively to invest the clergyman with this invidious right. It must, however, be presumed, that it is an authority which the clergy ought not to possess, and as to which the Legislature should afford relief. The other and more important point related to that situation in which it has been stated, that all the Baptists throughout England and Wales unnecessarily are placed. This power to withhold the Burial Service from the unbaptized, we learn that they frequently exert.

At Llandulas, in North Wales, in the diocese of St. Asaph, the Rev. Mr. Hughes, the clergyman, refused interment to an infant six weeks old, the child of Baptist parents. At first he only refused himself to officiate; then he said, that it should not be buried; that prohibition, however, he recalled, and would allow the interment, provided the father and a friend brought the corpse at eight o'clock at night, (and this was in the month of December,) then without ceremony to be deposited in a certain part of the churchyard, where still-born infants are entombed! The parents would not comply with such gross indignities; they took their child to a Baptist burial-ground, nine miles distant. Another case had been communicated by Mr. Terrell, of Exeter, a most active and enlightened friend. At Islington, in Devon, a similar refusal had occurred. Oppression makes fools ingenious, and the timid brave. Determined that some funeral rite should be performed, fourteen yeomen and the Baptist minister stood outside the churchyard, and on its very verge, and the minister delivered an address and offered prayer. But even then they perhaps were trespassing, or if they stood on a church path, might be apprehended as breakers of the peace. And it is in England and in the nineteenth century these deeds are done! Is it not high time, indeed, that this Society and the Legislature interfere? The clergy should either themselves officiate, or permit the ministers and friends to conduct the service. Yet our illustrious

Chairman is aware of the alarm this proposal will excite. If a prayer should be offered up, if the monitory or consoling language of a Christian minister to surrounding mourners should be heard, Oh! then the cry would be loud-sounding that the Church was now in danger, and that its antique towers were about to be battered down by violence or undermined by fraud. Lord Liverpool has not, however, discouraged hope as to redress, and we trust that next Session the Baptists will be relieved from the oppression of which they well complain.

Amongst many *Miscellaneous* topics we can follow Mr. Wilks in only two or three.

At York, the Secretary to the Archbishop has given much trouble to Mr. Pritchett, an intelligent and highly respectable Dissenter, respecting the registry of Chapels in that diocese, but the intimation of an application to the Archbishop, or to the superior Courts, has soon supplied a remedy for that complaint.

In many places Dissenters have justly complained that the Poor's Rates have been made a mean of persecution. At Wittering, in Leicestershire, a poor man, who had allowed preaching in his cottage, was threatened to be deprived of all assistance. In other places, the same method has been adopted by persons of high rank to obtain the same result. But the plan adopted by Lord Rolle, in Devonshire, is most decisive, and for the information of all bigots, may be well revealed. He actually inserts a special provision in his leases, that the lease shall immediately be forfeited if any preaching be allowed. (The lease was produced and the sentence read.) Oh! liberal Lord Rolle! a British Nobleman! and an old man, too—trembling on the borders of the grave! Is not he forging fetters to bind posterity? Is not he planning that the spirit of intolerance shall descend with his estates as an hereditary heir-loom? Far be such a blot from any other escutcheon; and even by his successors may the blot be eternally removed!

The Isle of Man presents a theatre for new aggressions. Mr. Dalrymple had there established a private academy and Sunday-school in his own house, which the Bishop has attempted to suppress. Every thing relating to that island is involved in mystery. The Bishop claimed this power under some old Act of Tynwald, passed in 1705—and said that the Toleration Laws had no operation in the Isle of Man! If that be so, then the Legislature ought soon to interpose, nor suffer that little islet to form a dark spot unilluminated by the light which

should beam brightly over all regions subject to the British Crown.

In Canada, the Catholic religion was the religion of the State. After it became a British Colony, episcopacy was introduced. Presbyterians also became settlers, and an Act was passed to allow Protestants as well as Catholics to celebrate Marriages, Burials, and Baptisms. Subsequently, several Independent Baptists and Methodists became resident in the Colony, and for several years their ministers exercised these rights. As their numbers increased, the Chief Justice refused to grant books to their ministers, and denied their right under the statute. An appeal was made to the Courts of Law, by whom it was decided that Dissenters were not Protestants. The Methodists and Dissenters were precluded from the rights they had enjoyed! An act, supported by the Catholics, intended to remedy the evil, has, however, after a second attempt, passed the Legislature of Canada; but the Attorney General and Chief Justice protested, and prevented its final adoption, until it should be approved and confirmed by his Majesty's Government in England. Under these circumstances, the Canadians have requested this Society to interpose on their behalf: and we trust that our Government, who know the increasing trade of Canada, who desire its improvement, and who encourage emigration to increase its population and its strength, will not sanction there the introduction of intolerance, which will be more desolating than fires or inundations, than dreary winter, or American and Indian foes to those improving States.

The subject of Registration of *Baptisms* and *Births* is a point on which Dissenters and Methodists naturally feel a deep concern. It was long supposed that the registration of Births at Dr. Williams's Library, and of a Baptism by a Dissenting minister, was equal evidence of a Birth or Baptism with a Registration of a Baptism in a Parish Register by a minister of the Established Church. An act, now repealed, that passed and imposed a stamp duty on those registers of births and baptisms by Dissenters, confirmed the hope. But a contrary decision has been pronounced by the Court of Chancery as well as by the Ecclesiastical Courts. Great dismay has been consequently spread among Dissenting congregations throughout the country. That dismay is excessive, since such registers, although not equally availing with parochial registers, may materially assist as evidence in any cases of litigated claims. Yet it is highly important that other security should be obtained. Parochial registers, as far as

they extend to baptisms, are regarded as public records, and examined extracts from them are admitted as sufficient proofs on the matters to which they apply. But Dissenting registers and entries at the library of births are but secondary evidence, and the original books or entries must be produced, and other testimony must be given as to the signature of the parties and their identity to render them availing; and from which, in many cases, Baptists also, who never baptize their infants, are precluded from the benefit of parochial registers which extend only to the baptized. To obviate such inconveniences and meet the wishes of numerous congregations, the Committee have communicated with the Government, and sought the attention which the great body of Dissenters and Methodists are entitled to expect. Their sanction they thought desirable before any appeal was made to the Legislature for relief; and the liberal respect they have ever experienced from Lord Liverpool, Lord Bexley, and their ministerial friends, encouraged confident expectation of just support. In such application they felt more confidence, as in cases of settlement, entries of Baptism are not evidence of birth; as in a recent case Mr. Justice Bayley had decided that an entry of birth in a Register of Baptism was not evidence of birth; as the present entries of Baptism not only supply no proof of birth, but are much less useful to supply proofs of descent and identity than they might be made; and as all classes, whether Churchmen or Dissenters, are interested, that on this matter some improvements should occur. The remedy we propose, avoiding all interference with Registers of Baptisms, and thereby leaving clergymen and Dissenting ministers in possession of their present rights, is to obtain a voluntary registration of Births as a Civil and not Ecclesiastical affair. Such Registers are to contain ample information of the parents of the children, and the day of their birth, and, being duly verified and entered, shall be regarded as public records belonging to the State. Of those records, we propose that the Clerks of the Peace in their several cities and counties should have the care, and that for certain small fees they should make the entries and supply copies and information in forms to be prescribed. As the Registry would be optional, no person could be thereby vexed, and as no interference was contemplated with baptisms, no ecclesiastical persons could complain, and security might be obtained by parents as to their children, which would lessen future litigation and relieve the anxious heart.

Lord Liverpool made no objection to the measure and appeared willing to lend it his concurrence, but at this time intimated that it belonged particularly to the province of the Secretary of State for the Home Department. An interview was obtained with Mr. Peel. It cannot be said that he greeted the suggestion with the same cordiality as Lord Liverpool had shewn. Mr. Peel hesitated much about the expediency of the proposed alteration; he said he should be obliged to consult many persons, declined to legislate on a matter so important without much consideration, but at last doubted whether a universal Registry of Births should not be required and by compulsory enactments be enforced. The result was, however, a promise that when Parliament was dissolved, he would give the matter more attention, and either bring forward a Bill in the next Session or apprize the Society of the objections he entertained. That communication the Committee will await, and expect that propositions so just and needful cannot be repelled; but if that expectation be disappointed, they must apply to the Parliament for their protection, and trust that although they may meet some rocks and shallows in their course, and find some ebbing currents or opposing gales, they shall obtain the co-operation of the Deputies and all their Rev. friends, and be enabled to steer the vessel securely into port.

In conclusion, Mr. Wilks took a general view of the cause of liberty throughout the world. He thus pleaded the cause of the Greeks:

Some, forsooth, say they are insurgents; but are they on that account to be condemned? What is light? What the Reformation? What our glorious Revolution? What Creation? Are they not all insurrections? What is light but an insurrection against darkness? What was the Reformation but an insurrection against Popery? What the Revolution but an insurrection against a race of wretched tyrants? What Creation but an insurrection against chaos? And what was Alfred when he chased away the Danes? What were the Barons who on the plain of Runnymede extorted from the reluctant John the great Charter of our Rights? All, all insurgents.

Mr. W. finished his speech by saying, — Throughout the world, and in that assembly, the love of liberty did not decline. Many whom I see around me have grown grey, devoted to her cause; and the manly bosoms of our vigorous youths beat gladly at her name. Still shall it be taught by our pastors to the people, and by our matrons to their noble boys: and if we might raise a temple

to any thing below the skies, to liberty the altar should be reared; and if the inscription, or our purpose be inquired, I will reply in the language of the immortal Locke, "LIBERTY, ABSOLUTE LIBERTY, JUST AND TRUE LIBERTY, EQUAL AND IMPARTIAL LIBERTY, is what we need." He sate down amidst long and enthusiastic plaudits.

Quarterly Meeting of the Hull, Lincoln, and Thorne Association.

ON Wednesday, the 29th of April, a Quarterly Meeting of the Hull, Lincoln, and Thorne Association, was held at Thorne. The Rev. J. Platts, of Doncaster, preached in the morning from the words, "*He that doeth righteousness is righteous;*" and the Rev. Dr. Philipps, of Sheffield, in the evening, from the words, "*What think ye of Christ?*" The services, which were highly interesting, were heard with the most profound attention by large and respectable congregations. In the interval of the services the members of the Association and friends to the Unitarian cause dined together, and were excited to increased zeal in the great cause of truth and virtue by the animated addresses of several gentlemen present, but chiefly by the encouraging prospects of the Unitarian congregation at that place. It will be gratifying to those friends who so liberally supported the congregation in their first exertions, and enabled them to erect a chapel for the worship of the God and Father of our Lord Jesus Christ, to learn that the able and well-directed labours of the Rev. W. Duffield, who has lately settled amongst them, are meeting with all the success which those previously acquainted with the Christian zeal and energy of this gentleman would have anticipated. The congregation is already much increased, and an active and zealous spirit is excited.

Ditchling Annual Meeting.

THE Annual Meeting of the General Baptist Church at Ditchling, was held on Sunday, the 7th instant; on which occasion, the Rev. J. Briggs, of Bessel's Green, Kent, preached two very acceptable discourses to a crowded and attentive audience.

After the services of the day, tea being provided, as usual, in the Chapel, 165 persons sat down to partake of it; and the scene presented was of the most enlivening description.

The social harmony and cheerfulness that pervaded the whole company during the day, goes far to prove the valuable tendency of meetings of this description,

by shewing that they are eminently calculated to excite and to keep alive those social, which as well as religious, feelings are necessary to the advancement of our common cause.

After a short but appropriate address from Mr. Briggs, the company separated at six o'clock.

D.

Ditchling, May 23, 1826.

Dudley Double Lecture.

ON Whit-Tuesday, May 17, was the Anniversary of the Double Lecture at Dudley. The Rev. John Small, of Cosely, conducted the devotional service. The Rev. Richard Fry, of Kidderminster, preached, on Heb. ii. 3, "*How shall we escape, if we neglect so great salvation?*" and the Rev. John Kentish, of Birmingham, on 1 Tim. iv. 13—15: "*Give attendance to reading. Meditate upon these things; give thyself wholly to them.*" Ten ministers were present, and the congregation was unusually numerous. The Rev. John Small, and the Rev. Timothy Davis, of Oldbury, were nominated as the preachers at the next Anniversary.

J. H. B.

Unitarian Chapel, Middleton, Lancashire.

IN Middleton, on Sunday, June 4th, was re-opened for Unitarian worship a chapel which had been occupied by the Methodists. Two sermons were preached on the occasion, that in the afternoon by the Rev. J. G. Robberds, and that in the evening by the Rev. J. R. Beard. Middleton is one of the stations which are supported by the Lancashire and Cheshire Unitarian Missionary Society. The prospects which this station presents to the friends of liberal Christianity are highly gratifying. The congregation already consists of thirty families, and it supports a Sunday-school consisting of one hundred and thirty children. The room in which the Society had hitherto met was singularly inconvenient, and this it is believed has caused many to abstain from the public worship of the one God, who are expected to avail themselves of the convenience afforded by the chapel now opened. The audiences were exceedingly good—in the afternoon the chapel was very well attended, and in the evening crowded to excess. Both the services were highly interesting and listened to with the deepest attention. In regarding either the worldly circumstances of the congregation, or their religious feelings, one could not fail to be reminded of the highly interesting accounts that have been published of the state of Unitarianism in Welsford, near

York. May both societies increase in numbers and improve in godliness, and thus furnish another demonstration that to the poor now, as in primitive times, Unitarianism "is the power of God unto salvation"! Many friends attended the services from Manchester, who were greatly delighted with the proceedings of the day, and while they gladly bore their testimony to the zeal and piety of this congregation, could not but feel an anxious desire that both might remain in their present vigour, and cause their beneficial influences to be extensively felt among the inhabitants of Middleton. A controversy between the Unitarians and the Calvinists has for some time been going on in this town. Mr. Wake, a Trinitarian minister, preached against the Unitarians and aspersed their characters. This occasioned a letter to be written by John Buckley, a weaver, inviting Mr. Wake to a conference. Mr. Wake disdainfully refused. A correspondence ensued between Mr. Wake, John Buckley, and another weaver, Peter Cocker. Subsequently the correspondence was published. On this a pamphlet was issued, as it is believed, by the successor of Mr. Wake. This has met with a reply from the pen of Mr. Beard, in a pamphlet entitled, "A Vindication of the Conduct of the Middleton Unitarians and the Supreme Deity of the Father asserted."* The Committee of the Lancashire and Cheshire Unitarian Missionary Society, under whose patronage these exertions for the promotion of vital and primitive Christianity are made, respectfully solicit the aid of the friends to free inquiry, the education of the rising generation and the evangelizing of the poor. Assistance by advice, co-operation, pecuniary contributions, or donation of books and tracts will be acknowledged by T. B. W. Sanderson, Esq., Treasurer, Manchester; Edward Shawcross, Esq., Deputy Treasurer; the Rev. J. G. Robberds, Chairman of the Committee; the Rev. J. R. Beard, Secretary.

Removals, &c., of Ministers.

JOHN CROPPER, A. M., of Glasgow College, has accepted the unanimous invitation of the congregation assembling in the Unitarian Meeting-house, Moor Lane, Bolton, to become pastor of the society.

HENRY GREEN, A. M., having completed the term of his engagement with the Unitarian congregations of Newcastle-

under-Line and Hanley, has signified his intention of leaving them at the end of July.

THE REV. JOHN REYNELL WARFORD, late of Manchester College, York, has accepted an unanimous invitation from the congregation of the *New Meeting-house, Birmingham*, to undertake the pastoral office in conjunction with the Rev. John Kentish.

Birmingham, June 16, 1826.

London Missionary Society.

THE Thirty-second Anniversary of this Society was held from Monday the 8th to Friday the 12th of May. The following is the *State of the Funds*.

Receipts of the Year.			
General Contributions ..	£32,578	6	8
Legacies	1,967	15	8
Dividends on Stock	1,033	3	10
	35,579	6	2
For Widows' Fund	287	9	0
For Mrs. Smith	974	8	5
For Anglo-Chinese College	323	2	6
Total	£ 37,164	1	1

Payments of the Year.			
On Account of Missions ..	38,860	14	10
Anglo-Chinese College	1,459	16	0
Invested for Widows and Orphans	2,530	0	0
Balance paid to Mrs. Smith ..	48	17	4
Balance on account of Sunday Special Objects	11	9	1
	£42,910	17	3

The sums of 1750*l.* 3 per cent consols, and of 1750*l.* 3 per cent reduced, have been transferred from the Society's Stock into the names of Trustees to provide an annuity as agreed upon for Mrs. Smith.

Collections at Annual Meeting.			
Poultry Chapel	£77	14	3
Surrey Ditto	404	18	2
Tabernacle	101	10	0
Queen Street Chapel	178	16	0
Tottenham Court	91	1	3
Church	121	16	2
Orange-Street Chapel	70	3	0
Kennington	43	14	0
Sion	70	10	0
Tonbridge	33	3	0
Silver Street	40	0	0
	1233	5	10
Total collected last year ..	1134	18	0
In favour of this year ..	£98	7	10

* Sold by R. Hunter, St. Paul's Church-yard.

Services at Buxton Chapel, for the Season.

- July 23. Rev. Benj. Carpenter, Nottingham.
 30. Wm. Hincks, Liverpool.
 Aug. 6. Francis Baker, Bolton.
 13. Edward Hawkes, Pendlebury, near Manchester.
 20. Jacob Brettell, Rotherham.
 27. J. G. Robberds, Manchester.
 Sept. 3. Edward Higginson, Derby.
 10. James Brookes, Hyde, Cheshire.
 17. B. R. Davies, Chowhent.
 24. Robt. Smethurst, Monton.

Morning service at eleven o'clock, evening service at half-past six.

THE Annual Meeting of the *Southern Unitarian Society* is appointed to be held at Newport, Isle of Wight, on the 5th

July. The Rev. W. J. Fox, of London, is expected to preach on the occasion.

THE Annual Meeting of the *Western Unitarian Society* will be held at Taunton, on Wednesday, the 19th of July. The Rev. W. J. Fox has engaged to preach on the occasion.

The Annual Meeting of the *Sussex Unitarian Association* will be holden at Lewes, on Wednesday, July 26, 1826, when the Rev. Benjamin Mardon, of Maidstone, is expected to preach before the Society.

T. W. HORSFIELD, Secretary.

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CORRESPONDENCE.

Communications have been received from J. Cundill; An Unitarian Christian; T. P.; Te Tace; and R. M. Y.

Will not the annual reports of the Unitarian Association answer the wish of the anonymous writer who is desirous of a list of Unitarian Chapels?

Mr Ragland's communication, too long for a nearly exhausted subject, is left at the Publishers.

We are desired to say in reference to a statement of Mr. Edward Taylor's at the Dinner of the Unitarian Association (see p. 311), that it was made through mistake, owing to the accession of the Old Meeting, Birmingham, to the Association, not having been officially reported.

ERRATA.

Page 286, col. 2, line 1, for "Christians," read *persons*.

— 3, for "or," read *as*.

294, col. 2, line 24 from the bottom, read "the feast."

295, col. 1, line 16 from the top, for "called," read *call*.

— col. 2, lines 6, 7 from the bottom, for "object," read *subject*.

297, col. 1, line 3 from the top, read "devotional."

Essay on the Meaning and the Abuse of the Terms Moderation and Speculation, in reference to Theological Opinions.

July 1, 1826.

THERE are certain words that, in strict propriety, have an exclusive application to *moral* qualities: there are other terms that really import nothing more than a particular state of the *understanding*. Let not such expressions be mutually confounded. He, for instance, who would speak of any religious sentiments as *moderate*, or as characterized by their *moderation*, employs inaccurate, and, in some measure, dangerous language: and the man who would brand with the name of *speculation* theological inquiries from which he shrinks and tenets which he rejects—he who would thus suggest that they are either futile or hurtful—is equally incorrect and unguarded in his phraseology.

I can discern and recognize a *spirit of moderation*:* I can describe and recommend, and would endeavour to exemplify, it; but I am at a loss to know, how *moderation* can be predicated of *doctrines* and *opinions*. Religious opinions (I limit myself to the *credenda* of the Christian world) are scriptural, or they are unscriptural: under which of these denominations they fall, is a point to be ascertained by investigation, by argument, by an appeal to the laws of evidence.

If you say that one set of theological sentiments is more friendly to moderation of temper than another set, I will ask you for proofs of this statement. In the mean time, admitting, as a fact, what, thus far, is only an assumption, we are not warranted in declaring that such tenets themselves are *moderate*: this were to forget the difference between epithets belonging to *mental*† and those which should be restricted to *moral* habits.

* Thus, a *spirit of moderation* is intended by Jortin, when he says, (Pref. to Rem. on Eccl. Hist.) “*Learning has a lovely child, called Moderation.*”

† In like manner, it is to *practice*, not to *opinion*, that Horace’s frequently

Perhaps you conceive of *moderation* as something which lies in the middle of two actual or supposed extremes. This you hold to be *moderation of sentiment*. The definition, even if it be intelligible, is unavailing and misplaced. Nothing can be less precise: nothing, as a standard of truth and error, more fallacious. According to Aristotle,* *virtue* is moderation of desire, of emotion, of pursuit: yet this great philosopher did not fancy that *truth* must therefore occupy a sort of central station. Nor do instructors of far higher authority countenance such a test, which is totally *funciful*, with the additional disadvantage of being at almost every man’s command. Indeed, there scarcely exists a religious denomination, which does not imagine that its own creed and discipline are in the happy *medium* between what it deems opposite mistakes, between excess and scantiness. The remark is at least valid, as to those degrees and shades of opinion which are not, on the one side, atheistical, and, on the other, grossly fanatical and superstitious: if these be put aside, every man’s tenets, and every society’s, are, in the view of the several professors of them, the sentiments of a *just moderation*. Extremes, it is affirmed, border on each other, and produce each other: he who, to-day, credits what no evidence supports, and even what evidence contradicts, may, to-morrow, easily bring himself to reject what powerful evidence sustains. As to the remainder of the religious world, all, if they themselves be the judges, are the children of *moderation*: among Protestants, especially, the Calvinist thinks that he

quoted lines (Sat. L. i. lines 106, 107) relate. To *opinions* they are not more applicable than to a parochial *modus*, or to manorial *finis*.—Boswell’s Life of Johnson, III. 35. (3d ed.)

* Ethic: Nicomach: L. ii. C. vi. So Cleobulus: μέτρον—ἀριστον.

has a fit intermediate rank between the Romanist, on his right hand, and the Remonstrant, or the Arian, on his left—the Arian, between the Calvinist and the Unitarian Christian—the Unitarian Christian,* between the Arian and the Theist—the Theist, between the votary of Revelation and the Atheist—the Protestant Episcopalian,† between the adherent to Papal rites and the Presbyterian—the Presbyterian, between the Episcopalian and the *Friends* or the *Quakers*. A test so vague and indiscriminate as this, cannot be genuine. There is no congruity in affixing the word *moderation* to theological creeds: the terms have no mutual alliance.

But has not an apostle enjoined that our *moderation* be known unto all men?‡ He has: nevertheless, his precept regards not moderation of *sentiment*, (concerning *that* the Scriptures are silent,) but moderation of desire, of affection: it respects strict propriety of demeanour. The expression that he selects, § the motive that he urges,|| must be considered as decisive to this effect.

“There is nothing that we can now allege as a plea for discontinuing our researches, that might not have been said with equal plausibility at the time by Wickliff, by Luther, or by later Reformers.”¶ Let no man censure *speculation* in theology: let no man turn away from inquiries, and from tenets, merely because he deems them *speculative*. Why should we quarrel with so harmless a word, and so excellent a thing? *Speculation* may sometimes be “a mental scheme

not reduced to practice:”* here, most evidently, the fault is not necessarily in the scheme, but quite extrinsic. As to *speculative*, its meaning is, either “contemplative, given to speculation,” or “theoretical, notional, ideal, not practical.”* But nothing except appropriate reasoning and free inquiry, can shew, whether particular tenets are solid, or only a “baseless fabric.”

When false philosophy is ingrafted on misinterpreted Scripture, the result is purely “notional.” Here we have unauthorized *speculation*. On the contrary, when we can lay down the articles of our faith in the very language of the Sacred Volume, we may be sure that our *speculation* is legitimate and correct.

N.

Anecdotes of Job Orton, &c.

A WORK is just published, entitled “The Plain Speaker,”† and ascribed to Mr. W. Haslitt, which we have looked over with some amusement. The writer sets down all he thinks or has ever thought, and tells all that he knows or recollects reading of eminent or distinguished persons. We do not assent always or generally to his opinions, criticisms or censures; (what can be thought of a writer who expatiates through an Essay upon the pleasures of *hating*?) we are pleased, notwithstanding, with his pithy remarks, the occasional vigour of his style, and the truth and nature of some of his descriptions, to say nothing of his frankness and egotism, and the egotism of a man of talents is always interesting.

We take notice of the work in order to introduce an anecdote or two, and especially one of the late Mr. Job Orton, of the correctness of which, in all its circumstances, we have some doubts. Some of our elder readers and correspondents may be able to determine how far the author’s representation of the Nonconformist Divine is consistent with truth.

“Learning, then, ordinarily lay-in of folio volumes: now she litters octavos

* Gibbon’s Misc. Works. 8vo. Vol. I. 232.

† The Anglican Church has sometimes claimed to be in the “Via Media.”

‡ Philipp. iv. 5.

§ To *σωφροσύνη*, which is equivalent with *σωφροσύνη*, Acts xxiv. 4, 2 Cor. x. 1. Of this word the *scriptural* meaning (1 Tim. iii. 3, James iii. 17, 1 Pet. ii. 18, Psalm lxxxv. 4, in the LXX., &c., &c.) is “gentleness” the *classical* meaning, “reasonableness”—“honourable prudence.”

|| “The Lord is at hand;” a remark quite foreign to this case of *sentiments*.

¶ See Dr. Priestley’s noble sermon on “The Importance and Extent of Free Inquiry in Matters of Religion.”

* Johnson’s Dict. in verb.

† “The Plain Speaker: Opinions on Books, Men and Things.” In 2 Vols. 8vo. Colburn. 1826.

and duodecimos, and will soon, as in France, miscarry of half sheets! Poor Job Orton! why should I not record a jest of his, (perhaps the only one he ever made,) emblematic as it is of the living and the learning of the good old times? The Rev. Job Orton was a Dissenting minister in the middle of the last century, and had grown heavy and gouty by sitting long at dinner and at his studies. He could only get down stairs at last by spreading the folio volumes of Caryl's Commentaries upon Job on the steps, and sliding down them. Surprised one day in his descent, he exclaimed, 'You have often heard of Caryl upon Job, now you see Job upon Caryl.' This same quaint-witted, gouty old gentleman seems to have been one of those 'superior happy spirits' who slid through life on the rollers of learning, enjoying the good things of the world and laughing at them, and turning his infirmities to a livelier account than his patriarchal namesake. Reader, didst thou ever hear either of Job Orton or of Caryl on Job? I dare say not. Yet the one did not therefore slide down his theological staircase the less pleasantly, nor did the other compile his Commentaries in vain! For myself, I should like to browse on folios, and have to deal chiefly with authors that I have scarcely strength to lift, that are as solid as they are heavy, and if dull are full of matter."—II. 291, 292.

Our "Plain-Speaker" verifies his title by his remarks on "Richard Baxter:"

"When Baxter, the celebrated controversial divine and Nonconformist minister, in the reign of Charles II., went to preach at Kidderminster, he regularly every Sunday insisted from the pulpit that baptism was necessary to salvation, and roundly asserted that hell was paved with infants' skulls. This roused the indignation of the poor women of Kidderminster so much, that they were inclined to pelt their preacher as he passed along the streets. His zeal, however, was as great as theirs, and his learning and his eloquence greater; and he poured out such torrents of texts upon them, and such authorities from grave councils and pious divines that the poor women were defeated, and forced, with tears in their eyes, to surrender their natural feelings and unenlightened convictions to the proofs from reason and Scripture, which they did not know how to answer. Yet these untutored, unsophisticated dictates of nature and instinctive affection, have in their turn triumphed over all the pride of casuistry and merciless bigotry of Calvinism."—II. 117, 118.

There may be some exaggeration in this statement; but the substance of it is admitted by Baxter himself. He says, in his "Life and Times," one of those folios with which the "Plain Speaker" is in love, Lib. i. p. 24, referring to the commencement of his ministry at Kidderminster,—“Whilst I was thus employed between outward labours and inward trials, Satan stirr'd up a little inconsiderable rage of wicked men against me. The town having been formerly eminent for vanity, had yearly a *show*, in which they brought forth the painted forms of giants, and such-like foolery to walk about the streets with; and though I said nothing against them, as being not simply evil, yet on every one of those days of riot, the rabble of the more vicious sort had still some spleen to vent against me as one part of their game. And once all the ignorant rout were raging mad against me for preaching the doctrine of original sin to them, and telling them that infants, before regeneration, had so much guilt and corruption, as made them loathsome in the eyes of God: whereupon they vented it abroad in the country, that I preached that God hated or loathed infants; so that they railed at me as I passed through the streets. The next Lord's-day I cleared and confirmed it, and shewed them that if this were not true, their infants had no need of Christ, of baptism, or of renewing by the Holy Ghost. And I askt them whether they durst say that their children were saved without a Saviour, and were no Christians, and why they baptized them, with much more to that purpose, and afterward they were ashamed and as mute as fishes.”

Really, the "ignorant rout" shewed some sign of true grace. Richard must have resorted to some very nice distinctions to justify himself in complaining of being reported to say that *God hated or loathed infants*.

Elsewhere, the "Plain Speaker" does honour to the talents and character of Baxter. "Eloquence" is not, perhaps, the right word as applied to his loose, unfinished style; but for earnestness, and, as was proved by the event, for impressiveness, no writer scarcely can be compared with him. It will readily be conceived that we agree in the author's eulogium

upon the Ever-Memorable Two Thousand Ministers: we think, however, that he is misled by certain unfavourable appearances when he pronounces that the spirit of liberty fled with them or their immediate descendants. They established a principle of freedom, which their descendants have not only maintained but applied to an extent of which they never thought. The Protestant Dissenters of England in the present day are, we are bold to say, a more numerous party of steady friends to true liberty, both civil and religious, than ever before existed either in this or any other country. The "Plain Speaker" might have been expected to know this; but in the flights of his imagination he has overlooked the people from amongst whom he sprung, and is sighing after a state of public thinking and feeling, which he would find realized, if he could survey the world soberly, in the character of that very people.

"We have heard a great deal of the pulpit eloquence of Bossuet and other celebrated preachers of the time of Feneion; but I doubt much whether all of them together could produce any number of passages to match the best of those in the Holy Living and Dying, or even Baxter's severe but thrilling denunciations of the insignificance and nothingness of life and the certainty of a judgment to come. There is a fine portrait of this last-mentioned powerful controversialist, with his high forehead and black velvet cap, in Calamy's Nonconformists' Memorial, containing an account of the two thousand Ejected Ministers at the Restoration of Charles II. This was a proud list for Old England; and the account of their lives, their zeal, their eloquence and sufferings for conscience' sake, is one of the most interesting chapters in the history of the human mind. How high it can soar in faith! How nobly it can arm itself with resolution and fortitude! How far it can surpass itself in cruelty and fraud! How incapable it seems to be of good except as it is urged on by the contention with evil! The retired and inflexible descendants of the two thousand Ejected Ministers and their adherents are gone with the spirit of persecution that gave a soul and body to them; and with them, I am afraid, the spirit of liberty, of manly independence, and of inward self-respect, is nearly extinguished in England."—II. 301, 302.

We add a curious note from II. 78,

which is quite in the writer's peculiar manner:

"During the peace of Amiens, a young English officer, of the name of Lovelace, was presented at Buonaparte's levee. Instead of the usual question, 'Where have you served, Sir?' The first Consul immediately addressed him, 'I perceive your name, Sir, is the same as that of the hero of Richardson's Romance!' Here was a Consul! The young man's uncle who was called Lovelace, told me this anecdote whilst we were stopping together at Calais. I had also been thinking that his was the same name as that of the hero of Richardson's romance. This is one of my reasons for liking Buonaparte."

Edgbaston, near Birmingham,

SIR,

July 1, 1826.

WITHIN the last six months, two cases have occurred in this town of public delinquency of such magnitude as to astonish and distress every sincere friend to virtue, and of such notoriety as to leave no probability of misconception in allusion to the facts. The erring parties were both of them of high consideration in the esteem of their fellow-townsmen, of long-trying apparent integrity, of active and intelligent worth; both of them, perhaps, nearly fifty years of age, if not all out, and both zealous in the dissemination of their respective religious opinions, though differing as widely from each other as the joint name of Christians can allow. I will not suppose that religion has in either case been assumed as a cloak for deception; from my own knowledge of them, their domestic virtues I believe to have been as exemplary as the public confidence in them was firm and unbounded. How then shall we attempt to account for such a lamentable falling off—such a total dereliction of principle? It was no sudden impulse of youthful passion, no ebullition of momentary feeling which the rigid moralist might be disposed to palliate or forgive, but a continued and systematic course of misconduct, which nothing but the shame of exposure could have so long protracted. The first step no doubt was painful, and the succeeding and increasing guilt adds another proof to universal observation, that the human mind can by degrees harden itself to any atrocity. For, once pass the boundary of

innocence, and all future restraint becomes enfeebled or destroyed.

These circumstances dwell painfully on my mind. I feel loth to give up all confidence in my fellow-men, and cannot easily bring myself to believe, that honour, integrity and religion are empty sounds, or mere cobwebs to ensnare the weak into the toils of the artful and unprincipled designer. A few consequent reflections have intruded themselves on my attention, and I crave your permission to present them to the public through the medium of your *Miscellany*, the willing and anxious vehicle (I believe) of moral and religious truth.

I have brought the two subjects in contact, that I may not be accused or suspected of partiality with respect to the influence their religious opinions might be supposed to have had on their conduct. The partizans of either of their creeds can hardly fail to attribute their inconsistency to some fatal errors in their articles of belief. In the one case (it may be said) the system bordering so closely upon Deism as to leave the rewards and punishments of a future state somewhat more than doubtful, must have had a tendency to reconcile the fluctuating heart to the rejection of the admonitions of conscience; and in the other case, the doctrine of imputed righteousness and the facility and efficaciousness of a death-bed repentance cannot fail to a certain degree to lessen the abhorrence of vice, and make virtue more a matter of convenience than of necessity. May it not be reasonably concluded, that if their religious *opinions* possessed any weight in the scale of their actions they produced more harm than good?—inasmuch as by giving an undue importance to creeds and doctrines in the same proportion would they feel the moral obligations to be less imperative and binding. And so it is perhaps as a necessary result of human imperfections. It is no new reproach that “mankind have a general disposition to lengthen their creeds and shorten their commandments,” and while the vast majority of the world are sensitively keen to the infinite variety in shades of opinion, the solid and inestimable virtues by which society should be held together in peace and goodwill are

overlooked or considered as of secondary importance.

The dispute lately started in the *Repository* by Mr. Noah Jones, (pp. 72, 73,) furnishes a case in point. He seems to think that to bind mankind together in social harmony it is necessary they should agree to some universal creed. So has said every enthusiast or fanatic since Christianity was first established; they only differ in the bigoted or liberal application of the principle, and if their shackles are not equally galling the best of them are but specious bonds on human liberty. Good Heavens! when will this fatal delusion cease? Or is the woful experience of every historic page still to remain a dead letter and entirely nugatory? Who can possess the right to interrogate me as to my creed before I may be allowed to enter a place of worship consecrated to the adoration and praise of the universal Creator? I ask no questions. I am content to appear in public as an inquirer after truth and as a humble candidate for divine favour. I do not expect that every word I hear from the preacher shall find a corresponding chord in my opinion or affections, but I revere the institution, and waiving all minor considerations it is the wish of my heart to occupy and to leave the place absorbed by every feeling of gratitude and benevolence. Why then must I be pestered with human and fallible inquisitors? And if such can produce no authority for their interference against my being once admitted, how shall it extend to twenty times—to a hundred—or to my becoming a regular subscriber to the place? Who told these self-appointed scrutineers that I am no Christian; or will they condescend to define what the character is? In my humble estimation, every *good man* living is one, and I appeal to the testimony of Christ himself, “Not he that crieth Lord, Lord! but he that doeth the will of my Father,” &c. If I thus admit into the pale of Christianity a disciple of Confucius, of Bramah, of Mahomet, a Persian fire-worshiper, or a sincere and virtuous Deist, I am doing no more violence to the feelings of a high Calvinist or a believer in the infallibility of the Romish Church, than I am by insisting that

an Unitarian is entitled to the appellation—and where are these scruples or dogmatic authorities to end? It appears hardly possible for a reflecting mind to avoid drawing the conclusion from observation and experience, that the moral improvement of the world does not keep pace with the means with which it is possessed, and that while we boast of the light of revelation, the knowledge communicated by the press, and the consequent developement of our reasoning faculties, there still remains a mass of evil in the civil and religious institutions of society and in the ordinary concerns of private life, which seem almost to preclude any fair ground of hope for an effective and permanent reform. The grand obstacle may be said to originate in the imperfection of our station, and from the necessary conflicting passions with which we are endued, and which by impelling us to action must inevitably sometimes lead us astray; but ought we to rest satisfied with this apology for error and crime, or rather should we not strive to render these passions subservient to virtue, and never lose sight of our object? The most powerful passion implanted in the human breast is self-love, and wisely was it thus appointed, as without its controuling influence society could not exist. Every person living is in his own estimation the most important object in the universe, and his existence and happiness are to a certain degree committed to his own disposal. The whole course of his life is a connected series of circumstances depending on this principle which he cannot abandon, and whether he pursues good or bad means to accomplish his intentions, still he is acting from impulses generally conducive to the public good. There is no state of society so low in moral feeling as not to supply some rule of conduct suited to the wants and comforts of its agents or dependants. The rudest and most uncivilized hordes of human beings have some principle by which they are held together, some innate ideas by which they enjoy the common intercourses of life with some degree of security; and, to the bitter reproach of refinement, the social affections are sometimes found in better cultivation amongst the wild and

untutored tribes of the forest or desert than in our receptacles of taste, of splendour, of knowledge, and of civilization. Captain Cochrane in his rambles into the immeasurable wilds of Kamschatca and Siberia says, that the farther he wandered from the abodes of refinement the more civility and kindness he experienced, and the more disinterestedness he observed in the general character. Parke and Lidyard bear ample testimony to the same sentiment, however humiliating it may appear to our vanity or pride; and the interesting narrative of John Hunter develops the native character of the Aborigines of North America in a point of view generally gratifying to the heart desirous of vindicating that Providence which created mankind for social enjoyment, whatever may be their degree of refinement.

The possession and right of property is so closely connected with the innate feeling of self-love as to appear equally incontrovertible. If in the first stages of society a man may have run down an animal to supply himself with food, no reasoning or law can increase his conviction that it is become his own, and that of course no one else has any claim upon him for the whole or any part of it without his consent. He is attacked and he defends himself even to the destruction, if necessary, of his antagonist; and the same consciousness of justice which animated him to resistance, must even in this barbarous state also suggest to him that, in similar circumstances, he himself would have no right to invade the property of another. Hence, however imperfectly the sentiment might be felt or defined we here gain the first impression of the maxim, “to do to others as we would be done by,” and wherever a family, a village, or a community may be found to exist, they must have some such tie for their intercourse and subsistence, or mutual destruction would soon exterminate them all. One can form no idea of a human being in any state of society so ignorant, brutal, or depraved, as to have no glimmerings of equity or virtue in his breast; and no doubt the shades of merit and demerit are intermingled in all as the lineaments of the face are infinitely diversified.

The thief may be chaste and sober, the drunkard may be fair and just in his dealings, the debauchee patriotic and benevolent, and the fanatic may feel compunction for the sufferer whom his frantic zeal is immolating on the bloody altar of superstition. Unhappily, civilization brings in its train an immense increase of artificial wants, quite as imperious in their claims as those of absolute natural necessity. The cravings of luxury are insatiable, and the perversion of the soundest principles of moral obligation will easily encroach upon the mind that has been accustomed to consider even its innocent gratifications as the supreme good. Witness the far-famed simile of Nature's banquet by Mr. Malthus. He supposes a number of persons seated at a table enjoying all the luxuries that sensuality can devise, while a miserable wretch, perishing with hunger and begging from their superfluity a scanty pittance to preserve him from death, may be told with impunity, that there is no room for him nor any supply—that such was Nature's intention and he must submit.

This may serve as a public illustration where numbers are judges in their own cause, and I may be allowed to recite a case in point, which I believe to be a fact, of a more private bearing. A poor old fellow was sentenced to the cat-o-nine-tails by a clerical magistrate for the vile imposition of begging when he did not want, three or four shillings being found in the lining of his hat by the person who apprehended him. At the same time, this same magistrate was moving earth and heaven to obtain an additional church living to the one of four or five hundred a year which he already possessed. Did he beg when he did not want? And how hardly shall a rich man be just between himself and his poor neighbour! Allowing five stripes for every shilling the pauper held while importuning for more, what would be the proportion for his mercenary and unfeeling judge? With all the experience that time and necessity can give, it will still be found, that laws can never be made so complete and just as to suit every case that artifice may devise or accident exhibit; the very attempt at perfection,

perhaps, undermines with many the moral feeling in no inconsiderable degree, as cupidity may think itself justifiable in seizing whatever that imperfection cannot provide for; so that prevarication, sophistry and fraud may define equity as an article in the market for the purchase of those only who have not cunning enough to take care of themselves without paying for justice.

Expostulate with a slave-dealer on his violation of the principles of justice and humanity, and of his doing to others as he himself would wish in return, and he will resent your implications and charges. "There must be," he will say, "labourers to cultivate the soil in every climate, the population could not subsist without them, and if the natives of the South American Islands are not so fit for the purpose as those we import, where is the mighty injustice? It may be very true that many of them die in the passage, but that is not our fault; it is our interest that it should not be so—but we cannot help it. If the trade was protected as it ought to be by the governments of Europe, our risk would not be so great, and having of course larger profits on our exports we could do with fewer subjects. For my part," he continues, "I have nothing to reproach myself with; I never flog any but when they are sulky or refractory, and never suffer any to be thrown overboard unless our provisions run so short as to endanger the lives of our white crew—what can I do more or how can I do less? And as for you, Mr. Humanity! do you never travel in stage coaches, where it is a cold calculation of the owner of the horses whether it is more profitable to work them to death in six or twelve months, or to extend their lives by limiting their services? And wherein are the stupid Africans much superior to horses? Depend upon it there can be no worse blunder in legislation than the attempt to make perfect laws for imperfect beings: there must be some latitude or you are of necessity sometimes compelled to violate them, and you do ten times greater injury to society and to the public morals than if you were not so over precise and fastidious."

What, then, are the inferences in-

tended to be drawn from these desultory (and perhaps tiresome) preliminaries? To this I reply, that the very low ebb of the moral feelings as exhibited in our daily intercourse with society, proves, in no small degree, that they are not recommended and enforced in proportion to their superlative importance, and that too much stress is laid upon those equivocal and doubtful opinions which have little or no influence on the conduct. We are first threatened and alarmed with eternal consequences if we deny the infallibility of one Church establishment or doubt the immaculate purity of another; then comes the appalling train of unintelligible dogmas—the Athanasian Creed, Transubstantiation, Original Sin, Election and Reprobation, Imputed or transferable Righteousness, the damnation of Unbaptized infants, and a thousand other absurdities to which our assent is required—some on the authority of councils, and some on that of still more arrogant individuals; and, to crown all, we are gravely told from the pens and lips of an insulting priesthood, that “heresy and schism are damnable sins as well as murder and adultery.” With such foul and terrific anathemas hanging over our heads, no wonder that the claims of humanity and justice, of equity and benevolence, should be undervalued and neglected. Of what avail is purity of heart and active and persevering virtue, if our final destiny is to be decided by tenets and creeds? We are all agreed in the validity of the precept delivered by Christ, “Thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself.” The first clause of this endearing and comprehensive rule refers to the silent and rapturous emotions of filial gratitude, and is not cognizable to human penetration; the second comes home to our hearts and business in every occurrence of life; it is pure and expansive morality, and the union of them both constitutes that religion which contains the sum and substance of human excellence. The first may influence the most exalted affections of our natures, but there wants something more to teach us the principles of equity—for as long as human frailty exists, self-love and social must often be in apparent

collision, and require some regulations and much previous instruction to make them harmonize for the public good.

There are so many shades of conflicting interests connected with the institutions of society, that unless the claims of justice are made the study of the *judgment* as well as an appeal to our *feelings*, we are liable at every step we take to go astray; so that if we would establish the principle in the youthful and pliant mind, before the practice and opinions of the multitude may have warped it past recovery, we must depend on an early, close and rigid scrutiny into its worth and importance. Let a high-toned sense of honour and disinterestedness be inculcated by recommending it as a science that will elevate the human character to its highest perfections; and that all mankind will, of course, partake of its advantages. For this purpose let difficult and doubtful cases be introduced by the teachers of youth and encouragements be held out to those who can give the most disinterested and just decisions—that thus, by entering into the windings and intricacies of the real practice and concerns of life, they may early and by degrees be taught to love and act upon the principles their judgments have unfolded and approved, as being most conducive to human happiness. With such instructive themes for school exercises, experience may, perhaps, in time bear her testimony, that the pupils were quite as profitably employed as in translating Ovid or Anacreon. As they advance in life, and must have subjects to occupy their attention, let these topics be continued (for they will be found to be inexhaustible) when friendly parties are formed for intellectual improvement; and they may soon become the ornaments of that society which eventually they must take the lead in conducting. And, lastly, if we must have tests in our religious societies, let them be to confirm and uphold sound and pure morality, and not to enshrine the mind by superstition and intolerance.

Without pledging myself to any continuance of the subject, or requesting the same from your pages, I present the following as a specimen of my meaning. I shall be gratified to

find that your readers or correspondents approve the humble attempt, so that occasionally cases may be brought under their consideration of their own choice and display, but not with the expectation of their engaging in the trammels of a periodical debating society.

A Case, but no Fiction.

A contracts with B to build him a house, for which he is to be paid £1000. The plan, the specification and the estimate are all supplied by himself, accepted by B, and considered fair and equitable. Soon after the completion of the whole A was found to be insolvent, and, on investigation, the building was found to have much injured his circumstances, as it appeared to be worth not less than 1500%. On whom ought this loss to fall? A was embarrassed in his circumstances, and without being aware of the extent of the evil, he imagined (as thousands besides do), that a temporary supply of cash would enable him to turn himself round and gain relief. He thus procured the 1000% to pay his old debts, but his new creditors never received a shilling. It is evident, therefore, that B has 500% in value more than he ought to have, and that A or his creditors are sufferers to the same amount. The law cannot interfere between them, for it is a bona fide transaction which has had the consent of both parties, and the contract has been ratified and concluded by the full and unconditional payment. At the first glance of the business, justice might seem to require that the 500% surplus should be refunded, but to this B demurs. "Admit," says he, "this principle either to the extent of the 500%, or to a single shilling, and there is no end to the contention or injustice to which it may lead; so that no person, in building himself a house by a similar contract, would be safe from absolute ruin. In retiring from business," (he continues,) "I made my arrangements to suit my property, and set down 1000% as the full amount to which I might prudently go in my building; and if my house is larger or more commodious than could be done for 1000% it is not my fault; I have been deceived but I cannot advance my ex-

penses. It was the builder's duty to take care of himself, and the same rule will apply to me. I have violated no one rule of honourable dealing—why then must I suffer?" "Sell the property then," says equity, "and if you make 1500% of it, give them the overplus, and you are not injured." To this B rejoins, "No, to this neither can I consent. For many years I had set my mind upon that spot as my retreat in declining life; why then must I relinquish all my anticipated pleasure, and, after all my plans are matured, and I begin to enjoy the fruits of my exertions, is it reasonable in any possible point of view that I should forego the whole because unfortunately I have met with a rogue or a fool in the transaction? Property cannot always be estimated by its market value, but often by the feelings of the owner. So with my house; it is the realization of my long-conceived and sanguine wishes, and no pecuniary advantage whatever could recompense me for its surrender." Here, then, is a case in which it appears impossible for the parties interested to come to a mutual, good understanding. They both are right, and yet there is something indisputably wrong. There is an injury inflicted which any one must acknowledge it would be well to have rectified. It is not enough that B. was no voluntary party to an act of injustice, and that, therefore, he is not responsible in any degree for the consequences; if he have that delicate sense of honour which would see with regret that he was an indirect party to the injury of his neighbour, he could not remain thoroughly satisfied in the possession. Circumstances have thrust upon him property which he did not want, and for which he feels that others are suffering both in mind and purse, and yet he sees no way of reimbursing them but to his own disadvantage. Perhaps it would not be possible for the most intelligent and conscientious jury to give such a decision as would leave no ground for objection or complaint; but at least it would in some degree be satisfactory, even though nothing could be done. Perfection in opinion or practice is unattainable; but where perplexities present themselves that baffle reason and good

faith, it should reconcile one to the difficulty; and it is surely more desirable that the disputants should submit to necessity or to an impartial award, than that they should irritate each other to endless animosity and strife. If I may venture an opinion in this instance, I should say, "Don't let B. be disturbed in his possession, let him enjoy the advantages to which he is personally entitled; but let not his successors partake of them where they had no previous title or right. Let B secure to A or to his creditors, a certain sum as a compromise to be received by them at his decease, and if they can make any thing by the sale of the reversion, all parties will then bear a proportionate share in the loss, and thus it might (I think) be pronounced "an equitable adjustment."

JAMES LUCKCOCK.

SIR,

Chatham.

ALTHOUGH a *Dissenter* my reflections will often run on Mother Church, as some call her; I would say GRAND-mother; and the other day it came on a sudden into my head (you know, Mr. Editor, we cannot always account for our cogitations) as pertaining to the practice of her pulpit, where, in the *same* act of supplication, before sermon, the minister uses the alternate posture of *standing* and *kneeling*, commencing the latter with what is called the Lord's Prayer. I know not if any among the several disputatious NON CONS, who have had the temerity to examine into our Episcopal Establishment, "its form and fashion" have remarked on this. Were it not for the *uniform* mode of devotion in the desk, I should have supposed prostration may be deemed preferable in this one instance to shew that degree of deference which is due to the language of a *divinely-commissioned Teacher*, in distinction from that of ordinary men, whose compositions, it may be inferred from such a custom, are not considered as *infallible*. Perhaps some one can explain on the subject who is particularly *interested* in it, which I confess myself not to be any further than as being of those curious folk who always wish clearly to ascertain the *reason* of things.

SECEDE.

Critical Synopsis of the Monthly Repository for June, 1825.

UNITARIAN FUND REPORT.
The aspect of things would seem considerably brighter than at the time of the last Report.

Critical Synopsis. In the notice of Dr. Jones, I meant to have written, "Dr. Graves, &c., has attempted a similar vein."

Affinity of Calvinists and Antinomians. Calvinists and Antinomians can well afford to profess a little "humility," when their very creed places them at the summit of the moral creation.

I love such calm, clear, compact little expositions as this. Although, when taken separately, they do not in a technical or scientific manner exhaust the subject, yet they fix the attention upon it about as long as is profitable or tolerable; they cut up by piecemeals and inroads a dark and tangled territory, which it would cost the mind almost too great sacrifices to subdue by a continued effort.

Mr. Bakewell's Remarks on Dr. Smith. Let me again urge upon Mr. Bakewell the republication of his own answers to Dr. Smith, if the attacks of the latter gentleman, in their collected form, are likely to produce any injurious effects on the public mind. At all events, I should hope, and cannot doubt, that the whole controversy will be translated and republished in Geneva. With what interest would it be read in that city!

Mosaic Mission. When, in modern times, devout persons say, that God fought the battles of the allies against Buonaparte, that God produces every special event of Providence, that God has sent us a smiling or a scanty harvest, that God has inspired any given individual with a great and benevolent design, a lofty and holy resolution, or that the voice of Providence is clearly heard enjoining a particular duty, there seems to be no difficulty in comprehending the meaning of such expressions. Now is this a key, or is it not, to those religious expressions in the writings of the ancient Israelites, where facts, of which many are no more extraordinary in their nature than those that have just been enumerated, are ascribed to the immedi-

ate agency or command of God? Did Moses, Joshua, Samuel, and David mean *more* by such phraseology than do the devout of our own days? I could wish to see this question discussed and settled.

Your correspondent W. seems to have no clear idea of the Genevan controversy. I know not who has attempted to prove in your pages that "the Church of Geneva is still Calvinistic."

Scruples as to the East India Mission. Mr. Fullagar is perfectly right to inquire into these things, and shews a justifiable independence in resisting for a moment the torrent of popularity which is whirling along the East India Unitarian cause. It is useful to have in the bosom of every sect a few scrupulous and imperturbable spirits, inaccessible to any sudden zeal even for a good thing. Their inquiries, objections and doubts, are of service, not only in restraining the rest of the fraternity from extravagance, but also, in eliciting new, unexpected, safe, and satisfactory reasons in behalf of any object in pursuit. Now, although I will allow to Mr. Fullagar that a little *novelty*, and a little *emulation* towards other sects, were probable ingredients in the combined impulse that lately caused so noble a movement in favour of Mr. Adam, yet, on a moment's reflection, it is easy to perceive, that if ever zeal was rightly and truly directed, it was on this occasion. For it would neither have been just nor generous to abandon Mr. Adam at a moment when he was willing to devote himself to the already planted cause of Unitarianism in India. Then, surely, it is worth while to try an experiment, which *may* be productive of incalculably beneficial effects. And for this purpose, what extraordinary sacrifices are we called on to make? Certainly, at the most, none very prodigious. And let Mr. Fullagar be assured, that the sums which he fears will be thus drawn away from the support of domestic Unitarianism, will be far more than counterbalanced by the increased excitement, attention and consequent attachment produced everywhere in favour of the cause. Who knows how many converts Unitarianism will acquire to herself among the pious and benevolent people of England, by the simple fact of her

becoming missionary? I wonder that Mr. Fullagar's own observation and experience did not suggest to him that it is a great thing to awaken up people's benevolence, and once to enlist their hearts on a side. A good habit is better than a good principle. To throw a check on the existing prepossessions for the foreign mission, in the hope of saving a little money by it, would be to kill the bird that lays the golden egg; or, to speak without *Æsop*, it would repress that generous and lovely spirit of enthusiasm, on whose future incubations and sacrifices we may indefinitely calculate. One word more in the prudent ear of Mr. Fullagar. Who can tell but ever so many thousand rupees will, in the course of twenty years, be contributed by the dusky congregations of Hindostan to the purpose of domestic missions in England? I aver that it is not a *very* improbable thing.

Mr. Eaton's Account of the Unitarian Fund. Quite interesting. I am anxious for the sequel. But does not Mr. Eaton draw, in rather too strong colours, the trimming and hesitating maxims of the Unitarians of his youth? The writings, discourses and history of Priestley, Cappe, Lindsey and others, render some of his positions inexplicable to me.

Churches in Scotland. An instructive and interesting view. Let us cursorily speculate as to what, in a country where perfect freedom of inquiry prevails, would be some of the effects of such a complete internal organization and statistical policy of the several religious sects, as this writer recommends to the Associate Synod. The immediate results would probably be ungracious and unhappy. By making deeper the lines of intervallation between the differing parties, it would at first tend to render them more uncompromising towards each other. The pride and *esprit du corps* of each sect would be increased by a tangible view of its own numbers and power. Mere proselyting zeal would be stimulated to a high degree. This state of things would probably continue, until the whole community were divided into a number of obstinate and constituent *castes*. But among these, it must be recollected, would be the caste of sceptics, who, though sifted out but in small proportions from

each particular sect, would themselves constitute a formidable body, and would be driven by the prevailing example, as well as a sense of their own safety, to hold up their heads, to incorporate and organize themselves, and to make proselytes in turn. By this time, however, and perhaps, in some degree, long before this, the respective sects, compacted, as it were, into so many personal individualities, and unable to insist with any more proselyting success upon the peculiarities of their different creeds, would naturally compare together the points of agreement among themselves, and either from interest, or sympathy, or some other causes, would more or less adopt habits of reciprocal intercourse. Thus the Sadducees and Pharisees joined in leagues together. That very closeness of party-union, which at the outset we found to be so productive of the bigoted and sectarian spirit, would at length render whole denominations more accessible to the light of truth and argument. They would wish to stand or fall together. The social spirit often outlives the theological. A few leading minds would carry with them whole trains of followers. But this speculation I must not pursue any farther, who cannot afford to be an Essayist for the Repository. Let the Nonconformist take it up.

Mr. Baker on Ordinations. If the Editor has thought it worth while to print the remarks on this subject in my last, I have nothing more to say, except that the singular coincidence between Mr. Baker's views and my own existed entirely on paper before I had even glanced at his present communication.

Mr. Rutt on Ordination Services. Rather premature, I imagine, in saying that the question is "set at rest." Does Mr. Rutt suppose, that there will be no more ordinations among consistent and zealous Unitarians? What occasions are better adapted than these to set forth and defend our principles before whole neighbourhoods, and thus increase candid attention and adherents to the cause? Many persons would be drawn to a scene of this kind, who would shrink from an Unitarian tract.

Mr. Frend on the name Unitarian. Let me presume to facilitate the con-

ception of Mr. Frend's theory of the Saviour's personal dignity, by an analytical, though very humble illustration. Take the substance which we call ice. On the introduction and union of an invisible fluid into this substance, it produces new effects on surrounding material bodies, we give it a new name, it excites within our minds new emotions, and we apply it to altogether new and various purposes. Now, the low Humanitarian, according to the opinion of Messrs. Clarke and Frend, is accustomed to view the person of our Saviour in the light of the afore-mentioned ice. Whereas, their own theory of his person, by connecting the operations and power of the Deity immediately with him, are as much superior in value and effect to the other, as the ideas and usés attached to the living fluid are superior to those belonging to the cold and solid substance. If this be not a correct representation of what they wish to convey, I have mistaken their intention. At all events, I regard the speculation as not uninteresting or unimportant.

However this may be, let not Mr. Frend flatter himself that any creed, which will exalt the Saviour even to an indefinite degree, and yet come short of absolutely *deifying* him, will satisfy "our Trinitarian brethren," or "convince them of the impropriety of those epithets, with which they often designate us." The mere "unrivalled supremacy of God the Father" is just as offensive to them all, as *the simplest humanity of the person of Christ*. So that whatever may be our reasons for adopting either the one or the other of these modifications of Unitarianism, let us not be swayed by the hope of conciliating the bigoted advocates of the Trinity. We may better ask, which of the two doctrines is the true and scriptural one, than which will most effectually shield us from misapprehension and calumny.

Dissenters taking the Sacramental Test. I never knew an ethical question quite so intricate and perplexed as this. It seems that Dr. Doddridge, the very Apollo of Dissent in his own time, was nearly non-plused in attempting to decide it. At the first blush of the subject it certainly appears plain. If you are a Dissenter at

all, be consistent and thorough-going, and take no test. This is evidently the most obvious and, perhaps, honest-hearted suggestion that occurs to every man. But suppose that by taking the test I can, on the one hand, bring an extensive sphere of influence to bear in favour of the Dissenting interest, and, on the other, contribute somewhat to heal the divisions of the country, by shewing a willingness to conciliate and to meet other parties as sincere as myself half way—shall I be consistent and true to refuse it? This appears to have been the first staggering point with Dr. Doddridge. I suppose he ought not to have been so indulgent to it as he seems. He should, perhaps, have recoiled uncompromisingly from the principle, to do evil that good may come. Had this determination been inflexibly adhered to by the whole Dissenting body up to the present time, perhaps it would have placed their injuries in a more convincing light, and brought relief to an evil which their own consciences, by making real and positive, would have thus made liable to pity and removal. See how the Roman Catholic cause has survived the outrageous bigotry of the last century, and quite run before the Dissenting cause in present favour with the English people. To what can a larger portion of this difference be ascribed than to the pure and unmitigated suffering with which the former chose to sustain their wrongs, while no one exactly knows where to find the amphibious and flexible consciences of the latter?

Gleanings. The Mad Prophet.—Half Unitarian and half Fatalist or Predestinarian.

Review. Spry's Two Sermons.—The calmness of this Reviewer deserves much praise. He has triumphed with a gentle hand.

Col. i. 15, &c., is one of the most formidable passages for Unitarians. I am aware that the 19th verse of this chapter ("for IT PLEASED *the Father* that in him should all fulness dwell") contains quite enough to qualify the exalted attributes, which appear in the preceding passage to be ascribed to Jesus, and to approach so nearly to supreme divinity. Still, if a mode of reading the chapter could be pointed out, which might remove at one stroke even the apparent ascription of

creative power to Jesus, might it not be adopted to better effect, than the interpretation to which Unitarians generally resort, and to which their opponents strongly object as far-fetched and mystical? It is with diffidence that I propose the following reading, asking your correspondents at the same time to state such objections as may occur in their perusal of it. For the purpose of representing what I conceive to be the genuine meaning of Paul, I will here transcribe the whole passage in question, verse by verse, and simply insert a parenthesis. Be it remembered how parenthetical the style of Paul actually was.

12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14. In whom we have redemption through his blood, *even* the forgiveness of sins:

15. Who is the image of the invisible God, the first-born of every creature:

(16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17. And he is before all things, and by him all things consist.)

18. And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence.

19. For it pleased *the Father* that in him should all fulness dwell;

20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

What prevents the pronouns *he* and *him* in the 16th and 17th verses from referring to the Father, or "the invisible God"? The object of Paul in this passage is to trace the analogy between the offices and character of the Father, and those of the Son. Having to this effect in ver. 15 called Jesus the *image* of the Deity, an idea which he immediately strengthens by

another appellation, i. e. the first-born of every creature, or, the *noblest* of all created beings, he then, to construct and display the members of his comparison at large, first gives, in vers. 16, 17, a sketch of the supreme authority and power of God. The reason why the visible creation is not specified in these verses, but only created moral relations, such as principality, power, &c. I conceive to be, in the first place, because, the latter being superior in their nature and value to the former, convey a better idea of the supremacy of the Father, and, in the second place, because the the Apostle wishes to represent Jesus himself as one of those principalities and powers created by the Father, and thus to keep in view the leading points of his comparison. This idea is confirmed by the last clause of ver. 15.

Now the same authority which God has over his moral creation, Christ possesses over the church. Therefore, Paul observes, in the next place, ver. 18, "And *HE*," (that is CHRIST,) "is the head of the body, the church," &c. &c.

It should be observed, that this mode of interpreting the passage will not be at all affected by supposing, with our critic, *things in heaven and things on earth*, to mean Jews and Gentiles. The Apostle might, in ver. 16, intend to refer the original *creation* or *institution* of these two classes of men to the power of the Deity, and afterwards, as one point of the contrast or antithesis which he is running, state, in ver. 20, how Jesus *reconciled* the same classes unto himself; i. e. united them both into one moral body by his religion. The few other objections which I can imagine against this view of the passage, I will refrain from anticipating, until I ascertain whether it attracts any notice from my readers.

Wellbeloved's Calcutta Sermon.—Mr. Wellbeloved might have enumerated another cause for the inactivity of Unitarians in missionary schemes. Have they not really wanted *zeal*?

The first extract strikes me as too indiscriminately severe. Had Unitarians ever selected one of the South-Sea Islands for the experiment of a mission, and had successfully converted the natives, banishing idolatry, in-

troducing Christian morality, and establishing regular forms of Sabbath worship, I apprehend they would have received applause from all but a few outrageous bigots, and have been troubled with no interference from other sects.

American Publications. The author of the remarks on these publications expresses a wish that the Americans may co-operate with their English brethren in contributing a fund for East-Indian Unitarianism. He has probably ere now been informed that a generous subscription (and I believe more than one) has been promptly raised at Boston for this purpose. And not only this, I am happy also to tell my readers that the Church at Baltimore has been relieved from its difficulties, in consequence, principally, of the liberal subscriptions furnished at Boston. While I rejoice that I was wrong in predicting an opposite result, I regret that I thereby *did* wrong to the benevolent community in question.

A slight error occurs in the mention of the Ware family. William, not Henry, is the younger brother; nor could he have gone to Baltimore, at least officially, to aid in the ordination of Mr. Sparks, his own having been subsequent to that event. Professor Ware himself was there.

I will give an original anecdote, which I can personally authenticate, and which will serve to shew in what estimation this family are held where they are best known. The venerable grand-daughter of Cotton Mather was still worshipping at the Church where her ancestors of three successive generations had ministered, notwithstanding many long years had elapsed since ought but Unitarian doctrines had resounded within its walls, and although she herself still professed, yet mildly, the faith of her fathers. A vacancy having occurred in the pulpit by the death of its aged and revered incumbent Dr. Lathrop, Professor W. soon after officiated there on a Lord's-day morning, and his son H. as a candidate, on the evening of the same day. At the close of the services, I met the lady above-mentioned at the house of a common friend. "Well," she exclaimed, soon after entering, "we have had the Trinity in good earnest at our Church

to-day." "The Trinity!" exclaimed her friend with much surprise, "Why, I had heard that the Messrs. W.'s were engaged to preach for you to-day!" "That is true," she replied, "We had the Father in the morning, and the Son in the afternoon, and if any body has a Holy Spirit, they have."

Some of your readers may not be aware that the admirable extract which you quote from Dr. Channing's Dudleian Lecture was transcribed with high encomiums into the Quarterly Review, Vol. XXVIII. p. 535, where, with a candour as strange as Saul among the prophets, the author was pronounced "one of those men who are a blessing and an honour to their generation and their country." How far the Reviewer would qualify this praise, after hearing of the effects of the Baltimore Sermon, one cannot conjecture.

OBITUARY. Of Mrs. Fanny Castle. A blessed picture.

I am more and more astonished at the extent to which Unitarianism seems to have spread in England, as indicated by incidental names, facts, and circumstances in the Repository. When shall our *census* appear?

INTELLIGENCE. It is a subject of joy to see even a little improvement in the numbers, funds, and prospects of the Manchester College. I can conceive of nothing ultimately to impede its very extensive success.

In the account of the Joint-Stock Projects, I do not comprehend the force of the expression "*ascertained* Capital. Does it mean Capital actually subscribed, or only definitely proposed?

Dr. J. Jones on the Perpetuity of Baptism.

THE Lectures which have lately appeared on Baptism,* do credit to the talents of their respective au-

thors. They are professedly intended to invite discussion and well calculated to answer that end. About a quarter of a century ago, I closely considered the nature of Baptism. The result of my inquiry then, is still present to my mind, and as it coincides with the object of these lectures, I send my ideas for the Monthly Repository.

I then thought, and think so still, that *Infant Baptism* is justified neither by the Scriptures nor by the practice of believers in the first three centuries. I therefore agree with the first and second Lecturers with regard to the history and nature of Baptism. The first took a wide and laborious survey of the subject, and, with a felicity peculiar to himself, he has brought together a number of interesting facts which cannot fail to edify and command the gratitude of his readers. The whole sermon, indeed, is in unison with the character and temper of that most estimable and amiable man.

My second proposition is, that Baptism, though a divine institution, is no part of Christianity: it being fulfilled in Christ, and so fulfilled it was cancelled by him. Here I directly encounter the third Lecturer. His discourse is well conceived and vigorously expressed and shews throughout the zeal and the energy of an honest, independent mind. Though he is not to be charged with intolerance or want of candour he treats his adversaries with too little ceremony, nor is it yet necessary to differ from him on the subject, to be of opinion, that there is more confidence than solidity in his arguments.

The Jews expected that when the Messiah promised to their forefathers had arrived, he was to introduce, as characteristic of his claims, a species of baptism which should wash all diseases from the bodies, and all impurities from the minds of his followers. The question put to John by the Pharisaical delegates, supposes the notoriety of this expectation. "Why dost thou baptize, if thou be not the Christ, nor Elias, nor the Prophet?" John i. 25. The language of the Baptist himself addressed to Jesus supposes it. "I have need to be baptized by thee, and why comest thou to me?" As the wisdom of heaven thought fit to prepare the

* Four Lectures, delivered at Worship-Street Meeting-House, near Finsbury Square, London, during the Month of March, 1826, on The History—The Subjects and Mode—The Perpetuity—and The Practical Uses of Christian Baptism. By John Evans, LL.D., Edwin Chapman, James Gilchrist, and David Eaton. 8vo. 6s. 6d. boards.

Jews for the arrival of their expected Messiah by the divine mission of his forerunner, the same wisdom farther thought proper to authorize this forerunner to signalize the advent of his principal by an external baptism, subordinate to, and symbolical of that noble baptism which the Messiah himself was to administer. This is the purport of the account which John gives of his own baptism. "I, indeed, baptize you with water unto repentance, but he who comes after me is mightier than I, whose sandals I am not worthy to carry: he will baptize you with holy wind and with fire." *Water, wind and fire* are figures known to the Jews and other nations as symbols of purification. The first of these elements was the most gross and inefficient, as capable only of washing the outside or surface of the character: the other elements were more efficacious, capable of penetrating the interior and purifying the heart. The Baptist intimates that he was *not* the Messiah because he baptized with water only: and because the Messiah which was just succeeding him was to baptize with the more refined and powerful elements of wind and fire. As then the Messiah or the Principal superseded his herald; so his superior office or his baptism by nobler elements superseded the office of John or baptism by water. This is the drift of John's own statement. Our Lord's words are more explicit: "Suffer me now, for thus it behoves me to fulfil all righteousness—every righteous institution." To fulfil a rite or ordinance which pointed to the Messiah, was to answer the purpose of it by complying with it, and then substituting the reality for the shadow. Thus he fulfilled the law, having carried its ceremonies, its types and symbols to their consummation, and then set them aside for ever. Thus, too, he fulfilled the rite of circumcision. Christ was himself circumcised, he then substituted the circumcision of the heart and cancelled that of the body as being only a symbol pointing to the true circumcision which was to follow it.

As baptism was expected to usher in the Messiah, the people went out to John with the expectation that he was himself the Christ. This made

the disciples of Jesus jealous of the forerunner; and their attention being now directed to their Divine Master as the Messiah, they, began in opposition to John, to baptize in the name of Jesus. Our Lord did not prohibit them for a very wise and important reason soon to be noticed, though it would have been improper in him to baptize as having already virtually cancelled baptism by water. Accordingly we read, that "though the disciples baptized, Jesus himself did not baptize." John iv. 3. Thus we see that baptism and the Lord's Supper, as ordinances of Christianity, stand upon very different foundations: Christ himself did not practise the one, but personally instituted the other.

It is very unfortunate for Mr. Gilchrist that the very text which is the subject of his discourse, and which he supposes to inculcate the perpetual obligation of baptism, contains its abrogation. "Go, make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." At this time the word *βαπτίζω* was become exceedingly vague in its signification, the literal being sunk in the metaphorical sense, and that sense always determined by the peculiarity of the noun annexed to it. Thus to baptize *with wind*, meant to purify with wind—to baptize *with fire*, to consume with fire—to baptize *with a burden*, to load with a burden—to baptize *with salt*, to sprinkle or season—to be baptized *with death or sleep*, to submit to death, to sink in death or in sleep—to be baptized *in sin*, to wallow in sin. Thus, too, to baptize *in a name* signifies to assume that name without the ceremony of plunging in water actually accompanying it. "Our fathers were baptized into Moses, in the cloud, and the sea." 1 Cor. x. 2. They are said to be baptized unto Moses, because they followed Moses under the cloud and passed through the sea. Of this description is the above verse. Our Lord compresses the doctrine of the gospel into three heads—an all-perfect and benevolent Being, as the Creator and Governor of the universe, under the name of Father—Jesus Christ commissioned by him to announce a future state of happiness to

the righteous under the name of his Son, and the divine power communicated to the apostles in attestation of his resurrection and ascension to heaven under the name of the Holy Spirit. Christ commanded his apostles to proclaim the gospel under these three heads to the nations, and win them to the belief of it. He delineates the divine doctrine which he had taught them under the figure of three sacred streams; and he enjoins upon them to go and bring the nations of the world to their brink, and there, not administer cups full to their ears or to their lips, but to take and plunge them in, and there detain them till every sense should be filled, till every sin should be washed away, till their minds imbibed new ideas, new hopes, new dispositions, and till their character assumed all the brightness that human imperfection can admit. In the ceremony thus to be administered, there was literal water, and the baptism meant was very different from that for which Mr. Gilchrist contends. Jesus used a figure equally bold when he told them, "Follow me, and I will make you fishers of men." Here their literal occupation as fishermen is virtually laid aside, and they are called upon to engage in a new pursuit bearing some analogy to it. As the office of real fishermen is superseded in the one expression, so is the rite of baptism by water superseded in the other. But Mr. Gilchrist will say, Surely this is not true, because the apostles did go, made converts of the nations, and actually baptized them in water. This fact appears not only from ecclesiastical history in the first century and afterwards, but even from the apostolical records, the book of the Acts written by Luke, who was in the number of those who attended on Jesus, and who heard the command given to the apostles and saw it executed. All this is granted, and yet the conclusion, namely, the perpetuity of baptism as a Christian ordinance sanctioned by Christ, is altogether baseless. For the practice owed its temporary continuance to two circumstances peculiar to the times, which rendered it expedient, and not to the authority of Jesus making it a part of his gospel. This remains to be shewn, and baptism in water, as a branch of the

Christian dispensation, is blown on the wind. The Christian name at first was in the highest degree matter of reproach, which it required the greatest resolution to encounter, and from which thousands, though deeply convinced of the truth of Christianity, were disposed to shrink. Nothing was better adapted to overcome this reluctance than *baptism*, as every convert by submitting to it was called upon to make a public avowal of his faith in the face of the church and of the world. Hence baptism was continued by the apostles as the test of sincerity, as prompting to that manly resolution which, when founded in reason, bids defiance to ignominy, to danger and to death, on the part of the believers. The last lecturer was aware of this, and he thus touches upon it: "Converts were to enter the church by baptism openly and in the face of the world, and to witness a good confession before men. Cheerful submission to this ordinance was at once the test of their sincerity and obedience. For, be it remembered, that to be baptized and openly to profess the Christian name was attended in those days with no inconsiderable risk and danger." P. 176. It was this risk and danger that rendered baptism expedient as means well calculated to guard against dissimulation and pusillanimity; but when the temptation to these ceased, the expediency of baptism, as far as it was adapted to answer the above end, ceased with it. This discourse is very creditable to the author. Strong natural powers have supplied in Mr. Eaton the want of academical education: and in vigour of thought, in information, in ease and correctness of composition, he hardly stands behind his respectable brethren.

Prone as the Jews in the early ages of their history were to idolatry, there were many who zealously maintained the worship of the only true God. Those who resembled one another by their peculiar attachment to the religion of their fathers, would naturally unite in times of general degeneracy, and form themselves into a distinct body or community, studying the law and the prophets, and displaying the happy influence of their faith in their lives and conversation. The Israelites, having sojourned in the wilder-

ness for forty years, where they received the law and were supported by the special providence of God, had a strong bias for solitude. In retired situations, the more studious could meditate on the divine law, and the more virtuous maintain the simplicity of nature, uncorrupted by the luxury and vices of cities and large communities. So early as the days of Elijah, societies of this sort were formed in wildernesses; there they established schools and colleges, at the head of which, in successive ages, were the *prophets*, whose disciples were hence called *sons of the prophets*; and they prevailed not only in Judea, but also in Samaria and in Egypt. In the time of our Lord these communities received the name of *Esseans* or *Essenes*; and it is an interesting fact, though hardly known, that John the Baptist rose among them and was teaching at their head, when he executed his divine commission as the forerunner of Christ. Jesus, by submitting to his baptism, became an Essene, and the school of John, by pointing him out as the Messiah, became the primary school of Christ. In this school, which comprehended all the learning of the age, and where even the Pharisees applied for education as furnishing the best preparation for the Church and the State, the character of the prophets was regarded with the highest reverence, and their writings studied with the utmost diligence. Our Lord, by his precedence of John, became chief of the Essenes; and he thus secured to his followers and to his religion, the support and reputation of that community: and though little or nothing is said in the New Testament of these great advantages, they operated most beneficially as soon as Christianity was preached as a pure system of Judaism in opposition to the ritual law. His enemies immediately strove to separate him from Moses and the prophets, holding up his religion as *new* or *recent*, and his followers as *heretics*, as *Christians* and *Nazarenes*. Against this imputation and these reproaches, the apostles and their adherents found broad shields in the skill and reputation of the Essenes. The wisdom of Jesus appears on every occasion, and I doubt not but one motive with him in submitting to the baptism of John was,

to secure to his followers the benefit of that distinguished order of men against the calumnies and abuses they would have to encounter. In their effort to promote the gospel they felt that benefit, and continued the institution of John, though virtually dissolved by their Divine Master, as a wise expedient to secure the reputation of John and his school against their enemies. They acted in a similar manner with regard to circumcision; they left the Hebrew converts to their own discretion to practise it, if they pleased, though Christ had already substituted for it the circumcision of the heart. It is worthy of remark, that Philo and Josephus furnish signal illustrations of the wisdom of the Jewish believers in retaining for a season the baptism of John. Both these great men are apologists and historians of the Hebrew Christians under the titles of *Esseans* or *Essenes*, and that for no other end than to protect the former with the reputation for virtue, learning and high antiquity which distinguished the latter.

I have further to observe, that the apostles, though they generally practised baptism, seem to have disused and even discouraged it in circumstances where it was unnecessary or where it could be followed by no moral benefit. This is illustrated in the case of Philip and the Ethiopian nobleman: "As they went on their way they came to water; and the eunuch said, Behold, water; what hinders me to be baptized?" Acts viii. 36. The question in the last clause evidently shews that Philip had evinced no design—had rather evinced some disinclination, to baptize the eunuch. This being the case, the question was natural, "What hinders me to be baptized?" The Evangelist clearly considered it in his case as not necessary: yet as the wish of the eunuch was innocent and even laudable, because *he* attached some moral importance to it, Philip complied with it, and baptized him on the assurance that he believed Jesus to be the Son of God from his heart.

The conduct and language of the Apostle Paul are of themselves decisive as to baptism being a part of the Christian dispensation; for he says expressly, that baptism by water

was not included in the commission given him by Christ: *For Christ sent me not to baptize, but to preach the gospel.* Paul came next to Jesus Christ in liberality and mental enlargement, and he regarded baptism as a ceremony that in the end would become useless, and even a source of strife and disunion. He, therefore, soon laid it aside, receiving the Heathens whom he had converted as members of the Christian Church without it. He talks, indeed, of their being "baptized unto Christ." But the expression is figurative, and is to be understood with the same latitude as when he speaks of the fathers being baptized unto Moses, to express merely that they followed Moses. Luke was the companion of Paul and shared in the elevation of his mind; and hence he sinks out of sight the figure of baptism recorded by Matthew, as liable to be misunderstood by the people for whose use he published his Gospel. Had Jesus intended the phrase, "baptizing all nations," in a literal sense, this Evangelist would not have omitted it. On the other hand, it was most proper in Matthew to record it: he wrote for the Jewish converts who practised the ceremony in a literal sense, and who felt the authority of John as the head of the Essenes and as an auxiliary to Jesus.

J. JONES.

On the Passages ascribed to Matthew and Luke; Matt. i. 18 to ii. 23, and Luke i. 5 to ii. 52.

LETTER III.

SIR,

THE pleasing anticipations of deliverance and prosperity to the Jewish nation, which pervade the whole passage in Luke's Gospel, appears a decisive evidence both of its fabulous character, and that it must have been written previously to the calamities to which they were subjected in consequence of their continued rejection of Christ. A Jewish Christian who had given little attention to the predictions of Jesus respecting the fate of his countrymen, and retained strong national partialities, with great confidence in his own opinions, might cherish favourable expectations of their general conversion

and deliverance while the apostles and primitive disciples with an increasing body of converts remained in Jerusalem and Judea, and might be desirous of inspiring the Gentile converts with that respect which he himself thought was due to the land and people of the Messiah, and of impressing them with the persuasion, that while "he was a light to enlighten all nations," he reflected a peculiar glory and blessedness upon Israel. But when, in consequence of their continued infidelity, the whole body of Christians withdrew from among them, their city and country were devastated, and they were destroyed, or carried captive, and dispersed throughout the Roman empire, such sanguine expectations, and the hope of inspiring the Gentile converts with such sentiments, must cease; and, under circumstances so extremely unpromising, no Jewish convert could have the effrontery to exhibit an anticipated representation of events so opposite to the actual history of the Messiah and the Jewish people. At least, it appears far more probable that a fable of that description should have been devised by a Jewish convert under the former than under the latter state of things. That it is a fable, appears from the contrariety of the ideas which it must have conveyed to those to whom it was addressed from the actual issue of the Messiah's appearance; and that it was penned prior to the general fate of the Jewish people, is rendered highly probable from the same circumstance.

If, indeed, this story had not been of very early origin, it could hardly at any subsequent period have come to be regarded as a part of the Evangelist's original narrative. That narrative being written for the immediate use of a particular body of Christians with whom Luke was conversant, probably in Macedon or Greece, would be retained by them, and read in their churches as an authentic and sufficient gospel history. But it is probable that in Palestine and those countries which were more immediately acquainted with the testimony and writings of the apostles themselves, this record, which was derived from their testimony, would not be regarded as of equal authority with theirs; copies of it would be less circulated and less known and quoted. It is accordingly

observable, that in the Epistles of Polycarp and Ignatius, which contain passages found in Matthew's and John's Gospels, no clear quotations are discoverable from that of Luke, as appears from Lardner's *Credibility*. (Vol. II. 71—73 and 92, 93.) Under these circumstances, a considerable time might elapse before either this Gospel itself, or the story now attached to it, came into very general notice among Christians; and there might be many churches in which they were at length brought forward in their present connexion, without its being known that they originally formed separate documents.

"The principal objection to the story," observes Dr. Priestley, "is, that it does not appear to have gained any credit in the age of Christ; for it is *certain that it was not believed by the great body, and probably by the whole number of the Jewish Christians, in the age subsequent to that of the apostles*, so that they either had not been taught any such doctrine by them, or if they had heard of it they did not think the account sufficiently authenticated." * The following particulars may be mentioned in confirmation of the fact on which the remark is founded: "Theodoret says that Cerinthus, *as the Jews generally do*, maintained that Jesus was born of Joseph and Mary, but that he excelled all other men in wisdom, temperance, righteousness, and all virtues." Epiphanius says, "Cerinthus and Ebion argue from our Lord's being descended from David and Abraham, that he was a mere man, as do also Merinthus and Cleobulus and Claudius and Demas and Hermogenes." The same writer also says, "It is allowed by all that Cerinthus made use of the beginning of Matthew's Gospel, and from thence endeavoured to prove that Jesus descended in a natural way from Joseph and Mary." † He therefore did not acknowledge the account of the miraculous conception which immediately follows in our present copies of Matthew. "Symmachus was an Ebionite; and the Ebionite heresy is that of those who say Christ was born of Joseph and Mary, supposing him to be

a mere man. There are now commentaries of this Symmachus, in which it is said, that eagerly disputing about the Gospel of Matthew, he defends that heresy." Eusebius, L. vi. C. xvii. * "Jerom says, that the gospel used by the Nazarenes and Ebionites, is by most called the authentic Gospel of Matthew." † This general opinion of the authenticity of the Ebionite Gospel, as distinguished from other copies, must surely have great weight in deciding this controversy, since their heresy consisted in rejecting the miraculous conception, and, consequently, that part of Matthew's Gospel in which it is related. "That very many of the Jewish Christians, who were generally called Ebionites, did not believe the miraculous conception, has the unanimous testimony of all who speak of them, even in the latest periods. It may, therefore, be presumed that this disbelief was general, or even universal, in an earlier age. Justin Martyr, who is the first Christian writer that mentions them at all, gives no hint of there being any amongst them who did believe it; nor does Irenæus: he speaks in general of the Ebionites as 'persevering in the *old leaven of generation*, and not understanding that the spirit came upon Mary, and the power of the Highest overshadowed her.'" Priestley, *Theol. Repos.* Vol. IV. p. 274. Irenæus here quotes from the story in Luke, and we may observe, that he selects the very passage in it, as aptly expressive of the miraculous conception, which Dr. Carpenter supposes to have no such signification.

Again Dr. Priestley observes, "That all the more early Gnostics did believe that Jesus was the son of Joseph and Mary, is asserted by all who make any mention of their opinions." Theodoret mentions Simon, Menander, Cerdon, and Marcion, as "denying the incarnation, and calling the miraculous conception a fable." Of Basilides, who flourished about A. D. 120, Clement informs us, that "his followers celebrated the day of the baptism of Jesus as a festival; they placed it on the 15th day of the Egyptian month Tubi, in the fifteenth year

* *Theol. Repos.* Vol. IV. p. 272.

† Lardner's *Works*, by Kippis, Vol. IX. p. 329.

* *Theol. Repos.* Vol. IV. p. 278.

† *Ibid.* 277.

of Tiberius. It is probable that this was with them the time of the coming of the Son of God into the world; then Jesus was consecrated by baptism; then the Christ or Spirit descended and took up its abode in Jesus, filled him with abundance of gifts, and qualified him for teaching his doctrine and working miracles." Lardner on Heretics, p. 271; who remarks that "Basilides certainly received the Gospel of St. Matthew," and his dating the advent of Jesus in the fifteenth year of Tiberius, was probably taken from his copy of Luke's Gospel, which must therefore have commenced at that period. That Basilides made use of a copy of Luke's Gospel, appears likely from the mention, in Origen's Commentary upon it, of the Gospel of Basilides, by which, I apprehend, is meant no other than his copy of Luke. Lardner observes, that "it doth not appear but Basilides received the whole or the greater part of the New Testament:" consistently with the above account of his opinion, however, he could not have acknowledged any part of the passages in question either in Matthew's or Luke's Gospel. Irenæus, Epiphanius and Theodoret agree, that Carpocrates, who flourished A. D. 120 to 140, believed that "Jesus was born of Joseph and Mary, like other men, but that he excelled in virtue, was of great capacity and understanding, and wrought miracles." * In common with Cerinthus, he endeavoured to prove from the beginning of Matthew's Gospel that Jesus was the son of Joseph and Mary. "I apprehend," says Lardner, "that they" (Cerinthus and Carpocrates) "received not that Gospel only, but the other Gospels likewise, and all the other books of the New Testament, as they were received by other Christians in their time." Lardner on Heretics, p. 318. But if so, the disputed passages could have formed no part of the Gospels as they were then received, since none, I apprehend, would be so inconsistent as to admit the genuineness of the accounts of the miraculous conception, and yet deny the facts. The circumstance of these heretics, as they are termed, arguing against the miraculous conception from the beginning

of that Gospel which in our present copies declares it so expressly, deserves notice. It should appear from this circumstance that the story in Matthew was not then in existence; and on comparing its particulars with those in Luke, they have, many of them, much the appearance of *after thoughts* contrived to account in some measure for the privacy of Jesus for so many years subsequent to his supposed miraculous origin, and the many circumstances of publicity with which it is represented in both accounts as having been attended. Cerdon, and Marcion, his successor, also disbelieved in the miraculous conception; they both rejected that part of Luke's Gospel which relates to the birth and early life of Jesus, making use, however, of the book in general as the voucher of their Christian faith. Marcion said, that "Jesus came into Judea in the time of Pontius Pilate, under Tiberius Cæsar." The adversaries of these "heretics" asserted that they "received only the Gospel of Luke, and that, not entire." Mr. Lampe, on the other hand, says that Marcion "did not reject the other Gospels, though he preferred St. Luke's as having been guided by Paul." It seems, indeed, probable that the Gospel which was penned by the companion of Paul would be preferred by some Gentile Christians, for whose particular use it was originally written, who would regard it as a sufficient authority, in circumstances in which authentic copies of the other Evangelists could not be so easily procured; but as both Marcion and his predecessor adhered to the sole use of this Gospel, maintaining, however, that its narration commenced from what now forms the third chapter, is there not reason to believe their conclusions upon this point are entitled to particular attention? On this book they and their followers, who were very numerous, principally reposed their confidence in the facts of the Gospel, for which they frequently sacrificed their lives. They must have had very good reasons for this confidence, and these reasons would enable and furnish them with the strongest inducements to determine what really were the original contents of that book; and as they unanimously agreed in rejecting the account which it now con-

* See Lardner's Heretics, p. 311.

tains of the celestial origin of Jesus, though highly favourable to the exalted notions which they entertained concerning his pre-existent nature, there appears to have been no other cause for their rejection, but their conviction, founded probably on a very near and direct testimony, that it formed no part of the production of the Evangelist.

"Now," says Dr. Priestley, "what could bring persons so opposite to each other, as the Unitarians and Gnostics are represented to have been, to agree in this one thing, but such historical evidence as was independent of any particular system of faith; and which, in the case of the Gnostics, must have been so strong as to overturn the natural influence of their system?" *

We are assured by Dr. Priestley, that "Justin Martyr is the first writer who mentions the miraculous conception," (meaning, of course, subsequent to the time when the passages in question were penned,) "and that between his time and the publication of the Gospels there was a period of about eighty years."† Now, whoever examines his arguments with Trypho, as recorded by himself, relating to this subject, must, I think, be convinced that though he was extremely eager to establish the fact of the miraculous conception, he felt the grounds upon which it rested to be far less stable than those on which his faith in the other facts of the gospel history was established. "Since," says he, "it has been fully proved that Jesus is the Christ of God, whatsoever he is, if I shall not be able to prove that he did pre-exist, and condescended to be made man of the like passions with us, and to be born, and to take upon him our flesh, according to the good pleasure of the Father; it will be more reasonable to say that I was mistaken in this point, but not to deny that he was the Christ, though he should seem to you to be made man of man, and nothing could be proved but that he was made Christ by election. For there are some of our profession who acknowledge him to be the Christ, though they say he

was made man of man, with whom I cannot agree, though the greatest part of us should assert the same." This consciousness of the comparative instability of those grounds, is, indeed, very apparent from the general complexion of his arguments. It is not till toward the conclusion of his remarks that he ventures to bring forward the narratives ascribed to the evangelists, but refers in the first instance to the supposed prediction of the event, (Isaiah vii. 14,) "Behold a virgin shall conceive," &c., maintaining that this prediction must have been fulfilled in Jesus, who was the only person of the Jewish nation "that was or was *even said* to have been conceived" in that manner. Trypho, on the other hand, asserts, that the passage simply expresses that "a young woman should conceive;" on which Justin charges him and his race with obstinacy in resisting evidence. To confirm his point, he appeals to various other passages which he imagines refer to it, but which, I believe, no modern or unbiassed interpreter of prophecy would suspect to have any such application. Thus he asserts that the expression of Jacob when pronouncing his blessing on Judah, "the blood of the grapes," elegantly shews that the blood which Christ had should not be of human extraction, but should proceed from the power of God. He goes on through several sections to maintain that Christ talked with Abraham, Moses and Joshua, and with God himself, "who before all creation begat a certain rational power," and then asks, "whether the words 'who shall declare his generation because his life was taken from the earth,' do not seem to intimate that he whom God delivered unto death for the iniquities of the people had not his origin from man." And quoting Moses concerning washing in the blood of the grape, and Ps. cx. 3, 4, in which mention is made "of the womb of the morning," he again asks, "if it does not prove that it was fixed long before, that the God and Father of all things should beget him (Jesus) also of the womb of a woman." Ps. xix. is also referred to generally to prove "that God did come from heaven and was made man amongst men. After occupying many

* Theological Repos. Vol. IV. p. 283.

† Ibid. p. 292.

sections of his work with such matter as the foregoing, in which the same passages are repeated and the argument drawn from them reiterated, he at length ventures to recite some of the leading particulars as they stand at the beginning of the two Gospels in confirmation of his point, mingling the accounts, but without asserting that they are contained in "the Commentaries of the Apostles and their companions," as he usually does in other cases when quoting from their works, or appealing to their authority. This is the more remarkable, as shortly after, when referring to the undisputed portions of their narratives, he expressly says, that "the apostles have left upon record that the Holy Ghost came upon Jesus like a dove when he came to John, being as was supposed the son of Joseph the carpenter, and being supposed to be a carpenter himself, and a voice came from heaven, that which was said by David, speaking in the person of Christ, 'Thou art my beloved Son, this day have I begotten thee,' affirming that his nativity was then made known." Here is an evident attempt to support his position on the authority of the evangelists, by altering their words to agree with an ancient prophecy supposed by Justin to apply to the birth of Jesus, but which is by Paul applied to his resurrection. Our author now, increasing in confidence with his imagined success, proceeds to assert "that he was begotten of the Father of the universe, and was made man of a virgin, as we have learnt from the commentaries we have already shewn." Hence it should appear that it is not so much on the authority of those "Commentaries," as on the preceding arguments from the ancient Scriptures, that Justin grounds his faith concerning the miraculous circumstances of the nativity; and as he betrays a caution about appealing to apostolic authority in relation to this subject, the reverse of which he manifests when appealing to the undisputed writings of the New Testament, there seems every reason to conclude, that it was then regarded as extremely suspicious. That his inferences from the Old Testament are imaginary and futile, will, I believe, be admitted by all who are likely to

read these remarks. Now since it is in application to this one portion of the New Testament and to no other, that this writer fails so miserably in his proofs, though evidently very solicitous to establish its authenticity, to what other cause can this failure be ascribed but to the total absence of real and substantial evidence?

The above extracts and references to the dialogues of Justin Martyr with Trypho the Jew, are taken from the translation of Mr. Henry Brown, beginning at Section xliii. to Section xc., the subject being treated of or alluded to through many of the intervening sections.

T. P.

Slavery in the United States of America.

Out, out, damned spot!

SHAKESPEARE.

Islington,

July 1, 1826.

SIR,

AMONG the strange anomalies of the age is the existence of Slavery in the United States of America. This dark spot overshadows and debases the southern districts, more especially *the Carolinas*; there it is seen in its native baseness, in its detested malignity. From *Lambert's Travels into Canada and the United States*, 1806—1808, an instructive and entertaining work, it appears that in the State of South Carolina, since its settlement in 1670, the small colony sent over under Governor Sayle remained pure and uncontaminated for several years. But in 1723, we hear of 18,000 *Blacks* and *Mulattos*; in 1734, 22,000; in 1765, 90,000; in 1792, 108,000; in 1800, 150,000; and in 1808, 200,000! What a huge and rapidly increasing mass of iniquity! We shudder at the outrage perpetrated on the feelings of humanity in a land of liberty! *Tell it not in Gath, publish it not in the streets of Askelon.*

Mr. Lambert writes on the subject with impartiality. He advances all that can be said by way of extenuation. He deems the poor slaves, with a few exceptions, well treated. But this alters not the moral turpitude of the traffic, which reason and religion alike consign to execration. Take the author's own account; it is a true

picture, not overcharged, but stamped with accuracy: "The importation of *Africans* into the *United States* ceased by law on the 1st of January, 1808, and several vessels which arrived with slaves after that period were seized and their cargoes condemned. For the four preceding years, however, the merchants had prepared for *the abolition of the Slave Trade*, and such large importations took place that the market was glutted. The following are the numbers imported into Charleston up to the 1st of January 1808: 1804, 5,386; 1805, 6,790; 1806, 11,458; 1807, 15,676; in all, 39,310! When I arrived, the sales for slaves were extremely dull, owing to the high price which the merchants demanded for them. The planters, who were pretty well stocked, were not very eager to purchase, and the merchants, knowing that a market would ultimately be found for them, were determined not to lower their demands; in consequence of which, *hundreds* of these poor beings were obliged to be kept aboard the ships or in large buildings at Gadsden's Wharf for months together. The merchants, for their own interest, I suppose, had them properly attended to, and supplied with a sufficiency of provisions, but their clothing was very scanty and some unusually sharp weather during the winter carried off great numbers of them! Close confinement and improper food also created a variety of disorders, which together with the dysentery and some cutaneous diseases to which the *Negroes* are subject, considerably increased the mortality. Upwards of seven hundred died in less than *three* months, and carpenters were daily employed at the wharf in making shells for the dead bodies. A few years ago, when a similar mortality took place, the dead bodies of the *Negroes*, to save expense, were thrown into the river and even left to be devoured by the Turkey buzzards, in consequence of which nobody would eat any fish, and it was upwards of three months before the corporation put a stop to the practice! These losses, instead of abating the price, served only to increase it, and many were put up at vendue, where, according to their age, size and condition, they sold for three to six hundred

dollars each! The auctioneers live all in one street, near the water-side, in East Bay. They have vendues twice a week, and the place is then like *Babel*, crowds of people bidding for *dead and live stock*, among which *Negroes* and people of Colour are constantly seen; brokers also praising the good qualities of their commodities and knocking down to the best bidder. I quitted this traffic in human flesh with disgust, though I could not refrain from laughing at the archness of the auctioneer, and the credulity of the bargain-buyer. In most countries people are fond of purchasing bargains, which, as Sterne says, is only buying of a bad commodity that you don't want, because you can get it cheaper than a good one when you do."

But, Mr. Editor, my pen trembles in the mere act of transcribing this horrible account. And where do these infernal scenes take place? Is it in *the West-India Islands*, the long and far-famed abodes of oppression and cruelty, which the poet Montgomery wonders have not been, by the Supreme Being in his wrath, sunk into the ocean? No; these deeds are wrought in a *land* which Washington by his arms, and Franklin by his counsels, have consecrated to *freedom*! Let the *American*, however, be assured that the stain of such acts is indelible. The Southern States, who are involved in this disgrace, should imitate their Northern brethren, who hold their conduct in abhorrence. Neither by their mighty rivers, nor by their wide-spreading lakes, nor by the thundering cataracts of Niagara, can the purple spot be obliterated. "It is to be lamented," says Mr. Lambert, "that *the Slave Trade* was ever introduced; for had it not, *the Whites* would have neglected the unhealthy spots which they now occupy, and have confined themselves to places more congenial to their constitutions. How many *millions* of acres in the world, far superior in every respect to those parts where *Africans* are indispensable, are still covered with immeasurable forests that have never yet echoed to the woodman's axe!" Say not, then, that slavery is the offspring of dire necessity.

Mr. Lambert tells us, among other curious things, that "the penalty for

killing a slave in South Carolina is, if in the heat of passion, 50*l.*; and for pre-meditated murder, 100*l.*!! For the last offence, the murderer is rendered incapable of holding or receiving the profits of any place, office or emolument, civil or military, within the state. The *Negroes*, if guilty of murder or rebellion, are *burnt* to death, and within three or four years two have suffered that horrid punishment! For common offences they are either flogged at home by their *masters* or *mistresses*, or sent to a place next the jail, called the *Sugar House*, where a man is employed to flog them at the rate of a shilling per dozen lashes. I was told that a lady once complained of the great expense she was at for flogging, and intended to *contract* with the man to flog her slaves by the year!"

Mr. Lambert then presents his readers with an anecdote awfully characteristic of *the oppressor* and of *the oppressed*: "Where the Africans are well treated, longevity is no stranger to their race. Several have lived to eighty, ninety, and one hundred years. In 1805, a Negro woman died at the age of 116. I shall close this notice of *the Negroes* of South Carolina, with a remarkable instance of inviolable affection and heroic courage evinced in a Negro and his wife, who had been recently exported from Africa; and which took place when I was at Charleston. They had been separated and sold to two different persons in the city; the man to Major B., and the woman to Mr. D. For a few months they resided in Charleston, and the Major had often allowed the man to visit his wife, which in some measure reconciled them to their separation. But his master wishing to employ him on his plantation in the country, gave orders for his being sent away! The Negro no sooner learned his destiny than he became desperate, and determined on as bold a scheme as the mind of man could conceive, and one that might vie with the far-famed resolution of the Roman Arria. He obtained leave of his master on the evening previous to his departure to take a last farewell of his wife. I know not what passed at such an affecting interview, but it is supposed that he prevailed on her to die with him, rather than to

be separated from each other, and obliged to pass their lives in miserable slavery. The next morning they were both found dead, having strangled themselves with ropes! The hands of both were at liberty, so that there is no room to suppose that either had not consented to die. The Charleston papers represented this transaction in a very different light, being fearful of the consequences of *such an example* among the *Negroes*, who, whatever their oppressors may say to the contrary, have proved in innumerable instances that they are occasionally possessed of feelings as sensitive and acute as their *White brethren*."

And now, Mr. Editor, I must in justice add, that I have never yet met with an *American* who did not lament this dreadful evil of slavery, considering it an indelible blot on the banners of their liberty, triumphantly emblazoned throughout the world! At my own table, within the last month, upon reproaching an intelligent Transatlantic Professor of Yale College, in Connecticut, with the prevalence of this accursed practice amongst their Southern districts—his reply was pointed and emphatic: "We owe it, Sir, to *you*, to the *mother country*!" "Then," said I, "like the *mother country*, hasten to its extinction, to its utter extermination." The poet exultingly exclaims—

Slaves cannot breathe in England; if their
lungs
Receive our air, that moment they are
free;
They touch our country, and their shackles
fall;
That's noble, and bespeaks a nation proud
And jealous of the blessing!

The Corporation of London has just commemorated the fact, fixing up in their Common-Council Chamber a *bust*, by Chantrey, of *Granville Sharp*, who legally ascertained that *the sable sons of Africa*, landing on British soil, find it the region of freedom! The chisel of the sculptor could not be more nobly employed, whilst the head of this distinguished philanthropist does honour to the first city in the world.

Dr. Morse, in his *American Geography*, remarks, "There is not a more ridiculous object in the universe than a native of the United States, with a *Declaration of the Rights of*

Man in one hand, whilst with the other he is brandishing the whip over his *affrighted Slaves!*" Surely the period is approaching when an infinitely kind and universally benignant Providence will bear the shrill cries, and avenge the astounding wrongs, of suffering humanity. Prophecy, lifting up the hallowed veil of futurity, hath announced the cessation of this great evil under the sun, and signally desolating will be its annihilation. "Alas, alas, that great city, Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and SLAVES, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all." Rev. xviii. 10—14.

"Verily he is a God that judgeth in the earth." Psa. lviii. 11.

To conclude. I am aware, Mr. Editor, that your *Missellany* circulates throughout the United States of America. To the better and more intelligent portion of their population, these animadversions will not prove unwelcome. The existence among them of *societies for the abolition of Slavery* attests the soundest feelings of their hearts. Even the Supreme Being, it was surmised by one of my Transatlantic correspondents, had avenged the cause of humanity by the destruction, through fire, of the far-famed *Orphan House* in Georgia, erected by the benevolent George Whitfield, the institution having drawn their finances from the iniquitous traffic of human flesh! Your *American Critic*, sagacious and liberal, supposes that his remarks, at the distance of three thousand miles, on your diversified pages are acceptable to the readers of the *Repository*. He is

right, and I thank him for them. But he and his countrymen will, I trust, in return, accept in good part this communication, unceremoniously written on this side of the water, and honestly designed for their amendment. I am an admirer of their government and of their country; the former suited to the bold and unshackled genius of a rising people; the latter presenting, on the grandest scale, to the astonished eye the beauties of nature in an endless variety. For nearly half a century the *stately Vessel of Republicanism* has, like Noah's ark, rode "proudly tilting o'er the waves," holding within its capacious bosom a multitudinous class of human beings gathered from the four corners of the earth! Those that sit at the helm will recollect the conduct of the navigators who flung overboard the disobedient Jewish prophet to save themselves from destruction. Thus casting from among them the *accursed burden of Slavery*, they also may weather the storms which might at any future period arise to darken their horizon, and eventually bid defiance to the world. I am no political economist, but *the wisdom of the serpent*, blended with *the innocence of the dove*, is the adamant basis of individual and national prosperity.

J. EVANS.

SIR,
SOME persons have expressed surprise at the late attempt on the part of a celebrated writer to separate Paul from Jesus; but it is well known to readers of theology that this is no new thing. The same experiment upon the public mind was tried upon the Continent a century ago, and this was not an original freak. Some Christians have always mistaken the character of the apostle, and viewed him, on that account, with jealousy; but there is no Unbeliever that can help wishing to overthrow his authority, for he was a convert, a proselytist, a witness to Christ, and (which is more unacceptable to the majority of Unbelievers) a reformer who reduced Christianity to its designed simplicity, and thus rendered it unassailable.

Until lately, I was not aware that the Mahometans had anticipated our modern Unbelievers in their attacks upon Paul: some of your readers may

be as little informed upon this point as I have been; and therefore I send for your approbation an extract from the Report of the Scottish Missionary Society, for 1823-4, containing a statement of the fact. Let it be observed, that the Mahometans are equally sincere in their hatred of Paul and their esteem of Jesus; whereas the writers alluded to amongst ourselves, decry Paul in order ultimately to discredit his and our Lord and Master.

PAULINUS.

Mahomedan Fables against St. Paul.

It is well known that the Mahomedans allow Christ-Jesus to have been a True Prophet, and the Gospel or "Angeel" to have been a revelation from heaven; but they allege that it has been corrupted, and they ascribe the corruption of it particularly to the Apostle Paul. One day, when the Missionaries, in conversation with a learned Mollah, happened to speak of the conversion of Paul, the Mollah exclaimed, "Paul! that was the very man who corrupted the Angeel—one of the worst of men, and most infamous of characters."

The following is the account which is given in one of their books, the "*Rawsatus Affa*," of the manner in which the Apostle, who is there called Yunnus, corrupted the gospel—

"For about eighty years after the ascension of Christ, the Nazarenes walked in the right way; but, after this, one Yunnus, a Jew, led them astray into the paths of blasphemy and error. He appeared in the costume of a travelling devotee, and lodged for about four months in the house of a Christian. He shewed his cursed face to nobody, but gave himself up entirely to devotional exercises; and having, by this means, secured the confidence of the Nazarenes, he requested them to send three of their most learned men, to whose word they could trust, as he had a mysterious revelation from God, which he wished to declare to each of them separately.

"To the first he said, 'Dost thou acknowledge that Jesus raised the dead to life?' The wise man answered, 'I do.'—'And dost thou suppose that these works could be performed by any person, without the operation of the Most High God?' The other answered, 'No.'—'Be assured then,' said Paul, 'that Jesus is the Lord of the world, who came to this earth, and, having finished his work, returned to heaven.'

"To the second wise man he proposed similar questions; and, having received similar answers, he said, 'Be assured

that Jesus is the Son of God, whom he sent into the world, and again received into heaven.'

"Having received the same acknowledgments from the last of the sages, he averred that Jesus was the Lord of the earth, and, as such, had power to disappear when his enemies formed the design of putting him to death.

"After making known these reveries, he retired into his cell, shut the door, killed himself the same night, and took the way to hell. Next day, when the sages were called, they had each a different report to make of the Revelation from Jesus, as communicated to them by Paul. The people exclaimed, 'Let us hear Paul ourselves!' They, accordingly, repaired to the cell; but, finding him dead, the consequence was, that Christians were divided into three sects, each of which took its creed from the report of one of the sages."

In rehearsing this fabulous story, the Mahomedans about Astrachan generally contrive to embellish it with something more of the marvellous. Instead, for example, of allowing Paul to kill himself like another mortal, they furnish him with a particular kind of water, which had the power of dissolving human bodies, as the water of the ocean dissolves and holds in solution common salt: into this he threw himself, and instantly disappeared. In consequence of this and other fables, the name of Paul is held in such abhorrence among the Mahomedans about Astrachan, that to represent him as the author of any particular opinion would, in many cases, seal its condemnation without further evidence.—*Report*, 1823-4.

*Park Wood,
June 30, 1826.*

SIR,
THE proem of John's Gospel has recently been the topic, in your Repository, of such critical discussion as will not fail to promote the interest of theology, by the progress of free inquiry. Your learned and scientific correspondent, T. F. B., (pp. 20—22,) professing to "fight under the banners of Lardner and Priestley," two pre-eminent chiefs, deserves to be considered a standard-bearer of the foremost rank in this field of controversy. Dr. J. Jones (XX. 725—729) has contributed a brief but masterly view of the different schemes of interpreting this ambiguous passage. He alludes to Dr. Priestley, who, in his letters with reference to Mr. Evanson, observes, "It is possible that the Apostle John might have heard of the

logos of Plato, as well as that of the Gnostics, and might intend, in opposition to them, to speak of the true logos, viz. that of the Scriptures." A comparative estimate of these various contributions will probably be furnished in the Synopsis of that accomplished critic, who seems abundantly qualified, in his Transatlantic retreat, to illuminate the old world from the rising eminence of the new. In the warfare of opinions, the arena is open to all who are willing to contend in the amphitheatre, according to the laws of honour and equity, animated by the love of truth, whose "fair guerdon" is the prize of victory: even Teucer, a simple archer of old, advanced with his bow to the front of battle, with impunity, behind the shield of Ajax:

Errare potest: litigiosus esse non vult.

Grotius and Gilbert Wakefield, in their annotations on the exordium of John, supply abundance of authorities to ascertain the acceptation of Logos in the Hebrew Scriptures, in the writings of the Pagan Philosophers, and of the Christian Fathers. The observation of Lactantius is appropriate and conclusive in this respect: "The Greeks use the term logos more aptly than we can use the term word or discourse; because their logos signifies both discourse and reason; since it is both the voice and wisdom of God." "Apollo," says Suidas, "is Jupiter's prophet, and delivers to men the oracles which he receives from his Father."

Πατὴρ ἐκ προφήτης ὅτι Λοξίας Διὸς.
ÆSCHYLUS IER.

Quæ Phæbo Pater omnipotens—
Prædixit, &c.—Æn. iii.

It is well known that the Hebrew idiom was prone to adopt the term denoting the substance, instead of that which expresses the quality inherent in any object. The Evangelist, agreeably to this figure of speech, personifies the Logos of the Supreme—Θεὸς ἦν ὁ λόγος, The Logos was God, instead of, It was divine, the Θεὸς λόγος of Grecian philosophy. The same Evangelist writes Πνεῦμα ὁ Θεός, instead of πνευματικός, God is a spirit, or rather, without a figure, spiritual: God is love, instead of lovely: God is light, instead of luminous. Πνεῦμα εἶναι ἢ

Ἀληθὴς. Likewise in a Greek epigram, Ἐλπίς ἐν ἀνθρώποις μὴ Θεὸς ἐσθλὴ εἴη—Hope in mankind, the only gracious God. The concrete, or attribute, is thus personified by the name of the substantive or being to whom it belongs. By this figure of metonymy, the heart is placed for the affections which it contains. Homer is said to delight in the use of the metaphor, in order to give energy and animation to his poetic diction. (Arist. Rhetoric.) The poet describes Iris as the messenger of Jove, and as a God:

Κρονίων
Ἐν νεφελῇ στήριξε, τετρας μεγάρων ἀνθρώπων.—Il. xi.

When he brings
Over the earth a cloud, will therein set
His triple-coloured bow, whereon to look,
And call to mind his covenant.

Par. Lost, B. ii.

Iris is derived from a Greek word signifying to speak. In the book of Revelation, the first verse of the tenth chapter contains a magnificent representation of an angel descending from heaven, clothed in a cloud, and a rainbow upon his head. These analogies, (in the Jewish Scriptures and the Greek literature,) though they satisfy not the judgment, amuse the fancy, in tracing the kindred imagery and mythology of the ancients. The Targums or Chaldee Paraphrasts frequently substitute the Word of Jehovah for the Hebrew Jehovah. That of Onkelos on Gen. xxviii. 21, has, "the word of Jehovah shall be my God." The Minerva of Athens was Wisdom personified—"Paterno edita vertice Pallas. Proximos illi tamen occupavit Pallas honores. (Hor. Carm.) Orta autem simul est cum mente divina: quamobrem lex vera—recta est ratio summi Jovis. (Cicero de legibus.)

This logos; the Evangelist observes, "tabernacled in us," or in human nature, (see Jos. Mede's Works,) of which he partook, who is termed the express image or character of the Divine perfection; and who was rendered unto us Wisdom, as we have the mind of Christ. Faith cometh by hearing the word of God: the voice is the principal vehicle of intelligence: vox consonamenti. A voice from heaven announced the advent of Messiah. In reading Ben David's minute re-

searches into the testimony of the Fathers to the text of the Heavenly Witnesses, &c. &c., one is inclined to assent to his propositions; but, on reflection, the texture of his argument proves too subtle and complicate to retain the lasting acquiescence of the mind in his ingenious hypothesis. Thus it fared with a reader of Plato's dialogue on the immortality of the soul. . . . When Hector lay prostrate in the dust, every Grecian warrior rushed forward to thrust his spear at the Trojan hero. Porson concludes his examination of this topic with the following decisive observations:—"In short, if this verse be really genuine, notwithstanding its absence from all the visible Greek MSS. except two; one of which awkwardly translates the verse from the Latin, and the other transcribes it from a printed book; notwithstanding its absence from all the versions, except the Vulgate, and even from many of the best and oldest MSS. of the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth, and most of the Latins down to the middle of the eighth century; if, in spite of all these objections, it be still genuine, no part of Scripture whatsoever can be proved either spurious or genuine; and Satan has been permitted, for many centuries, miraculously to banish the finest passage in the New Testament from the eyes and memories of almost all the Christian authors, translators and transcribers." Vain are the subtilties of sophistry, and even the surmises of probability in comparison with the "positive facts of this historical deduction." *Geram tibi morem, et ea, quæ vis, ut potero, explicabo: nec tamen quasi Pythius Apollo, certa ut sint et fixa quæ dixerò: sed ut homunculus unus e multis, probabilis conjectura sequens. Tusc. Quæst. i. 9.*

Finally, to revert to the beginning of John's Gospel, the Evangelist is not chargeable with the indulgence of such an extravagant hyperbole as to announce the metamorphosis of a speech into a living agent, the speaker; or to insinuate that the Logos was transformed from an attribute into the being of the immutable Jehovah; while in reality his principal design was to introduce the new dispensation,

in its native * dignity, as the offspring of heaven, "endued with the sanctity of reason;" and the oracle of eternal truth, pronounced with divine authority by the Son of God.

WILLIAM EVANS.

Todmorden,

July 10, 1826.

SIR,
A WRITER in the last Number of the Monthly Repository signing himself J. G., (pp. 341, 342,) has assumed a position to me quite unexpected, and I think untenable. If (as he says) I am mistaken in my premises and wrong in my conclusions, my error is very perfect and complete. I have asserted that "If there be two things in nature utterly incompatible with each other, they are the genuine spirit of Christianity and the spirit of Infidelity; between the man who receives the word of revelation and him who rejects it, there can exist no religious sympathy. Our blessed *Master* and his disciples drew the line of *separation* between them in the strongest manner." No, replies J. G., they did not do any such thing; they could not, for there were no such people then in existence as the present class of Unbelievers—I mean conscientious, inquiring Unbelievers. Now it is to me wholly incomprehensible how he became acquainted with this circumstance, whence he obtained his information that there were no inquiring, conscientious Unbelievers in the time of Jesus and the apostles. I am strongly inclined to be of the contrary opinion. We read of some who said, in the time of our Lord's personal ministry, "He is a good man." The hearers of Paul at Athens brought him unto Areopagus, that he might have a fair and public hearing. Agrippa confessed, "Almost thou persuadest me to be a Christian." What are the indications of character here given? I cannot imagine that these persons were less anxious or less conscientious in their inquiries than those gentlemen in our enlightened times, who, not satisfied with the credit of superior sagacity, wish to arrogate to themselves likewise all the sincerity and honesty of their party.

* Vide Lowth's Isaiah iv. 10, 11.

This sophistical distinction is brought forward to prove that Christ and his apostles have not drawn a line of separation between believers and unbelievers; but in order to render it effective, positive evidence should be produced that they themselves have laid down *the distinction*. J. G. has completely neutralized his own argument; for allowing what he says to be correct, that no such persons as modern Unbelievers existed, he has still no just ground of opposition to my assertion; he can only appeal to our want of information on the subject, and thus make our ignorance the foundation of our knowledge. Is it not a more rational method to leave all conjectures as to what the Founder of our religion might or might not have done under any given circumstances, and to form our opinions from what he actually did say and do? J. G. has adopted the first mode, and I the last. I have simply said, that a line of separation is drawn between *him who receives and him who rejects* the word of revelation. Others may make what refined distinctions they please, and endeavour to explain away the force of the declaration by curious conjectures and ingenious suppositions, but the declaration itself still stands, "He that believeth shall be saved, and he that believeth not shall be condemned."

I was rather surprised that, after the explanation I have given in a former paper, your correspondent should deem it necessary to put the case which he has imagined; but since he has put it, I will give him a full and distinct reply. If such a person as the one he describes, a believer in God but not in revelation, a worshiper of God but not through Christ, an expectant of immortality but not by the resurrection of Jesus, thinks fit to join in a service, the whole of which is founded and conducted on principles which he rejects, let him do it; it is his own concern. But whilst I say this, I am not forbidden to tell him that I think his conduct absurd and inconsistent, nor ought he to complain of me for telling him so; on the contrary, he ought to be obliged to me for my honesty, though he may smile at my weakness.

Had the Unbeliever always conducted himself amongst us in that

modest, quiet and teachable spirit which your correspondent depicts, there would have been far greater reason for censuring my remarks; but when we see him assuming that as a right which was granted him as a favour (I merely take up the case suggested); instead of being anxious to increase his own faith, exerting himself to undermine the faith of others; taking advantage of his admission amongst us to persuade our members that there is no important difference between his principles and ours; accepting of office in the management of our concerns, and thus placing himself on a perfect equality with us in the eyes of the world; lifting up his voice in our deliberations and not hesitating to advise and to teach; then I do think that Christ himself would justify the members of his church in saying, "You have availed yourself of our kindness to corrupt our constitution; we admitted you to learn, and you wish to teach; we *pitied** you as a stranger to the faith, and now you interfere with the government of the family. Permit us to remind you of the tone and temper in which you first addressed us; we have no objection to your attendance in the lecture-room, but it is unbecoming to intrude further; it is unbecoming in you to propose it, and the institutions of our Founder forbid us to permit it." This exclusion from Christian fellowship, this distinction between members and mere hearers, will, perhaps, appear very ridiculous to J. G. and to those who admit the force of his reasoning on the formation of Christian societies. He asks this question, "Seeing that Christ is the Founder, the Legislator, and Supreme Head of the Christian Church, can we be justified in saying, We are a society of Christians; we have *formed ourselves* into a society to enjoy the privileges of his gospel?" What is it in this sentence that is objected to? The expression which J. G. has put in italics? How is any society to come into existence unless by a number of *individuals forming themselves into a society*? I entertain the opinion that

* "Such a person is rather an object of compassion than of indignation." J. G.'s letter, p. 342.

a Christian Church is a church or society of Christians; how can such a Church be established in a district where none such at present exists, but where there are a few individual, unconnected believers? They must *form themselves* into a society on some common principle. That principle, it appears, is "Faith in Christ." But if we are not justified in forming societies of *Christians only* as far as the object can be accomplished, will J. G. inform me what authority he has for forming a society of that heterogeneous description which he pleads for in the name of Christ, and dignifying it with the title of a Christian Church? Twice has the question been put by me, and it still remains unanswered by my opponents: what are our societies to be? Again I put it—What is a Christian Church? Who are its members? What are its laws; and to what end is it formed? My idea of a Christian Church, generally, I have given above. Into such a church it seems improper to admit any but those who will make "the confession of Christ"

J. G. objects to this confession on account of its vagueness. "Deists may confess Christ to be a good and pious man." No, not so. They may, indeed, admit *Jesus* to have been a good man, but to confess *Christ*, (*the Messiah*,) would reduce them pretty nearly to the ancient level, and make "Unbeliever" almost synonymous with "hypocrite."

A few desultory remarks, and I have done. "The most important letter," did not appear so to me. Admitting the existence of such pious, devout Deists as are there described, I grant the propriety of their being tolerated in the congregation as hearers, but any thing further than this I depreciate as a gross abuse of Christian liberty. I beg leave to remind T. C. H. (p. 289), that he had not the least shadow of authority for saying that I had a particular reference to one case, the only one with which he was acquainted. The confidence of his assertion not a little surprised me. W. J. has, I apprehend, furnished himself with sufficient employment if he reply to the papers already called forth by his letter. To him, therefore, I have only to observe, that he has now, perhaps, discovered that the

language of exultation and triumph was rather premature; that the opinion of personal acquaintance is not the voice of the public, and that "*the well-known liberality*" of the Unitarian body is neither scepticism nor indifference. On the subject of Anti-supernaturalism, see a paper signed R. A. M., Vol. XX. p. 88.

N. J.

SIR,
WITH pleasure I observe the attention which Mr. Jones's letter, (pp. 72, 73,) on "Unbelievers in Unitarian Chapels," has attracted. I rejoice that his view of the question has been seconded by so many of your correspondents, and am convinced, that the tendency of the discussion, however Mr. Jones may have been misinterpreted, is to put the matter on its proper basis.

It is said that the majority in all our congregations being believers, the inconvenience of attending on our worship must be on the side of the Deist. Generally it may be so, but not always. Are there no Unitarian pulpits (the cases I know are rare) open to Deistical preachers; in the cant phrase of the day, to Anti-supernaturalists; to men, in short, who reject the most material facts respecting the revelation by Jesus Christ? What becomes of the argument urged by your correspondent J. G., (p. 341,) that "the alarm about Deists gaining the ascendancy in our congregations is surely unfounded? We can have no such apprehension." Is it not "gaining the ascendancy" to mount the pulpit, and conduct Deistical worship in a Christian temple? Has J. G. himself never been the medium by which this very "ascendancy" has been gained? What avails it to say, "I regret equally with Mr. Jones the prevalence of scepticism, and would do every thing in my power to check the progress of Deistical opinions"? I reflect on the motives of no one. I speak not of character, nor of any of those endowments of head and heart which may render a man estimable in our eyes as a friend, or agreeable as a moralist. Such arguments would weigh little if applied to the case of a devout orthodox minister, who should gain the "ascendancy" in a Unitarian pulpit, and thence offend the ears of his

audience by his conscientious expressions of *over-belief*. How is it that to *non-belief* our sympathetic feelings of liberality (that much abused word) are principally extended?

One remark about "Tests and Confessions," on which Mr. Jones has, I think, been much misrepresented. Who has proposed any? A verbal creed was never thought of that I am aware. The "confession of Christ" is surely not so "exceedingly vague" as J. G. supposes. The Deist, by profession, (and to him alone does our argument refer,) is seldom misunderstood. He usually thinks it right to proclaim and glory in his opinions. What farther "Test or Confession" is required than this?

I am constrained to oppose another of J. G.'s positions. I contend that it is the faith of "*our church*," as Christians, which must, *at all events*, be supported inviolate. We do *not* wish to "cast a stigma" on any set of men. We do *not* desire to say to the Deist, as J. G. has it, "You shall enjoy none of the privileges of the gospel in common with us." But if the parties *themselves* reject these "privileges," we do say, "However in ordinary matters we may incline to give you the right hand of fellowship, as officers of 'our church,' and leaders of our devotions, our duty and feelings as Christian believers impel us most earnestly to protest against you."

Let us, then, whether ministers or people, with all the humility that becomes us, as disciples of Christ, strive to keep the "faith once delivered to the saints;" swerving neither to the right hand nor the left, out of courtesy to any man. Where called upon to rebuke, let us aim to do it in love; where to part, to part in peace; holding fast our integrity, through evil and good report, as sincere and consistent followers of a crucified Master.

A CHRISTIAN UNITARIAN.

SIR,

IN the last Number of your Repository, (p. 290,) there appeared a letter signed E. C. on which I beg leave to offer the following observations. The author commences with remarking, "that a great deal of eloquence has been wasted on the side of pseudo-liberality, and that much

needless vituperation has been heaped on Mr. Jones." I would by no means attempt to excuse illiberal remarks, if any of Mr. Jones's antagonists have made such, but I think E. C. has yet to learn, that on all subjects of human inquiry the expression of opinion is, or ought to be, free; that others have the same right to give their ideas of Mr. Jones's views as he had to declare them, and that eloquence is not to be considered as *wasted* when engaged in supporting the principles of universal charity and enlightened toleration. E. C. continues, "Mr. Jones's object appears to be only to prevent those who are not Christians from being associated in church fellowship with those who are, and becoming thus identified with them; to make both *Christians* and *Deists* more consistent with their profession." Now, before proceeding further, it is necessary we should be agreed as to the term *Christian*, as used in this instance. By Mr. Jones, it evidently seems to refer to a believer in the *miracles*, or to imply a matter of faith only. Now, it appears to me that no correctness of religious *opinion alone* can fully entitle any one to the Christian name; that a real Christian must be one in disposition and in character as well as in theory, and that such title can only be properly conceded to him whose belief is evinced in the excellence of his conduct and the daily virtues of his life. On the other hand, it can hardly be denied, that any person who cultivates the virtues enjoined by our Saviour has a claim, and that a powerful one, to the title of Christian. Many persons govern their lives by the precepts of Christ, who may not have fully settled their faith on all, nor perhaps, in some cases, even on the leading evidences of Christianity; they revere his name, they obey his commands, and they leave what appears to them to be difficult or abstruse to more assured or more cultivated minds. This may be considered either weakness or diffidence, inconsistency or humility, according to the strict or candid construction which others may choose to put upon it; but no one, I think, will deny that there may be kindness, goodness and benevolence, where there is also doubt and anxiety, nay, even

where there is distrust or unbelief on certain points; and is it not possible that this imperfect Christian, feeling his way in darkness and sorrow, may be an object of as great, if not greater, approbation in the sight of his Maker, than one who has faith to remove mountains, and yet has not the *spirit* of his Master? For, after all, what was the test used by our Saviour, if he is to be quoted as the approver of tests? Was it not a test of *conduct* rather than of *opinion*? Is it not expressly said, that without charity all belief is of no avail? And does he not on all occasions make virtue, integrity and the fruits of religion as unfolded in holiness of heart and life, his criterion? In short, has he not stated in the most explicit language and upon the most solemn occasion, that the *test* by which he will decide upon the happiness or misery of every individual of mankind, will not be whether he *believed* in certain articles of faith, even though that faith was sufficient to cast out spirits and do many wonderful things, but whether he had clothed the naked, visited those who were sick and in prison, and performed all those *duties of humanity* which it was the great object of his mission to inculcate? When he was asked what must be done to gain eternal life, what was his answer? Was it an injunction to *believe* in certain doctrines or endeavour to understand certain mysteries? Was it not simply, "If thou wilt enter into life, keep the commandments"? And when the young man pleaded that he had already kept all those things, what was the addition our Saviour required? "If thou wilt be *perfect*, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me:" that is, cultivate benevolent and generous feelings, and copy my *example*. We are well aware that it may here be objected to our argument, that there are many passages in Scripture which appear to favour the sufficiency of faith alone; such as the expression of Paul and Silas, "Believe on the Lord Jesus Christ and thou shalt be saved;" †

"That whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God."* We imagine it would be difficult to produce passages that seem more to favour the sufficiency of faith than the foregoing; yet a very little examination will convince us, that this faith, available to salvation, is by no means a dead faith, or a mere matter of speculative opinion, but a reformatory and living faith, immediately called into action in purifying the heart and the life, and that any abstract, intellectual belief only is far short of the faith required by Jesus Christ. Let us take, for instance, the last-quoted passage, and we shall find it explained so as to favour this construction by the context. The next three verses are, "*And this is the condemnation, that light is come into the world, and men loved darkness rather than light, BECAUSE THEIR DEEDS WERE EVIL. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*"† Is it not here evident that the condemnation alluded to in the first instance, "because he hath not believed," &c., means, because he would not believe *on account of the depravity of his conduct*, being well aware that the commandments of Christ and the purity of his law would require the instant sacrifice of his favourite sins, and expose them in all their deformity before him? This is surely a very different sort of unbelief to that which arises from the peculiar conformation of a person's mind, or from his not being able to perceive the truth. It is an unbelief that justly subjects its possessor to condemnation, because it is voluntarily and obstinately retained against the evidence of clearer light, and intended as the cover and excuse of evil deeds. If passages are thus examined in connexion with the previous and succeeding ones, it will

* Matt. xix. 17, 20, 21.

† Acts xvi. 31.

* John iii. 16, 18. † Ib. 19—21.

seldom or never be found that faith and works are separated, even though they may not be mentioned together, for a vital faith infers also good works as its fruits, and good works include a right spirit and a pure doctrine as necessary to their production. But if texts of Scripture are quoted apart from the connexion in which they stand, there is no doctrine so inconsistent but it may find some support, and even opposite opinions might in this manner be defended. It is therefore clear that a *belief* in the *evidences* of Christianity can only be the *means* and not the *end*; and whoever attempts to rest in it, as in itself a sufficient claim to the Christian title, or available to salvation, will render nugatory many of the most solemn and important declarations of Jesus Christ, which demonstrate that Christianity is *spiritual* and *practical*, and not merely intellectual and speculative. At the same time it cannot be denied, that the purer the faith the greater safeguard there is for the conduct, and we would therefore by no means depreciate those investigations or those virtuous endeavours to improve in religious knowledge, which are the surest means of enlightening and strengthening the moral perceptions. We gladly acknowledge the authority of the miracles and their sanction to the divine mission of Christ, though at the same time we believe that from want of information, diffidence, self-distrust, or other causes, some may never have formed a decided opinion on this subject, and yet be very sincere *practical* Christians, acting up to the light they perceive, and fully sensible of the responsibility they lie under to their Creator. Mr. Jones's *test* then will not answer. He will never be able to bend differing minds to one belief. Some will say they understand and believe the miracles, others that they take them on trust, but cannot comprehend them, while many will acknowledge, if sincere, that they scarcely know their own degree of belief in them. No doubt there would be also many cultivated and religious persons who would be able to give a reason for the faith that is in them, but as a *test*, even amongst Unitarians themselves, or amongst *any* religious

body, it never could become general. Indeed, supposing mere *professions* of religious opinion were to be admitted as tests, no doctrines have ever been pointed out in which all persons can be expected to agree; insomuch that they may be considered as means of dissension or of hypocrisy, rather than of union. Even Mr. Noah Jones and his advocate E. C. entertain different opinions on this subject, and while one of them thinks the candidate should declare his belief in the miracles, the other thinks he should conform himself to the ceremony of the Lord's Supper, with both of which a person may comply for various reasons, while a good life is an evidence of sincerity there can be little occasion to doubt. As to the subject of Unbelievers attending Unitarian places of worship, it may be remarked, that so far from its being peculiar to *our* congregations, it is in reality the case with most if not *all* other sects, and it is well known that a great number of those who attend the Established Church do not recognize several of its most important articles. Nor are they on this account, while their intentions are upright and their conduct moral, to be stigmatized with hypocrisy; for the fact is, that they are placed in a difficult and painful situation, in which allowances ought to be made for some hesitation and even inconsistency; while their conformity, as long as they perform the various duties of life, ought rather to be considered an advantage than a disgrace to any religious community. In conclusion, we may reasonably ask, how are we to make converts to our own clearer light and purer faith, if we close our doors on all who are not of our own manner of thinking—if the truth as it is in Jesus, according to our perceptions, is to be confined entirely to ourselves? Would it not be more consonant to the spirit of our Saviour, instead of excluding others, to go forth even to them and proclaim in every corner of the earth the blessed tidings of salvation—to inform, to explain, to enlighten, and to make the limit of our charity and our exertions the devotion of our fortunes and our lives? Surely if there be consolation in the benevolence of our principles, peace in their simpli-

city and purity, and a renovating power in their spiritual influences—if there be indeed a value in their independence and integrity, shall we not endeavour to impart them to others? And shall we consider any opportunity trivial, which affords us this important privilege? Where else are they to hear these tidings? In the complicated articles and creeds of the Establishment, the superstitions of the Catholics, or the gloomy and distressing creed of the Calvinists? No; by these they have probably been revolted, by these they may have been driven on the rock of scepticism, and when they turn their weary footsteps to our gates, shall we meet them with a religious test equivalent to an order for their departure? In vain does E. C. exclaim, that Mr. Jones would not prevent Unbelievers from partaking of the benefits of public worship; he *would* thus deprive them of the best of all benefits, the opportunity of hearing what we humbly conceive to be the unadorned and unperverted truth of Scripture: but I repeat the remark, that it will not be; and more than this, I am inclined to believe, that if such a restriction actually took place, such would be the painful circumstances it would involve, that the natural candour and liberality of Mr. Jones would cause him to be one of the first persons to ask for its repeal.

AN UNITARIAN CHRISTIAN.

SIR,
I WAS much pleased with observing in the Session of Parliament of 1824, that the Gentlemen of the House of Commons and the Government were alive to the evil of requiring declarations inconsistent with truth. The occasion was a motion of Mr. Hume's for abolishing the declaration demanded of an officer buying or selling a commission, relating to price, &c., "which declaration the circumstances of the service compel him to violate." All persons cried out

against the practice, and Mr. Hume withdrew his motion on the assurance of the agents of government, that the abolition of the obnoxious declaration was under consideration.

On reading the debate I remember asking involuntarily, "Is the honour of a soldier a stricter obligation to truth than the duty of a Christian and a Christian minister? Yet the students at our Universities are compelled to subscribe articles of faith which they do not believe, which they cannot believe, for they know nothing of them, and our clergy are required to subscribe the same articles, and to declare publicly their hearty assent and consent to all and every thing contained in the Book of Common Prayer, though it is notorious, and in the nature of things must be, that many of them do not approve some things in the much-bruited Book, nor believe some of these ever-to-be-remembered articles."

I cannot but think, Sir, that there wants nothing but the exposure, for the correction, of the evil. Let the case be brought before Parliament, and again and again, and if necessary every year, and it is impossible that a system of such oppression on the one side, and hypocrisy on the other, should be much longer endured. We should not, I fear, muster so many petitioning clergy as on the former clerical petition; but there must be many who feel the yoke gall their consciences, and not a few who would be bold enough to come forward and complain.

The whole community is interested in this matter, for it affects the national honour and the virtue of our posterity; and Dissenters from the Established Church, of all classes, are peculiarly concerned in the removal of tests, which shut out their children from the proper education of Englishmen, and from the honours and rewards of superior talents and diligence.

A NON-SUBSCRIBER.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Discourses, Doctrinal and Practical; delivered in Essex-street Chapel.* By Thomas Belsham, Pastor of the Congregation 8vo. pp. 496. R. Hunter. 1826.

MR. BELSHAM has been long known through a large circle of readers as a doctrinal and controversial writer on theology, but he has been no less celebrated in the smaller circle of his hearers as a preacher. At the instance of many of these, he publishes this volume; alleging as one reason of his compliance with the solicitations of his friends, that he is "in a great measure incapacitated by age and infirmities from public service." (Advert.) The Discourses are both "Doctrinal and Practical," but the latter more than the former; and considering the excellence of some of the "Practical" Sermons, and also the notoriety of the preacher's doctrines, we almost wish the whole series had been confined to moral and devotional subjects.

The Discourses are twenty in number. Sermon* I. (on 2 Cor. v. 7) is entitled "The Tendency of the Christian Dispensation to enlarge the Comprehension of the Mind." The thoughts and argument and language of this discourse are somewhat philosophical. The following paragraph is the key to the preacher's system, as stated in this and other discourses:

"There is ONE Being in the universe who beholds all things, past, present, and to come, in one comprehensive survey. Of his absolute perfection we can judge only by analogy to our own limited capacities and powers. He looks at once through all created existence, and sees the whole course of events taking place in regular succession, at their appointed season, in conformity to that great and glorious plan, which was arranged by infinite wisdom at the suggestion of infinite benevolence: and which being carried into effect by almighty power, can-

not in any part of it fail of success, and must ultimately terminate in the grand result which it was his sovereign will to accomplish, the virtue, order, and happiness, of all his rational creation. In his eye, therefore, evil itself is absorbed in the immense preponderance of good which it is calculated to produce: and the great Creator, when he surveys his works, pronounces them all good; declares that all are correspondent to his sublime and magnificent idea; and in the sure prospect, the clear and distinct view of that infinite mass of happiness which will be the ultimate result of his infinitely wise and benevolent operations, he is at all times infinitely happy."—Pp. 4—6.

We not only agree with, but admire the observation, that

"The simplicity and spirituality of the Christian dispensation, its entire freedom from ritual incumbrance, the sublimity and importance of its doctrine, the correctness, purity and perfection of its morality, and the infinitude of its object, all concur to prove, that this is the last of the moral dispensations of God to mankind; that it is wisely adapted to the improving state of the world; that it is calculated to accelerate that improvement; that there is great reason to believe, that, as the world becomes more enlightened and more wise, the Christian religion, in its original purity and truth and beauty, will be more generally received, so that, in the end, the prophecies which announce its ultimate prosperity and success shall be literally accomplished; and 'the knowledge of the Lord shall cover the earth as the waters cover the sea.'"—Pp. 19, 20.

In the application of the discourse, the preacher takes higher ground than is attained by the experience of every Christian. He remarks that "the man who habitually regards himself as born to an infinite expectation," 1. must be always cheerful and happy, 2. possesses love to God and is devoted to his service, 3. has a copious source of benevolence the most active and disinterested, 4. is reconciled to all that happens, 5. is restrained from "exorbitant desire of inferior, and especially of criminal gratifications," (he is surely restrained from *all* desire

* We use both the words "Sermons" and "Discourses." The one is in the title-page and the other is the running title.

of these,) and, 6. exhibits steadiness and dignity of character, and consistency and stability in virtue.

Ser. II. is entitled, from the text, (1 John iv. 16,) "God is Love." This "glorious truth" implies, the preacher argues, 1. That love is an attribute of God. 2. Love exists in God in *its greatest* perfection. (Are not the words in italics superfluous?) 3. All the counsels and purposes of God are prompted by love. 4. The works of God, and all the dispensations of his government towards his creatures, are the fruits and effects of love. 5. Love is the attribute and character by which he chooses to be made known, and to be regarded by man. 6. The laws of God originate in benevolence, and love is his express and chief command.

We cannot forbear quoting the following animated description of Creation :

"*Creation* is the commencement and the chief of the works of God; and it originates in his benevolent purpose. Behold the fair and beautiful world which we inhabit. Contemplate the various substances of which the earth consists; the atmosphere which surrounds it, the waters which encompass it, the fire which glows in various forms within it, and upon it; the multitude and beautiful variety of vegetables with which it is clothed and adorned. Turn your attention to the living beings by which it is inhabited. All nature swarms with life. Millions and millions of animals, from the half-reasoning elephant, from the huge leviathan, to the worm, the insect, the animalcule, discernible only by the assistance of the best instruments; beasts, and birds, and fishes, and insects, and reptiles, in all their various animated forms, inhabit their respective elements, and triumph in their existence. Superior to these, and lords (*lord*) of this lower creation, is man; who, in his various tribes, is scattered over the vast regions of the habitable globe, erect in form, endued with an intelligent principle, with god-like capacities and powers, adapted by constitution to the climate in which he resides, and attached by habit to the circumstances in which he is fixed. Inanimate nature yields to his plastic hand. The vegetable creation grows and blooms, and ripens for his convenience and use; and inferior animals bow to his yoke and acknowledge his authority. Behold the starry orbs, glittering like spangles, innumerable in the vast expanse of heaven. Conceive each star a sun: and each sun

as the centre, the fountain of light and heat to the many habitable worlds, as large, or, it may be, larger than the planet in which we dwell, equally crowded with inhabitants, and equally provided with means for their sustenance and comfortable accommodation. Extend your views still further. Conceive of suns and worlds far beyond what the most penetrating eye, assisted by the most powerful instruments, have ever yet been able to discover, or ever will. Give your imagination its utmost scope. Conceive of thousands of worlds, and clusters of suns and systems beyond these: of millions and millions remoter still than those. Pursue the thought till imagination faints under the immense idea; you will still fall infinitely short of the vast and boundless universe of being. Two questions naturally occur to the mind upon this magnificent survey. Who was the author of this stupendous fabric? And for what purpose was it raised, and crowded with myriads of inhabitants? Reason suggests a reply to the former, and the text contains the answer to the second of these interesting inquiries. God is the sole architect of this stately frame. And God is love. Infinite, immutable love: the boundless desire to communicate happiness to a boundless multitude of beings, is the only conceivable motive which could induce an all-perfect and happy Being, to the production of this magnificent effect."—Pp. 35—38.

The IIIrd Ser. (from 2 Cor. vi. 18) is on the "Paternal Character of God," which implies, 1. love, 2. protection, 3. instruction, 4. discipline, 5. forbearance and forgiveness, 6. readiness to hear and answer.

Ser. IV. (from Rom. viii. 14) is entitled "The Spirit of Christianity, a Filial Spirit," and a filial spirit is shewn to include reverence and love, desire of instruction, cheerful obedience and fear of offending, humble submission to salutary discipline, delight in communion with God, and finally, a patient expectation of the promised inheritance.

Ser. V. (from Psa. xlviii. 9) is entitled "The Loving-kindness of God recollected at the Close of the Year." The preacher meditates, I. upon the general loving-kindness of the Supreme Being, as supreme, universal, under the direction of unerring wisdom, and unchangeable and everlasting; II. upon particular instances of the loving-kindness of God, especially in connexion with the season of

Christmas and the close of the year. We meet, p. 102, with the doubtful phrase, "the Almighty Regent of the Universe."

The VIth Ser. is on "Resignation to the Will of God, after the Example of Jesus" (from John xii. 27, 28). This interesting subject is introduced with some excellent observations on the internal evidence of the truth of the gospel history, of which the following is the substance:

"The evangelist, by a concise, artless relation of simple facts, without any observation or comment of his own, has here exhibited our honoured master as a pattern of piety and devotion, far beyond the ordinary limits of human attainment: a devotion the most affecting and sublime, and at the same time at an infinite remove both from the ignorance and folly of a mean and blind superstition, and from the wild ravings and the still more odious familiarities of a gross and fanatical enthusiasm. I will venture to say that no one, whose mind had not been enlightened with the purest and most exalted conceptions of God, and whose heart had not been moulded into the most entire subjection to his will, would have been capable of imagining or delineating such a character as this. The evangelist would never have formed the conception of an incident, so unusual, and at the same time so natural, and which so beautifully illustrates the dignity and the devoted piety of the mind of Jesus, had not the event really occurred. It is an incident which in the reflecting mind must excite the highest idea of our Lord's character, and in the pious mind an earnest desire to resemble it; while the truly humble spirit will not dare to hope that it shall ever equal the great original."—Pp. 120—122.

Mr. Belsham, after Mr. Wakefield, reads the second clause in the text interrogatively. He thus explains and paraphrases the passage:

"Now, saith he, is my soul troubled. The scenes of agony through which I am destined to pass, are so near at hand, and so exceedingly formidable, that in the immediate prospect of them human nature recoils, and my heart trembles. And what shall I say?—What prayer shall I offer up to my heavenly Father, who heareth me always, at this alarming crisis?—Shall I listen to flesh and blood?—Shall I desert the honourable cause in which I am embarked?—Shall I ask to be excused from the dreadful

conflict?—Shall I say, Father, save me from this hour?

"This is evidently our Lord's meaning, and the clause ought to be read with an interrogation. It is not honourable to our Lord's character, it is not consistent with the usual firm and dignified tenor of his mind, to suppose that he first offers an unqualified prayer to be excused from suffering, and then immediately retracts it. His meaning in this brief but interesting soliloquy unquestionably is, to express the firmness of his resolution, and his entire devotedness to the will of God, in the discharge of his mission: q. d. What prayer will it become me to offer in these trying circumstances?—Will it suit my character and office—will it agree with the glorious prospects which are now opening before me, and the immortal prize which I have in view, to listen to the suggestions of appalled and fainting nature? I cannot act so base, so unworthy a part. If I were now to decline the cup of suffering, I should defeat the main purpose of my mission. It was for this cause that I came to this hour. It was that by my death I might ratify the covenant of love; that I might redeem mankind from the bondage of error, idolatry, and vice, and might save them from wrath and ruin; that I was sent to preach the gospel, and was empowered to authenticate my divine mission by signs and miracles: to accomplish, therefore, this gracious purpose of reconciling the world to God, and of bringing many sons to glory, I willingly submit to all that it is necessary previously to undergo: I refuse not to die: I shrink not from any suffering, however severe. I have only one petition to offer: Father, glorify thy name; fulfil all thy good pleasure in thy devoted servant. I came into the world to do thy will, for that will is mine. Let God be honoured, and I am well pleased: whether it be by labour or suffering, by life or death."—Pp. 124—127.

The title of the VIIth Ser. is "The Profit of Labour;" the text is Prov. xiv. 23. This is a very ingenious discourse, and quite out of the beaten track of the pulpit. Labour, the preacher shews, is of three kinds, corporeal, intellectual, moral; each of which is profitable in its measure: bodily labour is conducive to health, competence, cheerfulness, reputation and virtue; mental labour enriches the understanding, strengthens the intellectual powers, leads to useful discoveries, promotes true religion; moral labour (which seems to be antici-

pated in the last head) is profitable with relation both to knowledge and practice.

There is true wisdom in the following observations :

“ The ancients represented Labour as guardian to the temple of Virtue. And, certainly, nothing is more injurious to moral principle than indolence, especially in young persons, whose minds are flexible, and whose moral habits are not firmly fixed. For a young man to be idle, and at the same time virtuous, is a moral impossibility. No excellence of education, no truth of principle, no force of habit, can stand against the temptations of indolence. But if young persons are fully employed in occupations that are honourable and useful, and which engage their whole time and attention, habits of virtue, industry, and peace, will be gradually and insensibly formed ; or, if they are already begun, they will be improved, confirmed, and riveted for life. ‘ In the sweat of thy brow shalt thou eat bread,’ is no curse upon man in general, as human nature is at present constituted. There is indeed a labour which grinds, oppresses and overwhelms. But such labour is not often necessary. And in general the virtue of a character is proportioned to its activity, and unremitting industry in some honourable and useful employment.”—Pp. 150, 151.

Is not the title of Ser. VIII. quaint? It is “ Tekel,” taken of course from the text, Dan. v. 27. The sermon is solemn, impressive and well calculated for usefulness. The introduction is historical, and the tale is well told. The subject—God’s cognizance of human actions—is discussed in a series of observations. “ First, the Supreme Being forms a very exact estimate of the actions and characters of men. Secondly, many weigh much in their own estimation and in that of the world, who are of light account in the judgment of God. Thirdly, this is a very lamentable case. And, fourthly, sooner or later it will appear to be so.”

These observations would be made weightier by being condensed. The 3rd and 4th might be gathered into one, even if they might not be advantageously introduced into the 2nd.

The preacher is not afraid of indulging a familiar remark, tending to a moral purpose :

“ The reported reflection of a foreign

princess to her governess, ‘ I can’t think how it is that I never find any body always in the right but myself,’ is an opinion entertained by many who would not perhaps be so ready to avow it.”—P. 179.

The text would have justified some observations upon the morality of states and the infatuation of national vice ; but, perhaps, the sermon is more usefully occupied with the case of individuals, to whose consciences the general doctrine of responsibility is forcibly applied, as in the following example :

“ But there is something peculiarly affecting in the case of those, who, in consequence of the sycophancy of the world, and of their own prejudice and self-love, flatter themselves that they are perfectly secure, that their state is safe, that their characters are approved, and that all is well, while their heart is not right in the sight of God. They who are wanting in the divine balances, and who are conscious of their defect, must feel a perpetual stimulus to repentance and reformation. Concerning such there is always room to hope for conversion and improvement. But they who are ignorant of their true character and state, and who hope to pass as gold, when they are only dross, these are not aware of their danger and misery, and never think of making provision for their escape. Thus they run heedlessly on in the career of folly, confirm their vices, aggravate their guilt, and secure their ruin. Proportionate to their self-delusion must be their surprise and terror, when they come to be informed of the truth of their condition. Ever accustomed to think favourably of themselves, and to hear the applause of others, what must be their astonishment and dismay, when their eyes are open to a just sense of their character and state ; when they are roused from the dream of self-delusion ; when the foundation of their confidence vanishes into air ; and being placed in the balance, they are altogether lighter than vanity !”—Pp. 182, 183.

Ser. IX. (from 1 Cor. x. 31) is entitled “ True Religion distinguished from Error and Superstition.” The introduction consists of some judicious and valuable remarks upon the phraseology of the New Testament, and especially of the Epistles of St. Paul, the misinterpretation of which has given birth to so many and such serious errors. Excellent, however, as these are, we scarcely know why

they are placed under this text, or at the head of this discourse. The exposition and application of the text are found towards the end of the Sermon.

Amongst the errors of the Christian world, Mr. Belsham reckons a reliance upon the "mediation" of Christ, "as a means of acceptance with God," on which subject, he says, "not a word is advanced from the beginning to the end of the New Testament" (pp. 196, 197). He must surely mean to be understood of the mediation of Christ according to the Calvinistic sense. Of a part of our Lord's office of mediation or delegation, he himself says in another discourse (XV. p. 355),

"The Christian Scriptures reveal the interesting fact, that the Lord Jesus Christ will be the delegate of his heavenly Father, to hold the grand assize, and to occupy the seat of judgment on that all-important day; of which delegation God hath given the fullest assurance, in that he hath raised him from the dead."

We should hesitate in setting down to the account of "superstition" the persuasion, that Christian teachers "are under peculiar obligation to sanctity of conduct and severity of morals" (p. 201): nothing appears to us plainer than that, according to the Apostle's doctrine, Rom. ii. 17, et seq., the criminality of bad actions is in the direct ratio of the knowledge and profession of virtue, and of the motives which must be resisted and violated in the commission of evil.

Ser. X. "The Character and Destiny of the Righteous and the Wicked," is an exposition and application of the first Psalm. It is a plain and useful discourse. In explaining the "destiny" of the "wicked," Mr. Belsham exhibits "the terrors of the law."

"The Analogy between Natural and Moral Disorders" (from Luke v. 31) is the title of Ser. XI. In less judicious hands than Mr. Belsham's this would have been a subject of questionable propriety. However treated, it is a humiliating topic.

Who does not envy Mr. Belsham's clear and bright views of the Divine government?

"Correct views of moral subjects will also manifest the perfect consis-

tency of moral agency and moral responsibility with the distinct foreknowledge and the overruling providence of God." Pp. 236, 237.

The preacher thus defines vice:

"The true definition of vice is that state of mind, or that modification of the habits and affections, which constitutes or tends to the greatest ultimate misery of the agent, or which detracts from or diminishes his greatest ultimate happiness."—P. 237.

Is not something wanted to make the definition perfectly Christian?

Ser. XII. is entitled "The Transitory Nature of the World and its Desires," and is from 1 John ii. 17. The Introduction is a very fine passage. The preacher, in explaining his text, seems to have had in his eye Dr. Doddridge's beautiful hymn upon the kindred passage in 1 Cor. vii. 31, one verse of which is in our judgment eminently poetic: we remember hearing the late Mr. Worthington quote it in the pulpit in his best manner, and with uncommon effect:

The empty pageant rolls along;
The giddy, unexperienc'd throng
Pursue it with enchanted eyes:
It passeth in swift march away,
Still more and more its charms decay,
Till the last gaudy colour dies.

The word "disgrace" is used in its etymological rather than its customary sense in the following sentence, p. 265: "Mortality is the *disgrace* of all things here below." May we add, that *here below* is one of the frequent inelegancies of pulpit composition?

The next Sermon, the XIIIth, is from the same text, but on a different subject, viz. "The Stability of the Good Man amidst the Changes of Life." The division of this Sermon is, unlike the excellent preacher's usual mode, smart and almost epigrammatic: "We have here a character described and a privilege annexed." P. 285. From a similar text we remember hearing a celebrated preacher amongst the Calvinistic Dissenters, yet living, announce his subject in this manner: "We shall shew the condition of the privilege, and the privilege of the condition."

The Sermon is what hearers are accustomed to call "very good:" the conclusion merits a higher and less hacknied epithet:

"He that doeth the will of God, abideth *for ever*. This is, indeed, an amazing thought, and worthy of the most serious attention. Behold yon marble statue—the wonder of ages: it still retains its beauty and perfection, it has retained them for centuries, while the frail original has long since mouldered away. But when a few more years or ages are passed, this also shall decay, and crumble into dust.—Mark that stupendous tower; how deep its foundation; how dense its walls; how lofty its battlements; how firm its structure! It has stood for ages; it promises to stand for ages to come. Yet the time is approaching when it will tumble into ruins. Behold the great mountains; their foundations in the centre of the earth; their summits piercing the clouds; they seem built for eternity, and bid defiance to age and time. Yet even these mountains, though deemed perpetual, shall depart; and the everlasting hills shall be removed.—Consider the foundations of the earth. Survey the pillars of the universe. How firm and durable they are! How many thousand years they have already subsisted! How many ten thousand more they are likely to stand! Yet there is a period advancing when these mighty pillars shall burst asunder, and universal ruin shall raise her standard upon the wreck of the creation. The heavens shall be folded up like a scroll; the elements shall be dissolved; the earth shall flee away; and the sea shall find no place. Nevertheless, amidst the universal consternation, the servant of God, he that hath done his Maker's will, remains undismayed. The Rock of Ages is immoveable.—Upon that rock he stands; and views with a composed and undaunted eye the accomplishment of the great plan of Providence in the dissolution of the frame of nature.—Upon that rock he shall ever stand. And while time, and years, and ages roll on; while worlds dissolve and pass away; while stars, and suns, and systems, undergo the most awful and stupendous revolutions, he that hath done the will of God abides unmoved; his heart is fixed; his character is made perfect; his state is secure; his happiness is unchangeable. The eternal God is his refuge, his everlasting portion, and his exceeding great reward."—Pp. 301–303.

Ser. XIV., entitled "Death, the Last Enemy, Destroyed," from 1 Cor. xv. 26, is stated in the heading to have been "preached on the Lamented Death of Percival North, Esq." We take notice of this, in order to

remark that the exordium of the sermon contains the character of the deceased; a part of funeral discourses which is commonly reserved for the peroration: and, we confess, we prefer the usual plan, and for the plain reason that it is more likely to keep up the hearer's attention. If the most interesting portion of a sermon is brought forward at the commencement, the earnestness of an audience will droop before the close, and the effect of the sermon will be inverted.

A very high and we doubt not a justly deserved panegyric is pronounced upon Mr. North. The long life of this gentleman, who lived to his 86th year, is feelingly contrasted with the short date of existence allotted by Providence to a much-valued friend of the preacher's, who died a little before at the early age of 25, the Rev. T. B. Broadbent, (see Mon. Repos. XII. 690,) and whose funeral sermon was preached Nov. 9, 1817, at Essex Street. (See Mon. Repos. XIII. 1–4.)

The plan of this sermon is suggested by the words, which is the best of all divisions, "Death is an enemy—it is the last enemy—and this enemy shall be destroyed" (p. 311).

Mr. Belsham reads his text, "The last enemy shall be destroyed, even death." He says,

"The last enemy *that* shall be destroyed is death. This is a poor and spiritless translation, or rather mistranslation of the apostle's spirited and triumphant language. If all enemies are to be destroyed, it is comparatively of little consequence in what order of time they are destined to perish. But the apostle's words express an important proposition; they are a peremptory and triumphant declaration that death, the last enemy, *shall* be abolished and utterly exterminated."—P. 329.

Here, as in many other places, Mr. Belsham maintains explicitly and ably the doctrine of the restoration of the wicked to virtue and happiness. He conjectures that the apostle alludes to this event in the 23d verse of the chapter from which the text is taken. But we doubt whether the phrase, "they that are Christ's," can be made by any rational interpretation of the Apostle to include bad men who will fall under final condemnation! May not the sense of this chapter be, that

Christ will finish and crown his earthly dispensation by raising up all mankind from the grave and bringing in the state of rewards and punishments; that the righteous will enjoy their promised happiness, and the wicked endure their threatened and deserved misery, in whatever it may consist, for an age or definite period to follow, which will be the final age of the Messiah; that after this, the object of his mission being accomplished, he will deliver up the kingdom to God, even the Father? Of the succeeding state it may not have been designed that any thing should be revealed; but there can be no doubt that the righteous will continue to be happy and growing in happiness; and the most benevolent heart may be satisfied to leave the rest of the human race to the uncovenanted mercies of God.

Ser. XV. (from Amos iv. 12) is on "The Duty of preparing to meet our God." This is a very serious devotional and practical sermon. The preacher urges the duty of meeting God in the course of his providence, in the ordinances of his worship, at death, and at his final tribunal.

The pleasing subject of the XVIth Sermon (from 1 Thess. iv. 17) is "The Future Life of the Righteous a Social State." The proposition is briefly proved and then amplified. A glowing description is given of the heavenly society. Mr. Belsham finds a place in this happy state for all virtuous men, even though they may have been unbelievers, and of the most daring kind (pp. 375, 376).

The following passage is painfully interesting, not excepting the close of it, which contains a conjecture that not a few would eagerly oppose:

"One cloud, one dark cloud, appears to overshadow the glorious prospect, and, partially at least, to deform its beauties. Some will be missing from that happy assembly who were once most intimately connected in the bonds of nature and affection. And the thought of the bliss which they have lost, and still more, of the bitter suffering to which they are condemned, must, one might imagine, cast a cloud upon the scene, and inflict a pang upon the bosom of the blessed.

"To alleviate this great apparent difficulty let it be considered,

"1. That the instinctive affections, whatever be their present intensity or

utility, having answered the purpose for which they were implanted, will probably have no existence in a future state.

"2. That the justice and wisdom, and even the benevolence of the Divine proceedings towards the sufferers themselves, will probably be so apparent, and the will of the righteous will be so absorbed in, and identified with, the governing will of God, that few or no painful feelings will be excited on account of those who, for a limited period, will suffer for their crimes; except perhaps a generous pity, in which the sense of pain is in a great measure absorbed in the feeling of benevolence.

"3. That probably the state of future punishment will bear no resemblance to those gross conceptions which many entertain, from the literal interpretation which they give to the figurative language of scripture. The state of punishment to which the wicked will be consigned, will no doubt be miserable, and even insupportable. It will probably consist chiefly in suffering the natural consequences of their own vicious and exorbitant passions, which will of themselves terminate in shame and misery. And by this salutary, but painful process, they may perhaps ultimately be reclaimed to virtue, and restored to peace. In the mean time, while these sources of agony remain in the breast, the place where they will exist is of little moment. All places are alike to a wounded spirit. A celestial paradise would to such an one be a place of torment. To me, therefore, the conjecture appears not improbable, that in the life to come the place in which the unrighteous will undergo their penal sentence, may be the same with that in which the righteous will enjoy their promised reward. And may we not be permitted to conjecture, that some portion at least of the happiness of the righteous may arise from generous and gradually successful exertions to reclaim their fallen and unhappy fellow-creatures? This supposition is at least as rational, and it is far less painful, than the vulgar creed concerning the torments of hell. And I am confident, that it is not less consistent with the doctrine of the New Testament."—Pp. 381—384.

Ser. XVII. (from Psa. cxxxix. 8) is entitled "The Presence of God in Heaven and Hell." By the last word the preacher means not the place of punishment, but, as he maintains it is used in the Old Testament, the grave, or the great repository of the dead. In the popular sense, however, he asserts the presence of God in hell, and

places the severity of future punishment in a fearful light. This sermon, like the last, is a specimen of rhetorical amplification. Some of the topics treated in this discourse are more fully discussed in the next, Ser. XVIII., (from Acts i. 9,) on "The Ascension of Christ." This is the most startling sermon in the series. The preacher speaks (p. 421) of "the miserable philosophy of the ancient Hebrews," deducible "from the books of the Old Testament!" He says, "The fact is, that there is no such place as that imaginary region, which is commonly called heaven," (p. 424,) and (p. 427, putting the words in capitals,) "I repeat it therefore again, **THERE IS NO LOCAL HEAVEN.**" Yet if, according to the doctrine of Ser. XVI., the "future life of the righteous" be "a social state," it would seem to follow that there must be some one place where good men shall be gathered together; which also is asserted (as we humbly think) in some passages of the New Testament and of our Lord's discourses, and implied in many more. There is much difficulty on every side in the explanation of our Lord's ascension. Mr. Belsham follows Dr. Priestley in supposing "that his abode is somewhere or other in this world—though the subtlety of his ethereal substance renders his personal presence in any particular place imperceptible to the gross organs of sense" (pp. 434 and 435). We can accompany the preacher less confidently in this conjecture, than in his remark, postfixed to his avowal of it, (p. 436,) that it is "better humbly to acknowledge ignorance than to talk dogmatically upon subjects which are beyond our comprehension."

Ser. XIX. (from Job. xiv. 10) is entitled "Presumptions from Natural Appearances against the Doctrine of a Future Life." The object of this discourse is to magnify the importance of the gospel, as the revelation of a life to come. We fear, however, that some minds are so constituted as to be more impressed with the presumptions against renewed existence from natural appearances, than with the direct evidence for it from the Christian religion. The "presumptions" stated by the preacher are (we had almost said) too forcible; but there

are other presumptions, and no light ones, of a contrary nature. These Sermons contain many admissions of the importance of natural religion, (see pp. 81, 209, 287,) and many assertions of the "universal, irresistible tendencies of things to a better and happier state" (see pp. 31, 44, 158, 161 and 205). In the sermon before us the preacher guards against being understood to teach that without revelation the doctrine of a future life is wholly unsupported by evidence:

"If there be a future reward for the righteous, and a just judgment reserved for the wicked, the index of nature, if properly attended to, will be found to point towards this interesting and momentous consummation. And this inquiry, if carefully pursued, will beautifully illustrate the wisdom and goodness of God in his moral dispensations to mankind."—P. 460.

The XXth and last of the Sermons is (from Ecclesiastes vii. 10) "A Comparison between the Preceding and the Present Age with respect to the Encouragement given to Theological Inquiry." This comparison is not, we are sorry to say, in favour of our own times.

"The fact is but too evident. Rational Christianity is out of fashion with the learned and the great. Much more so than it was a century ago. And their example has a baneful influence upon the inferior orders of society, and produces in many a fatal indifference to revealed religion. In this respect it cannot be disguised that former days were better than these. And this indifference to religion is the main discouragement to theological inquiry in the present age."—P. 478.

But there are two happy circumstances alleged by the preacher which "contribute to countervail this disadvantage," viz. "the possession of religious liberty, and the increased attention of the middle classes of society to religious subjects."

We have now enabled our readers to form some judgment of these Discourses. They are unequal; but there are none of them which will not be read with pleasure by the Author's friends, and some there are which will be read with general admiration. Our objection to certain parts of them shews that we regard the volume as

an important and valuable publication.

The sense of some places is obscured by the punctuation, (see pp. 64, 76, 111, &c.,) and there is an evident misprint, p. 321.

ART. II.—*A Sermon, preached at the Dedication of the Second Congregational Church, in Northampton, United States of North America, 7th Dec. 1826.* By Henry Ware, Jun., of Boston. Liverpool, reprinted from the American Edition. Teulon and Fox, 67, Whitechapel; and R. Hunter, St. Paul's Church-yard.

THIS is a sensible, well-written discourse, from Ezra v. 3: "Who hath commanded you to build this house?" The preacher begins by a statement of the reasons which led to the erection of the building now about to be set apart for divine worship:

"The cause of pure Christianity and liberal principles required it of you; for these—'every where spoken against,' though believed by you to be 'the wisdom of God, and the power of God'—demand the countenance and favour of their friends, and are to spread through their labours and sacrifices. The cause of consistent Protestantism, and the great principles of the Reformation, required it; for they demand the multiplication of institutions which shall maintain the equal rights of disciples, and frown upon all assumption of spiritual dominion, and reject all interposition of human creeds and forms between the word of God and the consciences of men."

The writer proceeds to give the "purposes of the house of God;" and, in particular, insists "that the Object of Christian worship is but *one*; and this, not in any modified sense, but strictly and absolutely, without reserve, equivocation or mystery." After an exhortation to worship this undivided Being with "all the heart and soul and mind and strength," a picture is presented of the temple of God, "as designed for the *instruction of man*." We may here be excused if we make a longer extract, as an address to those who lay but secondary stress, at least, on the stated at-

tendance of the house of God, as a place set apart for instruction and the public worship of the Creator:

"Under the Christian dispensation the house of God is, in the strictest sense, a place of moral instruction, a school of religious knowledge. There, while the mind is affected with a sense of the Divine presence, and the heart warmed and softened by devotion, the seeds of instruction find ready admission and take easy root. The most favourable opportunity exists of imparting high doctrine, of inculcating correct principles, of fixing the love, admiration, and desire of excellence, and of enforcing the most commanding motives. The influence which the house of God may thus exert—established as it is in all the little communities throughout a Christian land—is immense. And there is something worthy of the Divinity in the simplicity with which this mighty engine operates. This provision of houses for the worship and instruction of all the people, is peculiar to Christianity. The most efficacious mean of moral improvement, order and happiness ever devised, which gives a power and security independent of human law, teaching every man to be a law to himself—has yet been unknown except to the Christian Church. It has caused a connexion between the services of religion and the duties of life which never elsewhere existed, not even in the ancient dispensation, to an extent by any means equal, and among the other nations of the world not in any degree. For, with them, religion was little better than a substitute and excuse for morals; while their moral teachers dealt out formal wisdom and maxims of philosophy, independent of the sanctions of religious truth. The Christian Church unites them all, and thus erects a combination in favour of religion and morality, strengthening the influence of each by the authority of the other, before which the errors and superstitions, the sins and the wretchedness of each, must finally be overthrown.

"Observe this a little more minutely, and trace its operation. In the house of God, on every seventh day, those who associate in the ordinary walks of life—families, friends and neighbours—are assembled together to unite in religious offerings, to hear the reading of the records of Revelation, to listen to the discussion of the most interesting and important topics, and to receive serious and friendly exhortations concerning principle and duty. Can the influence of this be otherwise than immense? How much is

thus done for the prevalent tone of public morals and manners, and for the general healthiness of public opinion! How vast an influence is exerted for the sobriety and integrity even of those who personally feel little interest in the truths of religion! The instructions of God's house spread a light through the community, which exposes all objects in a clearer and juster character, even to the eyes of those who care nothing for the source of that light. Unprofitably as many preach, thoughtlessly as many hear, it is yet impossible to prevent this indirect influence of Christian institutions. If all who preside over them were powerful and faithful, and all who attend them conscientious and teachable, there could hardly be an assignable limit to their efficacy. What does the past experience of the world teach us? Whence have truth and virtue hitherto derived their influence, and what has been the main instrument of establishing knowledge, civilization and happiness among men? Ask the legislators of mankind. They did, in the ancient empires of the world, all which could be done; and yet, in their most favoured days, barbarism and dissoluteness maintained a hardly interrupted

sway. Ask the philosophers of mankind. They were among the most gifted of their race, and what men could do, they did. Yet how small their impression on the condition of the world! How powerless their exhortations, how inefficient their maxims, and how soon the surrounding darkness of society closed over and extinguished the lustre which shone about them! No; it is not human law nor human wisdom: it is the power of God's truth proclaimed from God's temple. This it is which has reached the mass of men, and changed the face of the world; which has pervaded even the obscure places of the community, and found its way to the very heart. And, therefore, man has risen, and knowledge has spread, and virtue has been honoured, and happiness has advanced; and they must still advance, from step to step, from glory to glory. Every temple that is built, every assembly that is collected, every herald of the gospel that is stationed on his watch-tower, does something to urge forward the perfection of the human race, and the spiritual emancipation of the world."

T.

POETRY.

HYMN.

"Say, Our Father who art in heaven."—JESUS CHRIST.

"Every man born into this world is liable to all the pains of this life and the miseries of hell for ever."—WESTMINSTER DIVINES.

COULD that dread Power, supremely wise and just,
Who formed this curious frame of breathing dust
A fit abode for that ethereal fire
Which tends to him, the universal Sire,
The countless myriads of our kind create
To dwell with misery in this changeful state;
And, when this short and feverish strife is o'er,
To sink o'erwhelm'd with woe, to rise no more,
No justice measur'd and no guilt defined,
In torturing flames eternally confin'd?
Tyrannic vengeance sway'd the Eternal breast,
If such to man, frail man, his high behest.
Reason, the thought rejects; her voice divine
Bids her desponding sons that thought resign.
She says, if God be good, for good ordain'd
Are all his works; by man must be attain'd
The end for which he lives, to which he aims,
And God shall give the joy his creature claims.
Pass but the term the crime itself requires,
The flame of purifying power expires;

The penal fire at length shall cease to burn,
The lost to truth and duty shall return,
Hail Heaven's bright visions bursting on their sight,
And rapturous join the first-born sons of light,
Whilst the high host with undivided soul,
Adoring own that Love which wrought the whole.

N. J.

LINES ON THE CORPSE OF AN INFANT,—S. F., AGED TWO YEARS.

HEAVE not a sigh to break the rest
So calm and deep, and let no tear
Fall on the pure and spotless vest
Of innocence on its early bier.

Raise not a wish to call her back
To the dark and stormy scenes of time,
Where sin had tainted soon the track
Through which she passed to a happier clime.

Bless'd, indeed, was her human story ;
An angel mind in a mortal frame ;
No ill could tarnish its native glory
Ere called to God from whom it came.

The spirit immortal, which here in vain,
Perchance, with sorrow and sin had striven,
Is blest beyond the reach of pain
In the bosom of God,—the Father in Heav'n.

Then shed no tear, and heave no sigh,
For the babe that rests on its quiet bed ;
But fix thy sorrowing thoughts on high,
And prepare to join the happy dead.

N. J.

THE FABLE OF PROSERPINE.

PROSERPINE, in the prime of May,
Awoke with earliest smile of dawn,
Unveil'd her beauty to the day,
Lively yet timid as a fawn.
Nymphs, sporting round their lady, strew,
In blooming Enna's fragrant vale,
New flow'rets, fresh with heavenly dew :
No sound of death disturbs the gale.
Ill-favour'd Pluto's hand unseen
Seiz'd her, by stealth, to be his queen ! *

W. E.

* Elysii sponsa tyranni.

OBITUARY.

CHARLES SYMMONS, D. D.

(From the *Gent. Mag.*)

1826. April 27, at *Bath*, the Rev. C. SYMMONS, D. D., Rector of Narberth and Lampeter Velfry, and Prebendary of Clyday, Pembrokeshire.

This gentleman was the younger son of John Symmons, M. P. for the town of Cardigan, which he represented in three successive Parliaments from 1746 to 1761; and was born in the year 1749. He was educated at Westminster under Dr. Smith, and distinguished himself much by his early attachment to poetry, being remarkable for the length and (for a boy) the excellence of what are there called Bible exercises, shutting himself up all Sunday to produce a long copy of verses on the Monday morning. From Westminster he was sent to the University of Glasgow, where he contracted a great friendship with the celebrated Mr. Windham, who was much attached to him, and to whose friendship he owed the living of Lampeter at a subsequent period, when Mr. W. was colleague in Administration with Mr. Pitt in the war of the French Revolution, and who would doubtless have done more for him in the Church, had not the public avowal of his political sentiments at Cambridge, when parties ran high, thrown difficulties in the way of that minister's friendly intentions.

But this is to anticipate. From Glasgow he entered at Clare Hall, Cambridge, where he took the degree of B. D., in 1776, and was presented to the Rectory of Narberth, by the King, in 1778. His first publication was in 1778, an octavo volume of Sermons [which came to a 2nd edit.]. In 1789, he published in quarto, "A Sermon for the Benefit of decayed Clergymen in the Diocese of St. David's;" and in 1790, "The Consequence of the Character of the Individual, and the Influence of Education in forming it," a Sermon, preached in the parish church of St. Peter's, Carmarthen, on Sunday, Oct. 10, 1790, for the benefit of a Sunday-school, and published at the request of the managers of the charity.

Early in the year 1794, when he was about to be presented to the Rectory of Lampeter by the interest of his friend Mr. Windham, he imprudently, and certainly unnecessarily, in a sermon before the University of Cambridge, broached some Whig sentiments, which at the present day might have been preached with utter impunity before all the Mi-

nisters, being sentiments purely theoretic and of the old Whig school: but at that time, parties running high, a handle was made of the circumstance by some designing persons, one of whom, in particular, having begged for a perusal under the solemn promise of making no improper use of it, was strongly suspected of having sent up garbled extracts to the Lord Chancellor and others in Administration. Such extracts certainly were in their hands, and they occasioned Mr. W. considerable difficulty in having the presentation made out, which, however, at last his friendly perseverance accomplished, accompanied with this observation, "I could have obtained for another a Deanery with less difficulty than I have had to get this Welch living for you." Finding from the same cause obstacles thrown in his way in obtaining a further degree, he removed to Oxford, where, on the 24th of March, 1794, he was incorporated B. D. of Jesus College, and on the 26th, proceeded D. D.

In 1797, he produced "*Iuez*," a dramatic poem; and in 1800, another, called "*Constantia*." In 1806, appeared his "*Life of Milton*," prefixed to an edition of Milton's Prose Works, of which he was not the editor. The *Life of Milton*, his favourite author, was written *con amore*, and though the political sentiments may be displeasing to some, yet it is generally allowed to be a very interesting piece of biography, and must be recommended to all by the display of character, the sincerity of profession, and the glow of sentiment discoverable throughout—

— unde fit ut omnis
Votiva pateat quasi descripta tabella
Vita viri.

In 1813, he issued an octavo volume of Poems, partly his own, but partly those of a departed daughter, Caroline Symmons, a young lady of admirable talents, as her little poems shew, written in all the playfulness of childhood, and poured out almost *extempore* when walking out, or playing, and some at a time when she could hardly write them herself,—so much in her had Nature outrun Art and Education. Subsequently he amused his leisure hours with writing a "Rhymed Translation of the *Æneis*," which was published in 1817; and only a few months before his death he composed a biographical sketch of Shakspeare's Life, of which he made a present to Mr. Whittingham, his neighbour at Chiswick,

[where he had a villa,] and it has been recently prefixed by that well-known printer to a 12mo edition of Shakspeare's Works.

Born of an old family of provincial gentry, which may be traced back for four centuries, according to Mr. Fenton, the historiographer of that county, and in the hospitable house of an English gentleman of the old school, at a time when "classes were more unmixed, and before a spirit of commerce had blended all ranks in the spirit of adventure and enterprize," some of the leading traits of his character may be traced to that circumstance. Though never, perhaps, has a greater change taken place in any country than in this in the last thirty or forty years, yet he retained the stamp and character of the age when he was born, and appeared more to belong to the earlier times of the last century, than to the present. Charitable, humane, open-hearted, unsuspicious, and confiding, he preserved to an advanced age the raciness of a youthful character; his defect was, that he was to a fault inapt for business, and neglectful of his worldly interests; indeed the whole frame of his character was unfitted for the common competition of life. He was a votary of pleasure in the insidious shape of literary leisure, which Euripides feelingly calls *σχολή τερπνον κακον*. Naturally timid and retiring, he never was very fond of general society; but his conversation was, with those who knew him, eminently agreeable and instructive, being a remarkably well-informed man, and well read in history, theology, and all the best writers and divines. As a Clergyman of the Church of England, he was sincerely attached to its doctrine, and practised its religion without any tincture of moroseness or ostentation. Being naturally of a delicate and sensitive fibre, humanity and charitableness formed leading features of his character; he never could hear of distress or witness cruelty without having his pity excited, or indignation roused: his love of doing good was of such a nature, that, though inactive in his own affairs, he was always active in those of others, sedulous in applying for relief for the distressed, at the Literary Fund,* and, in many instances, in other quarters, obtaining situations for

individuals which have made their provisions for life.

He was so unworldly, that at a superficial glance he was likely to be, and probably was, misunderstood by the world, but not so by his family, his friends, and his neighbours; they saw the nobleness, simplicity and innocence of his character. Being of an ardent disposition, he felt strongly, and expressed himself frequently in terms that by no means corresponded with the real gentleness of his nature. Allusion is here made to some expressions of asperity used by him in his Life of Milton. But in truth all such feeling was so foreign to his heart, that he really was unconscious of the force of his expressions, and did not consider how much they would weigh with those who too often cloak real malignity in the guise of urbanity; and the error resolves itself into a fault of style, which had nothing to do with the heart. The same defence might be made for Dr. Symmons that Luther made for himself (as cited by Milton in his Apology for Smectymnus), "That he was of an ardent disposition, and could not write a *dull* style." To illustrate the truth of this: the late Mr. Boswell, who had more reason than any other to complain of him, the idol of whose father, Dr. Johnson, and whose personal friend, Mr. Malone, he had treated, to say the least, very uncereemoniously in his writings, always regarded him with the greatest respect and affection.

His politics (for every Englishman of the old school had his politics) were really of the most harmless and inoffensive description, more belonging to the period of his earlier days, than to the times we live in, more theoretical than practical, and exactly such as he professes them, of the school of Locke and of Somers. But whatever they were, he always steadily maintained them, and sincerely avowed them, without any reference to his own interests. But he never was, nor never could have been, an active politician in the real sense of the word; that is, a man trading in opinions, and struggling for advancement; his proper sphere was in retirement and the bosom of his family, where he was a kind and affectionate husband and father, and a most indulgent master.

In his habits, he was remarkable for the regularity of his hours, his movements being always guided by a favourite chronometer, and he invariably rose at five o'clock in the morning, winter and summer. He had enjoyed from his temperate habits (being a Rechabite with regard to wine), a long course of health, and maintained a hale and florid look

* Dr. Symmons was one of the Registrars, and a zealous supporter of that admirable Institution, the Literary Fund, promoted its interests by many efficient services, and occasionally favoured it with poetical contributions for recital at the Anniversary.—*Edrr. Gent. Mag.*

to a late period of life. He never had the appearance, nor gave himself the indulgencies of an old man; but with him, old age, disease and death, came on in the short space of two months. This blessing of God, a long and uninterrupted course of good health, operated fatally towards his end, as he hardly could be prevailed on to take medicine, and no entreaties could induce him to change his early habits of rising at five in the morning, so incompatible with his declining strength and medical treatment, till within one fortnight previous to his end; when it required all the authority and address of his medical attendants to make him take to that bed from which he never more was doomed to rise.

To sum up. He was a man of nature more than of art—a man of almost romantic integrity, of almost culpable disinterestedness, and of impracticable sincerity; he had faults, but in those faults, to use the words of a great orator, "there was no mixture of pride, of hypocrisy, of deceit, of complexional despotism, or want of feeling for the distresses of mankind." The Romans would have inscribed on his tomb the really exalted though apparently humble epithet of "*Innocens*."

In the year 1779, he married Elizabeth, daughter of J. Foley, Esq., of Ridgway, co. Pembroke, and sister of Admiral Sir Thomas Foley, G. C. B., by whom he had issue John Symmons;* Fannia, married to Lieut. Col. Mallet, of the 89th Regiment; Charles; Caroline; and Maria. The two eldest, and his widow, only survive to lament his loss.

[We have taken the above from the Magazine referred to without any other alteration than the few words in two places within [], though some of the expressions are not exactly to our taste.—A writer in the *Monthly Magazine* [July, p. 104] says, that Dr. Symmons enjoyed the friendship of the late and present Marquesses of Lansdowne, of Mr. Fox and of Dr. Parr. He states also that "he was an occasional contributor to the *Monthly Review*, and at one period was connected with the British Press newspaper." He adds, but surely the printer has taken a negative word out of the sentence—"We think it" [qu. not?] "creditable to his literary judgment, that he was a staunch believer in the authenticity of Rowley's Poems."]

* An accomplished Greek scholar, and well known to the literary world as the translator of the *Agamemnon* of *Æschylus*, a work which has been much admired for its fidelity and poetical merit. *Edin. Gent. Mag.*

June 2, at Headcorn, in the *Weald of Kent*, in the 88th year of his age, Mr. STEPHEN LOVE, much beloved and highly respected. He was the son of Edward and Elizabeth Love, and from his youth belonged to the General Baptist Church of that town. The greater part of his life was spent in farming, in which he shewed not only industry and prudence, but manifested the strictest integrity. His company was courted by the society in which he was accustomed to move, for he was an intelligent and pleasant companion. The surviving members of his family can bear testimony to the amiable, discreet and pious conduct which their departed relative exercised towards them, for he passed his life in the fear of God, which he deeply impressed upon the tender minds of his offspring. The poor in the neighbourhood, whom he was accustomed to animate with his good company, have in him lost a friend, who practised among them his benevolent deeds. His religious principles from early youth were Unitarian, but he was a firm advocate of the neglected and despised rite of Christian baptism. Although steady to his principles, yet he was no bigot, considering it a crime to deny his fellow-creatures privileges which he claimed in common with them, and was, consequently, friendly with men of all parties. Through life he continued a consistent member of the church of Christ, attending its services regularly, imbibing Christian principles, and pursuing a righteous conduct. Though it was his lot to have a large share of trouble, he possessed his mind in peace, confiding in the good providence of an impartial Governor, whose "thoughts are not as our thoughts, nor are his ways as our ways." The church of which he was the most active member and chief support, has experienced an irreparable loss, whilst his infirm and mournful relict, together with the surviving family, lament the deprivation of a kind husband and an affectionate parent. In a word, he was a good man and a pious Christian, without boast or ostentation. After a few weeks' confinement, suffering from a dropsy, he fell into the arms of death, under the humble assurance of rising to mingle along with the glorious company of the just in a better world! He was interred in the burial-ground belonging to the General Baptist Meeting-house at Headcorn. Mr. Payne, of Rolvenden, who was appointed by the deceased, officiated on the melancholy occasion, and afterwards delivered an appropriate discourse from *Psa. xxxix. 12, 13*.

J. EVANS.

Islington, July 16, 1886.

June 25, at *Bolton*, aged 60, the Rev. JOHN HOLLAND, thirty-five years minister of Bank-Street Chapel, having succeeded his uncle, Philip Holland, in 1789. Naturally of a warm and ardent mind, he set himself with great alacrity to promote schemes for the religious instruction of the young; and for this purpose not only encouraged Sunday-schools, but formed classes of young people connected with his congregation, for whose use he drew up a short Catechism, on a plan somewhat new, the questions being first printed by themselves, and then the answers; that the children might be encouraged to give their own answers as often as they could, and only to refer to the printed answers when at a loss. On the same principle he also printed a large collection of Historical and Practical Questions on the Old and New Testament, with references to the texts for answers: but before that time he had joined with his brother, Mr. Thomas Holland, of Manchester, in compiling a pretty little volume, entitled Exercises for the Memory and Understanding, with a copious Appendix of Questions, without Answers, on Mrs. Barbauld's Lessons and Hymns, on the Calendar of Nature, and the Evenings at Home, the first specimens, it is believed, of the Interrogative System, and certainly before any books were printed by one who has since so confidently claimed it. About the same time three sermons were printed at Newcastle, under the title of Thoughts on Truth, on Prejudice, and on Sincerity. His subsequent publications were, enlarged editions of the Exercises, &c.; Definitions and Principles, intended to introduce something more of knowledge and practice into the copies prepared for writing-schools; a System of Ancient (including Scriptural) and Modern Geography, Essays on Ancient History, with Questions for Examination; and it is believed, that a series of Essays on Modern History, on the same plan, were

some time ago prepared for the press. During the last two or three years his faculties have appeared to lie under a cloud; which, however, a short time before his death gave signs of dispersing, and he died in a comfortable and happy state of mind, to the great satisfaction of his friends.

July 1, at *Newcastle*, aged 27, Mr. ROBERT RICHARD RANKIN, solicitor, and one of the coroners of that town and county; a young man of extraordinary talents and acquirements, and of such well-established religious principles and moral habits as promised to render him a bright ornament to society in the next generation. It has pleased Providence to order otherwise, and it is the duty of his friends to submit. Having been appointed one of the Deputy Sheriffs for taking the poll in the late severe contest for Northumberland, the anxiety of his mind to conduct himself with propriety, the agitation of the whole scene, so contrary to his views and habits, and the intense heat of the weather, aggravated some probable previous indisposition into a severe nervous fever, which carried him off, to the great regret and sorrow of a numerous circle of friends.

Lately, at *Mareham-le-Fen*, near Horncastle, Lincolnshire, after a severe and lingering illness, Mr. JAMES ROBERTS, aged 74 years. In 1768 and the three following years, this gentleman accompanied Sir Joseph Banks in the first voyage of Captain Cook round the world, and in 1772, he again accompanied Sir Joseph in his voyage to Iceland. In 1795, he retired to Mareham House, where he spent the remainder of his days in the society of his friends. Mr. Roberts was, we believe, the last survivor of those who accompanied Captain Cook in his first voyage.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Manchester College, York.

On Sunday morning, June 25, the business of the Examination-week in this College commenced with a Sermon on Titus ii. 15, by the Rev. William Shepherd, which it is understood that the able preacher has consented shall be printed at the expense of the Trustees. On Monday afternoon, the three Hebrew

Classes passed through a long and careful *viva voce* examination. On Tuesday, the three Mathematical Classes were examined *in writing* during three hours, after which Orations were delivered by Mr. Marsland on the question, "Whether Commerce and Manufactures are unfavourable to Virtue?" and by Mr. Philipps on Phrenology. The Junior Greek and the Logic Classes were then examined, and Orations were delivered by Mr. Davis, on Capital Punishments; and by Mr. Paget, on the Origin of the

English Drama. The business of Wednesday began with a very interesting and satisfactory examination on the Evidences; after which, Orations were read by Mr. Squire, on the History and Character of Charles I.; by Mr. Higginson, to shew that the Propagation of Christianity cannot be accounted for on any other supposition than that of its Divine Origin; and by Mr. Talbot, on the Nature and Design of Sacrifices under the Mosaic Dispensation. The Class of Ancient History were then examined *visà voce*, and the Junior and Senior Latin Classes in writing. Then followed Orations, by Mr. Rankin, on the Conduct of Cicero; by Mr. Freeman, to shew that what is Morally Wrong can never be Politically Right; and by Mr. Ketley, that the Want of Universality is no valid Objection to the Truth of Christianity: and the business of this day concluded with highly creditable specimens of improvement in Elocution, by Messrs. Davis, Howorth, Paget, Higginson, Gaskell and Aspland. On Thursday, the Fourth and Fifth Years' Students were examined in Theology, and at the same time the Belles Lettres Class, all in writing; these were followed by an Oration on the Political Writings and Public Character of Milton, by Mr. Gaskell; and a Sermon on Rom. viii. 35, by Mr. Lee. The Class of Ethics and Political Economy, and the Senior Greek Class were then examined, both *visà voce*, after which followed Sermons, on Luke x. 5, 6, by Mr. Aspland, and on 1 Thess. v. 21, by Mr. Howorth: and the Examination was closed by an Address from the Visitor, the following Extracts from which are sent for insertion in the Monthly Repository.

"GENTLEMEN,

"I am happy to be once more permitted to be the instrument of conveying to you our sentiments of general satisfaction in the result of this long and fatiguing examination. When I consider the vicissitudes of the present state, and the instances of mortality which are daily occurring around, more especially those which have contributed so much to diminish your number as well as ours on the present occasion, I feel that I ought not to reflect upon the pleasure of so many uninterrupted visits to this place, without expressing at the same time my thanks to Him 'in whose hand our life and breath are, and with whom is the measure of our days.'

"You must be very sensible that it is not the intention of these Annual Examinations to deceive you or the public

by the offer of an indiscriminate praise, but carefully to ascertain, and without disguise to report to you, our ideas respecting the progress which you have made. Never but once, and that many years ago, was I under the disagreeable necessity of finding any serious fault, and I am not going to do so now, when I express, I believe, the general impression, that this examination, particularly as to some of the *visà voce* parts of it, has not quite come up to what may be called the *par* standard. We are aware, however, of the many interruptions, both of a public and private nature, which have necessarily contributed to this, and we all feel the relaxing effects which the present intense heats must have produced upon the examined as well as the examiners. But as it is far more agreeable to me to commend than censure, I am happy to be the organ of conveying to you, Gentlemen, the concurrent testimony of this Assembly, that in the composition, and more especially in the delivery, of your Orations and Sermons, there has been a very marked improvement. I have no doubt that you will find the great advantage of this in promoting the acceptableness of such of you as are designed for the ministry, and in the satisfaction with which our young Lay-friends will acquit themselves, when called either to read to a family circle, or to address more numerous assemblies.

"I now proceed to the pleasing task of distributing the testimonies of their good opinion, with which I have been directed by the Committee, or made the instrument of individual friends, to distinguish those who have been thought most eminent in their several classes, or in general regularity, diligence and proficiency. The two prizes offered by a Friend to the Institution, to the Mathematical Students in the Junior and Second Classes, have been adjudged respectively to Mr. — Johnson and Mr. Henry Squire; the two prizes offered by Robert Philips, Esq., to the best Classical Scholars, in the first and second years, to Mr. Charles Fletcher and Mr. Thomas Davis. The prize offered by Euelpis for the *best Greek Translation*, to Mr. William Gaskell; and that by Mr. Bell, for the *best Latin Essay* on the subject, 'Opifex dicendi Stylus,' to Mr. S. C. Freeman. The two prizes offered to Students in the first year, by Mr. Wood, for the best specimens of English Composition produced in the Weekly Exercises of the Class, and by Dr. Carpenter, for the greatest proficiency in Composition during the Session, have been adjudged by the Students themselves, Mr. Wood's to Mr. H. Wreford, Dr. Carpen-

* See Obituaries for the last and present month.

ter's to Mr. Charles Davidson. The prizes for the best Oration, and also the best delivered Oration, at this Examination, to Mr. Higginson, to whom also is adjudged the first prize for Regularity, Diligence and Proficiency throughout the Session, as are the second and third to Mr. Henry Squire, and Mr. Henry Wrenford. If Mr. Darbshire had not been obliged by ill health to leave the College before the conclusion of the Session, he would undoubtedly have maintained his already acquired rank: the circumstance also of Mr. Bache's not having been a Student during the whole Session, alone prevented his obtaining one of these prizes; it should also be mentioned that he has with great delicacy and propriety declined being a competitor with his fellow-students of the first class, on account of his superior age and previous attainments.

"And now let me address a few thoughts to my young friends who are going to leave us for important stations in the Church of Christ, and in general to the Students for the ministry. You will find it, Gentlemen, of great advantage to have some first principle, by carefully attending to which you may judge of the general course you ought to pursue, the best manner of doing particular things, and the issue which you may reasonably expect from the whole. I find the excellent Mr. Grove, who so long and so successfully directed the education of Students for the ministry during the early part of the last century, has proposed a very short but comprehensive one, which the Apostle Paul had given to his pupil Timothy, 'Study to shew thyself approved unto God.' In every debate with thyself, which thou shalt choose among several contradictory ways, in every difficulty respecting the conduct which others may expect thee to pursue, be this thy constant aim, 'What will secure me the Divine approbation?'

"Not that it is unlawful or improper to desire and endeavour being approved by men as well as by God, or impossible to a certain degree to obtain it; nay, it is mentioned to the honour of our Master, that in his early years he increased in wisdom, and in favour both with God and man; and the Apostle has told us that righteousness and peace and joy in a holy spirit will render us acceptable to God and approved of men. But if any love the praise of men more than the praise of God, if, when these come into competition, the competition can be admitted for a moment to influence their decision, they will soon cease to prove themselves 'workmen that need not be ashamed, uprightly distributing the word

of truth;' they will not scruple to adulterate it, so as that it may please men.

"The man who studies to shew himself approved unto God, having first endeavoured to establish himself in right and worthy notions of that Sovereign Being whose approbation he seeks, will make it his great care to know his will, and what he expects from him in his private and public character as a Christian and a Christian minister. Especially he will draw from the Christian Scriptures the scheme of his doctrine and the model of his life, and will thence trace out his duty as an instructor and an example, ever following that which appears to be his duty, whatever contradiction, reproach, or inconvenience he may be called to suffer by it. Though far from setting up his private sense as superior to the rest of mankind, and ready to mistrust his own judgment when he finds it differ from others; on the contrary, thankful for all the assistance he can receive from others, and never through vain conceit ashamed to confess his obligations to any, when he has satisfied his mind that he has found the truth, whether in speculation or practice, he feels himself bound to declare it with an honest freedom, and to detect and expose prevailing errors and vices, as he hopes to be approved by Him, to whom he is indebted for all his faculties and all his opportunities of improvement. At the same time he will do this with all the deference and respect for others which he feels is becoming in one who is conscious how much pains he has himself found requisite to one who wishes to form a right judgment, and from how many different points of view men necessarily see and judge of the same object: he will not, therefore, think the worse of another merely for differing from him, but while he feels a necessity laid upon him to preach the gospel in what he conceives its most favourable and efficacious form, he will strive to do it, not in the spirit of a party-man, but of a sincere inquirer after Christian truth.

"For your encouragement in habituating yourselves to act by this simple rule, consider that whoever sincerely studies to shew himself approved unto God is sure to be approved by him. He who faithfully improves the ability and opportunities afforded him, and with them seeks not his own will or his own glory, but the glory of his Father in heaven, is a successful imitator of his blessed Master, and with him will share the glory prepared before the world was.

"Consider, further, that having approved yourselves to God, you cannot fail to be self-approved: you cannot but

have rejoicing in yourselves, a joy which no man can take from you. But, indeed, it will commonly be the case, that you will also secure the approbation of your fellow-men, at least of all whose good opinion is at all valuable. Nay, with regard to others, he who shews himself a pattern of good works, in doctrine uncorruptness, gravity, sincerity, sound speech which cannot be condemned, will generally make him that is of the contrary part ashamed, having no evil thing to say of him.

“But the man who is approved of God will learn (I will not say to despise, for I would not have such a feeling come into the breast of a Christian minister, but he will be disposed) to make allowances for, to pity, and to preserve his own tranquillity under the perverse spirits and tempers of men. For it must not be concealed from you, my young friends, you ought not to conceal it from yourselves, that you will be sure to meet with many of these things; many little circumstances, in the most favourable situations, which, if you be disposed to be irritated and vexed, will not fail to irritate and vex you. You should never forget that, while you are in the world, you must take the world as you find it; endeavour, indeed, to make it as much better as you can; but still you must expect to meet with obstacles to your success, drawbacks upon your happiness. Churches are little worlds; or like the sea in the parable, into which if, as fishers of men, we cast our Master's net, we must expect to take of every kind, and we shall not always, or generally, be able to gather the good only into our vessels, and cast the bad away. To drop the metaphor, you must expect to meet in the course of your ministerial engagements with frequent sources of disappointment and mortification; but at the same time I persuade myself, if you enter upon your office with right views of its nature and objects, and to whom you should study to shew yourselves approved, you will meet with much more abundant opportunities of usefulness and success, and consequently of happiness. You may, however, meet with many trials,* with injudicious flatterers, who by indiscriminate praise may, as Mr. Wakefield says, ‘puff you

up with the wind of self-sufficiency,’ and render you only more conspicuous objects for the darts of such as may be disposed to disparage and bring you into contempt; you may meet with a Diotrophes, who loveth the pre-eminence; with a false disciple, who will raise up factions in the church; with a Hymenæus and Philetus, sceptical explainers-away. All these St. Paul encountered, and you may not hope to be entirely free from them. Think not by changing from place to place to get rid of all annoyances; I repeat it, in the most favourable situations, though you should be exempt from those already mentioned, you will have the sorrow to see grievous misconducts in those from whom you had hoped for better things; young persons with whom you had taken the most pains disappointing your favourable expectations; many of their elders, on whose co-operation you had counted, declining to encourage your schemes of usefulness; others, perhaps from some imaginary pique, some prospect of worldly advancement, or some whim for which you have no means of accounting, deserting your ministry, and even dropping your acquaintance. Now, if you have only the common worldly motives of temporal emolument, empty distinction for popular talents, general estimation, or even ministerial success, I pledge myself that, in any place, you will find yourselves grievously disappointed. But if through your whole conduct you lay down this for your principle, to ‘study to approve yourselves unto God,’ the consciousness of this object having been steadily pursued and, consequently, secured, will support you under all disappointments; and, at the same time, will be the most likely means of securing you from them. For this will be found most effectual to your attaining the further object, on which my friend Mr. Shepherd has, I understand, so eloquently enlarged, to ‘let no man despise you.’ And if you thus support the credit and dignity of your profession, it will appear to the world that your religion is calculated to promote the freedom of the mind, to enlarge the heart, to sweeten the passions, and to unite mankind in the bonds of love, and prepare them for the heavenly world. In that world you will have praise of God for your diligence, fidelity and sincere endeavours to know, to practise, and to teach his will, whether you may here have praise of men or not. Let it then be ‘a small matter with you to be judged by men or of man's judgment: he that judgeth all things is the Lord.’

“Wait, therefore, on the Lord; be of good courage, and he shall strengthen

* Many of these trials are well represented in Mr. Binney's Memoir of Mr. Stephen Morell, which, with due allowances, may be read with profit by young ministers of any denomination. Only let it not (it was not I am sure intended) excite a spirit of suspicious jealousy, but only check too sanguine expectations.

your hearts. Stir up the gift of God that is in you. Cherish in yourselves the noble principle of love to God, to the Lord Jesus, and to the best interests of men. Esteem it the greatest happiness of your lives, and the most acceptable way of serving God, to be diligent in serving your generation according to the will of God. Be kind to the unkind, have charity for the uncharitable, comfort the feeble-minded, support the weak, be patient towards all men, and by manifestation of the truth, let it be your aim to commend yourselves to every man's conscience in the sight of God."

The company then separated, after a short devotional exercise, as much satisfied with the result of the week's examination, as the great heat of the weather would allow.

Lancashire and Cheshire Provincial Meeting.

THE Annual Provincial Meeting of the Presbyterian and Unitarian Ministers of Lancashire and Cheshire was held on the 22d of June last, at the Unitarian Chapel, Mosley Street, Manchester. The service in the chapel was introduced by the Rev. J. Ashton, of Knutsford, as substitute for the Rev. C. Wallace, of Altringham; and a sermon was preached by the Rev. W. Tate, of Chorley, from Matt. xxiii. 8; in which, with great candour and earnestness, he stated the grounds, and urged the duty, of dissent from the doctrines and discipline of the Church of England. A meeting for business was afterwards held, when thanks were voted to Messrs. Ashton and Tate for their services on the occasion; and the Rev. J. Whitehead, of Cockey-Moor, was appointed supporter to Mr. Wallace, the preacher at the next annual meeting. Certain propositions having been drawn up by some of the ministers of Manchester and its vicinity, and submitted previously to the consideration of their brethren in the two counties that they might come prepared to express their opinions upon them at the present meeting, it was agreed that this meeting be now adjourned, and that its further proceedings be resumed immediately after dinner at the inn. Upwards of thirty ministers, and a considerable number of lay-gentlemen, assembled and dined at the Spread Eagle, Hanging Ditch; and almost as soon as the cloth was drawn, business was recommenced: the Rev. W. Tate in the Chair. In the course of the afternoon the following resolutions were passed:

Resolved, on the motion of the Rev. W. Hincks, of Liverpool, seconded by the Rev. W. Broadbent, of Warrington, That, with a view to excite additional

interest in the proceedings of the Provincial Meeting of the Presbyterian and Unitarian Ministers in Lancashire and Cheshire, and to promote increased unity and co-operation among its members—it be henceforward conducted according to regulations to be agreed on at the present meeting.

Resolved, 1st, That, at the future Anniversaries of this Meeting, the Committees of the Manchester and Liverpool Book and Tract Societies be requested to furnish a brief report of the proceedings, and an abstract of the accounts, of the two Societies for the preceding year; for the purpose of making the operations of the Societies better known and more extensively useful to the Unitarian body, throughout the two counties of Lancashire and Cheshire.

Resolved, 2d, That, henceforward, the Committee of the Missionary Society be requested to furnish this Meeting with a statement of the proceedings of that Society during the past year, for the purpose of enabling this Meeting to take into its consideration the best means of improving the funds of the Missionary Society, and of giving increased usefulness and extent to its operations.

Resolved, 3d, That this Meeting will be glad to receive from its members, especially from ministers in the remoter parts of the two counties, a statement of the progress of the Unitarian interest in their several neighbourhoods, and of the number of children educated in the schools connected with their respective congregations, and, in particular, of the way and the degree in which the operations either of the Tract Societies or the Missionary Society could be made to serve the cause of piety and virtue, and to co-operate with the labours of the settled ministers in their several districts.

Resolved, 4th, That this Meeting, still retaining the name of the Provincial Meeting of the Presbyterian and Unitarian Ministers of Lancashire and Cheshire, will connect itself as a District Association with the British and Foreign Unitarian Association, and transmit to the same, annually, a brief statement of its proceedings, and of the most important facts contained in the several reports laid before it.

Resolved, 5th, That all ministers settled in either of the two counties, and every layman entitled to a vote at the Meetings of any one of the Unitarian Institutions already established in the two counties, viz. either the Widows' Fund or the Manchester or Liverpool Book and Tract Society, or the Missionary Society, be considered a member of the Provincial Meeting, and entitled to a vote in its proceedings.

Resolved, 6th, That it is desirable that a Fund be created by annual subscriptions and donations of friends to the Association for the purpose of defraying its occasional expenses, and of connecting it with the central Association.

Resolved, 7th, That a Committee, consisting of the following gentlemen, be appointed to carry into effect the resolutions now passed, with power to add to their numbers, any five of whom shall be competent to act; Revds. J. G. Robberds, J. J. Tayler, W. Johns, R. Smethurst, J. R. Beard, T. C. Holland, J. H. Worthington, Messrs. G. W. Wood, S. D. Darbshire, — Ashton, Edward Shawcross, P. Eckersley.

Resolved, 8th, That a Secretary be appointed to this Association, whose office it shall be to conduct the correspondence of the Association, and enter in a book, appointed for the purpose, a record of its annual proceedings; and to transmit the same to the Secretary of the British and Foreign Unitarian Association.

Resolved, 9th, That the Rev. B. R. Davis, of Chowbent, having resigned his situation as Secretary to the Provincial Meeting, is entitled to our warmest thanks for his past services on its behalf.

Resolved, 10th, That the Rev. J. H. Worthington be appointed Secretary to this Association.

Resolved, 11th, That G. W. Wood, Esq. be requested to undertake the office of Treasurer to this Association.

At a meeting of the Committee, held on the following day, it was resolved, That R. Potter, Esq., Deputy Treasurer of the British and Foreign Unitarian Association be requested to act upon this Committee. It was further determined that the above Resolutions be transmitted, for publication, to the Editor of the Monthly Repository and Christian Reformer.

J. H. W., Secretary.

Kent and Sussex Unitarian Christian Association.

Maidstone, July 20, 1826.

THE Fourteenth Anniversary of this Association was holden here on Wednesday, June 28th. The Rev. L. Holden conducted, with great earnestness and solemnity, the introductory services of reading the Scripture and prayer; after which, the Rev. J. Gilchrist delivered a discourse from Gal. iv. 18, containing an abundance of useful reflection on the nature of Christian zeal and the necessity of directing it to a good object. Bible and Missionary Societies, Schools for the Education of the Poor, plans for the diffusion of Scriptural Knowledge, &c., came under the preacher's notice, and

received his commendation. At the close of the service, a meeting was holden for transacting the business of the Association, a report of the proceedings of the Committee during the past year was read, from which it appeared that they were unable to continue the services of a Missionary beyond the period of his engagement at the last Annual Meeting, viz. for three months; but in the absence of so valuable an instrument for the dissemination of genuine Christianity, they endeavoured, according to their limited means to pursue other plans for the advancement of their common cause, among which may be mentioned the publication of a tract addressed to a "Clergyman resident near the town of Maidstone," in reply to his animadversions upon a Tract that had been previously published, entitled, "Facts relating to the Unitarian Controversy," and "Serious Questions to all Lovers of Christian Truth," by the Rev. B. Mardon. It contains, together with the facts in proof of Unitarianism, an ample reply to every statement which the Clergyman, ardently desirous of establishing the Trinitarian faith, was able to allege on that side of the question; and the great advantage which the author possesses on the score of talent and scriptural learning, and above all, of Christian liberality, will be sufficiently manifest from this pamphlet, which acquaints the reader with the substance of his opponent's arguments, while the valuable information it contains, in conjunction with its judicious reasoning, cannot but render it acceptable to our Unitarian brethren in general, and to all who take an impartial interest in a controversy of universal and primary importance. After the necessary business of the Association, the friends proceeded to the Star Inn, where a company consisting of both sexes, to the number of one hundred and twelve, dined together. Mr. Ellis, of Maidstone, presided on the occasion, and by his very efficient exertions contributed greatly to the enjoyment of the meeting.

J. G.

North-Eastern Unitarian Association.

THE *North-Eastern* Association of Unitarian Christians was holden at *Lynn*, on Thursday, the 29th of June, and was respectably attended by ministers and friends from the congregations in the connexion. Mr. Edward Tagart, of the Octagon Chapel, Norwich, preached in the morning from Gal. v. 1; after which the business of the Association was transacted. The ministers and friends, to the number of between sixty and seventy, male and female, then dined together at

the Crown Tavern. Mr. W. Selby, minister of the Chapel at Lynn, was invited to the Chair, and the afternoon was passed in great Christian harmony.

W. STANGER, Secretary.
Lynn, July 19, 1826.

Southern Unitarian Society.

THE Annual Meeting of the *Southern Unitarian Society* was held at Newport, in the Isle of Wight, on Wednesday, the 5th of July. The Rev. J. Mitchelson, of Poole, introduced the service, the Rev. J. B. Bristowe delivered the second prayer, and the Rev. W. J. Fox preached to a deeply attentive and admiring audience, an eloquent sermon on Religious Liberty, from 2 Cor. iii. 17: "Where the spirit of the Lord is, there is liberty." After service in the morning, the Rev. Michael Maurice was called to the Chair, and the report of the Secretary, Mr. D. B. Price was read, from which it appeared that the finances were in a flourishing state, and that in the course of the last year several new members had been added to the Society. One passage of the report may be extracted as evincing the usefulness of the Society: "If the cause of Unitarianism is indeed making progress, its first fruits might be expected to appear in our families and congregations. The increasing desire on the part of our members to receive and make use of the tracts from our catalogue, and the fact that the greater number of those selected are works calculated to promote family devotion and the religious instruction of youth, together with the smaller class of controversial tracts, seems to give assurance that such a progress is really going on."

In the evening, the Rev. M. Maurice introduced the service, and the Rev. W. J. Fox delivered an admirable Exposition on the Lord's Prayer, proving that the tenor of it was decidedly Unitarian, and distinctly taught the doctrines of the Unity of God, his paternity, the unpurchased mercy of the Supreme Being and his universal Providence. The conclusion of the discourse, in which the preacher appealed against the conduct of Trinitarians in denying the Christian name to those whose faith and worship are formed so completely in accordance with the beautiful model of devotion left by our Lord, must have produced a powerful impression on all who heard it. Between the services, forty persons dined together on the occasion, and strangers were present from Bath, Poole, Chichester, Southampton, Portsmouth, Brading, and Ryde. It is hoped that the benefit of the services of the day will be long experienced by the members of the Society in an in-

creased desire to diffuse the knowledge of divine truth, and to adorn it by a holy practice and conversation.

E. K.

Western Unitarian Society.

THE Annual Meeting was held at Taunton, on Wednesday, the 19th of July. Instead of an evening service on the day of the general meeting, (an arrangement for which there is hardly sufficient time, and which on many accounts appears objectionable,) the more convenient plan was adopted of religious worship in the Chapel on the preceding evening. It was commenced by the Rev. S. Walker, of Crewkerne, who read the Scriptures and prayed. A sermon was delivered by the Rev. H. Acton, of Exeter, from 2 Cor. x. 7, distinguished by forcible reasoning and persuasive eloquence. The object of the discourse was to repress a sectarian spirit, and, from the present imperfection of our knowledge, to inculcate the great duty of mutual forbearance and Christian charity. It is difficult to suppose that any person who heard it could fail to imbibe some portion of the liberality which it recommended and displayed.

On the morning of Wednesday, the public service was introduced by the Rev. H. Clarke, of Frenchay, near Bristol, and continued by the Rev. H. Acton. The sermon, agreeably to the announcement, was delivered by the Rev. W. J. Fox, of London. His text was Acts xviii. 4, "And he *reasoned* in the synagogue every Sabbath." This eloquent preacher, in the energetic and luminous style so peculiar to him, most powerfully enforced the right and the duty of exercising with humility, but with all the vigour of our minds, our reasoning powers on the momentous subject of religion. Those, he said, who advocate the prostration of the understanding in this important concern, fall into the dilemma of making use of arguments to convince others that they are incapable of being influenced by arguments! They, observed the preacher, who adopt religious opinions without examination, and disclaim the propriety of exercising their understandings in determining the truth of their creed, "purchase their mess of pottage with the sacrifice of the great birthright of humanity." Should the sermon be printed, it will prove a valuable addition to the Society's catalogue.

After the service, the members met in the Chapel to transact the business of the Society, the Rev. Dr. Davies in the Chair. Several new members were admitted. A proposition was made that the sum of £100 out of the funds of the

Society should be contributed to the British and Foreign Unitarian Association. Though all united in best wishes for the welfare of this valuable Association, it was objected to such a disposition of the very limited funds of the Society, from the desirableness of having a small sum in hand to meet any emergency or important object more immediately connected with the Society's plans: and it was stated by members of the Committee that the present moderate surplus was not likely to accrue again, as the rule for requiring from every new member an entrance of 10s. 6d. (the source of this balance) was repealed. It was also contended, that the meeting was incompetent, consistently with the rules, to make this appropriation of the funds; and it was urged that members should individually put down their names as subscribers to the London Association. After much friendly discussion, it was decided on a division, that the sum of £10 should be given to the above Society.

It was determined that the next Annual Meeting should be held at Exeter.

It was also resolved, unanimously, "That the warmest thanks of this Society be given to the Rev. W. J. Fox for the excellent, eloquent and highly-useful discourse delivered this day, and that he be earnestly requested to publish the same, the Society engaging to take 250 copies."

The meeting was attended by members from London, Bristol, Bath, Bridgewater, Langport, Yeovil, Ilminster, Crewkerne, Bridport, Honiton, Exeter, Crediton, &c. About seventy sat down to a dinner prepared at the Castle Inn, Dr. Blake in the Chair. After the cloth was removed, ladies were admitted, agreeably to a notice previously given. About forty attended, and were accommodated with seats at the end of the large dining-room. This custom has not been usual at the meetings of this Society: but it was a source of much satisfaction to the members present, that their female friends were favoured with the opportunity of hearing the eloquent and interesting observations of the various speakers.

Each toast was introduced by the worthy Chairman with some very appropriate remarks, and the company were delighted with the eloquent speeches of Mr. Fox and others, upon the occasion of particular toasts. Mr. Fox described the objects of the London Association in the most animated and impressive language, when success to that Institution was given. The present and probable progress of Unitarianism he delineated in glowing terms. To the revered me-

mory of Dr. Priestley he paid an eloquent and feeling tribute of respect. The meeting was greatly interested in the speeches of Mr. Acton. Dr. Davies and Mr. Clarke were attentively listened to. When "Absent Members" were given, particular reference was made to the present impaired state of Dr. Carpenter's health, which occasioned his absence, and required a temporary suspension of his active duties; the warmest wishes for his restoration were expressed. The progress of the Somerset, Gloucester and Wilts Unitarian Missionary Association was described as being satisfactory. To the good taste and good feeling of their respectable and judicious Chairman, Dr. Blake, the party were greatly indebted for the pleasure they enjoyed, and many who are accustomed to attend these annual associations considered that the present meeting even surpassed in interest (if possible) those held on former occasions. The company broke up soon after seven o'clock, and tea parties were formed at Dr. Blake's, Dr. Davies's, Mr. Meade's, Mr. Stone's, &c.

There is reason to believe that these annual meetings of Unitarian Societies are useful in drawing persons of opposite sentiments to the public religious services of the day, and thus inducing an inquiry into the tenets of Unitarians, or at any rate in removing some of the prejudices which exist against them. But the greatest advantage arising from them is probably derived by the members themselves in the comfort they experience from the knowledge of the gradual extension of Unitarianism, in the rational employment of the period of a social meal (an hour too often sullied by licentious conversation), in hearing the important requirements of their religious creed powerfully enforced, in having their hearts awakened and expanded by impressive eloquence to the best interests of the human race, and, in the encouragement they thus receive, steadily and fearlessly to persevere in what they believe to be the path of truth and duty. Such at least it is conceived are the impressions of those who had the pleasure of attending the late meeting at Taunton.

Protestant Society for the Protection of Religious Liberty.

(Concluded from p. 376.)

On thanks being voted by acclamation to the Chairman, the Marquis of LANSDOWNE rose amidst loud cheers of the assembly, and said,—I feel that it will be impossible for me to quit this room without expressing the deep sense I enter-

tain of the much too flattering terms in which the Resolution you have just carried has been penned. The only return I can make for the kindness you have evinced, is, to state with that sincerity which has justly been described as the first of virtues, the real and heartfelt satisfaction which I feel in finding myself honoured by the situation in which I now stand, in a meeting dedicated to the noble purpose of protecting Religious Liberty. I entreat you to feel assured that if I have come here to-day by invitation, on a day which may perhaps rather be considered as a day of review, I shall not be found wanting among you without invitation on the day of combat. I say combat, for I will not honour with the name of conflict that series of petty persecutions, that little warfare of hostile but I trust of impotent religious intolerance, which has been described in the speech of your most eloquent and able Secretary. I will not allow myself to think that you can be endangered by that fire of petty musketry with which you are now assailed, while I remember how your forefathers so nobly withstood all those sufferings to which they had been exposed in different times, and in defence of their religion and their country, from the heavy cannon fired by an intolerant, a bigoted, a persecuting, and therefore a wicked Government. In this country you have the law with you, and I hope you will soon have it more so; and while I shall not be expected in this case to express a definite opinion with respect to any particular measure on which in another place I may be called to legislate, after having there heard all that then can be urged for and against such measures, still I trust that I may appeal to your observation of all my public life, and may ask whether you do not anticipate that my conduct will, upon all those matters, be determined by a desire upon every occasion, as the opportunity shall arise, to preserve and to secure the most inestimable blessing which a subject of a free country can possibly enjoy. I assure you, that it is with great pleasure that I behold the meeting of to-day, not only because it affords a great and useful facility for procuring information which is essential to you all, and of obtaining the enjoyment of those rights common to you all, but also because I think the free interchange of opinions between persons differing in some shades in their religious opinions, but uniting in the worship of one Saviour and of one God, is in itself attended not only with great temporal, but, if I may be allowed the expression, with great spiritual advantage. You not only learn to cherish your own peculiar

principles with increased anxiety, but also to regard the principles of others with augmented liberality, and to revere those great principles in which all who address one Providence must certainly unite. With sincerity I repeat, that as it regards every relation which I can fill to society, I am proud to find myself here this day. As a man, I feel anxious to unite in preserving to others that right which I wish to preserve for myself—the free exercise of my own intellect, that first great gift of Providence to man. As a political member of society, I feel anxious that the blessings of the constitution under which I live shall be extended, without distinction, to all, and that the attachment of all its subjects shall be riveted by that which can alone consecrate and confirm attachment, a participation in all the rights and privileges of the land. And such a participation I would extend to all, and to those who differ from me most I would extend it in the greatest degree, because I believe that such participation will be finally the greatest corrective of all false opinions, and the bond by which all opinions may be bound together in the common cause of Christianity. I have said thus much as a man and as a member of the political society in which I live; but I also feel that I am a member of the Church of England. And as a member of that Church, I must add, that I particularly feel that her interests are concerned in connecting her existence with the sanction of a free exercise of religious worship throughout the empire. I am far from thinking that she can with propriety or even safety rely upon the rotten props and the treacherous defences of penalties imposed upon consciences and of premiums held out to hypocrisy. She owes it no less to her safety than to her fair fame, to rest her existence and prosperity, protected as she ought to be since established by the law, upon the broad basis of religious freedom, and by allowing men to approach their God through that medium they may think best calculated to the honour of his name, and above all, by securing to every man that liberty of conscience and liberty of thought, which is not only

—————"Unsung
By poets, and by senators unpraised,"
but of which we may also add,

"Which whose tastes can be enslaved
no more."

I will now take my leave, (which I should not have done so early was it not that my family are in the country, and through which I have attended with some inconvenience to myself,) deeply impressed

with the able and forcible arguments I have heard employed by your very eloquent Secretary, and by the multitude of facts which he has stated, from all which there can be but one conclusion drawn—the importance of the cause which this Society advocates to the safety and prosperity of the country.

Mr. John WILKS again rose and said, I shall not pay due attention to the hospitable feeling which glows within your bosoms if I allow this opportunity to escape, without expressing our united sentiments of gratitude and respect to the noble Lord (Dacre) who this day so kindly and unexpectedly honours us with his presence. On a former occasion, at our particular request, he favoured us with presiding at our Annual Meeting, and unsolicited on this occasion favours us with his company; and we cannot allow him to depart without expressing our regard and gratitude for his continued support to the great cause we have met to protect—and of our confidence that he will live and die the Friend and Advocate of Civil and Religious Liberty throughout the world. Mr. Wilks then moved a vote of thanks to his Lordship, consonant with the sentiments of his speech, which was carried with acclamations.

LORD DACRE rose, amid reiterated cheers, and said,—However reluctant I may at all times be to address so large and respectable an assembly as the present, I must peculiarly feel my inadequacy to such a task after the eloquent address that you have just heard. Had I the eloquence of the noble Lord, who this day fills your chair, I might dilate on the report which has been made by your industrious and very eloquent Secretary. Allow me on this occasion to assure you, that my determined support shall at all times be given to the utmost of my power, to the great principles which this Society endeavours to uphold. I will also venture to say, that while you have had to encounter much of vexation and contemptible opposition, you are still protected by the law of the land—and the very nature of the opposition, as it manifests the malice, displays also the impotence of your foes. So long as you continue thus to meet—so long as there is this agglomeration—so long as you aid the efforts of your noble Chairman and of your able Secretary—so long will your efforts be successful in repelling the attacks and nullifying the animosity of every foe to Civil and Religious Liberty. In one view especially, I observe the operations of this Society with admiration, and hope it forms a centre from which much valuable and important information is continually emanating.

“The centre moved, a circle straight succeeds,
Another still, and still another spreads.”

With respect to the Test Act, I certainly consider it to be one of the greatest blots on the Statute Book, and to which it behoves all the friends of civil and religious liberty to address their best attention and energies. If they do so, I feel persuaded they will ultimately succeed in its removal from the code of British laws. I cannot conclude without assuring you of my sincere gratitude for the very flattering manner in which you have condescended to applaud my humble efforts. To receive the approbation and participate in the affection of our fellow-subjects, is the highest honour to which a public man can aspire—the highest gratification which a private individual can enjoy.

The following were amongst the Resolutions adopted at the Meeting:

“That while this Meeting approve of the postponement by the Committee of any application to the Legislature for the repeal of the Test and Corporation Acts during the present short Session of Parliament, and amid the financial distresses of the country, yet they trust neither the Committee nor any other friends to religious freedom among the members of the Established Church or Protestant Dissenters, will ever forget the existence of those Statutes, nor neglect any fit opportunities for strenuous, extended and persevering attempts, to obtain the abrogation of laws dishonourable to a free and enlightened people—debasing the Sacrament of the Church—needless and inefficient for its protection—and degradatory to a vast and increasing body of honourable, loyal, patriotic, independent men.

“That while this Meeting would allay the excessive anxiety manifested as to the Registration of Births and Baptisms among Protestant Dissenters, since their present Registrations are useful and convenient, yet they much approve the application of the Committee to his Majesty's Government for the establishment of a public and authorized, though optional, Registration of Births, which, including Methodists and Dissenters of all denominations, would obviate many existing evils, and place them, in a matter obviously important, in a situation equal with the members of the Established Church; and they direct the Committee not to relax in their exertions till they obtain from Government and the Parliament this much-needed and just relief.

“That as the continuance and progress of religious liberty in the British isles, and the removal of existing wrongs, and attainment of relief and right, may

mainly depend on the future representatives of the people in the Commons' House of Parliament, this Meeting feel it due to their forefathers, who struggled and died in the cause of freedom—to themselves, who desire its triumphs—and to posterity, who shall be blest by its success, to entreat the ministers and members of their Society, and all friends to liberal principles throughout the empire at the approaching general election, not to compromise those principles, and avowedly to bestow their influence and their votes only on candidates of congenial spirit, who approve a general education, the circulation of the Scriptures, and the repeal of the Test and Corpora-

tion Acts, and who will promote universal Improvement, Liberty and Peace."

We have been informed that Messrs. *Willmer and Co.*, Booksellers, Liverpool, have opened a communication with *New York, Philadelphia, and Boston*, (America,) for the purpose of obtaining all the *Unitarian* and other publications which appear in those places; the friends to Unitarianism will therefore have an opportunity of obtaining works at a reasonable price and with regularity.

The Rev. J. H. RYLAND has resigned the pastorate of the Unitarian congregation at *Diss*.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

The Gallican Church.

(From the *Moniteur*.)

Department of Ecclesiastical Affairs and Public Instruction.

PARIS, APRIL 11.

Messrs. the Cardinal de Latil, Archbishop of Rheims; de Beausset Roquefort, Archbishop of Aix; de Nichy, Bishop of Autun, had the honour to be admitted yesterday, Monday, to an audience of the King, and in the name of the Cardinals, Archbishops and Bishops of France, who are now at Paris, they placed in the hands of his Majesty the following document:—

"Religion has but too long had reason to lament the propagation of those doctrines of implety and licentiousness which tend to excite all the passions against the authority of divine and human laws. In their well-founded alarms, the Bishops of France have exerted themselves to preserve their flocks from this fatal contagion. Why must the success which they have a right to expect from their solicitude be defeated by attacks, of a different nature it is true, but which may lead religion and the state into new dangers?"

"Maxims received in the Church of France are openly denounced as an offence against the divine constitution of the Catholic Church, as a work lavish with schism and heresy, as a profession of political Atheism.

"How strange do the censures, pronounced without mission, without authority, appear, when we recollect the sentiments of esteem, of confidence, and of affection, which the successors of Peter, charged like him to *confirm* their brethren in the faith, have confidently manifested towards a Church which has always been so faithful to them!

"But what astonishes and afflicts us most, is the temerity with which attempts are made to waive an opinion that formerly arose in the midst of the anarchy and confusion in which Europe was plunged, which was always rejected by the Clergy of France, and had fallen into almost universal oblivion; an opinion which would render sovereigns dependent on the spiritual power even in temporal matters, so that it might, in certain cases, release their subjects from the oath of allegiance.

"Undoubtedly the just and good God does not give to sovereigns the right to oppress the people, to persecute religion, and to command crime and apostacy; undoubtedly also the princes of the earth are, like other Christians, subject to the spiritual power in spiritual things. But to pretend that their infidelity to the divine law would annul their titles as sovereigns, that the pontifical supremacy might go so far as to deprive them of their crowns, and to deliver them to the mercy of the multitude, is a doctrine which has no foundation either in the gospel, or in the apostolical traditions, or in the writings of the doctors, and the examples of the holy persons who adorned the brightest ages of Christian antiquity.

"In consequence, we, the undersigned Cardinals, Archbishops and Bishops, think it our duty to the King, to France, to the divine ministry which is confided to us, to the true interests of religion in the several States of Christendom, to declare that we reject the injurious qualifications by which it has been attempted to brand the maxims and the memory of our predecessors in the episcopacy; that we remain inviolably attached to the doctrine, such as they have transmitted it to us, on the rights of sovereigns, and of their full and absolute independence in tem-

poral matters; of the authority, whether direct or indirect, of all ecclesiastical power.

"But we also condemn, with all Catholics, 'those who, under pretext of liberties, do not fear to strike at the primacy of St. Peter and of the Roman Pontiffs, his successors, instituted by Jesus Christ,—at the obedience which is due to them by all Christians, and at the majesty of the apostolic see, so venerable in the eyes of all nations as the place where the faith is taught, and the unity of the church preserved.'

"We glory, in particular, in giving to the faithful the example of the most profound veneration, and of a purely filial piety towards the Pontiff whom Heaven in its mercy has elevated in our days to the chair of the Prince of the apostles.

Paris, April 3, 1826.

(Signed in the original)

"The Cardinal de la TARE, Archbishop of Sens.

The Cardinal de LATIL, Archbishop of Rheims.

FRANCIS, ancient Archbishop of Toulouse.

PIERRE-FERDINAND, Archbishop of Aix, Arles and Embrun.

PAUL AMBROISE, Archbishop of Besançon.

GUILLAUME AUBIN, Archbishop of Bourges.

MARIE-NICOLAS, Bishop of Montpellier, Archbishop of Narbonne elect.

R. E., Bishop of Autun.

C. L., Bishop of Evreux.

J. P., Bishop of Amiens.

JOSEPH, Bishop of Nantes.

C. J., Ancient Bishop of Tulle.

C. M., Bishop of Strasburg.

J. M. DOMINIQUE, Bishop of Quimper."

Letter addressed to the King by the Archbishop of Paris.

"Paris, April 4, 1826.

"Sire,—The Cardinals, Archbishops and Bishops, at present at Paris, have thought it advisable to draw up, together, an exposition of their sentiments respecting the independence of the temporal power in matters of a purely civil nature. Though this exposition does not bear my signature, I, nevertheless, possess the same opinion; and I beg your Majesty to allow me to place in your hands the assurance of it in writing, as I have already had the honour to make to your Majesty the verbal declaration of it.

"The considerations which I have submitted to the King, and in which reflection has still further confirmed me, have alone hindered me from signing an act which contains, in respect to the limits of the Spiritual Authority, principles upon which I have had more than one occasion to declare myself even in public, and with regard to which I know of no disagreement among the pastors and the clergy of our dioceses.

"I am, with respect, Sire, your Majesty's most humble, most obedient servant, and most faithful subject,

(Signed)

"HYACINTHE, Archbishop of Paris."

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ERRATA.

P. 353, col. 2, line 10 from bottom, for "this," read *the*.
P. 355, col. 1, last line, after "all," add *of*.

THE Monthly Repository.

№ No. CCXLVIII.]

AUGUST, 1826.

[Vol. XXI.]

The late Rev. John Follett's Views of the Atonement.

[Having in our possession a manuscript sermon of the late truly excellent Mr. Follett's, of Tiverton, put into our hands by himself, with a view to inform us of the scheme of salvation which appeared to him scriptural, we think we shall not violate his wishes by presenting it to our readers. There is no novelty in the hypothesis, but it is interesting and worthy of record as the scheme into which Protestant Dissenting Divines of the Doddridge school, in the last century, were driven by the absurdities of the high Calvinistic doctrine. To this same hypothesis many professed Calvinistic Dissenting ministers of the present day are evidently tending, and, judging from the course of theological history, they will be followed by many more when the doctrinal fever that now prevails has subsided and men have recovered from the epidemic enthusiasm of the times. Whatever may be thought of Mr. Follett's notion of the plan of salvation, all must be pleased with his good sense and edified by his humility and candour. A short account of him, together with an admirable letter of his, was inserted in our number for April of the present year, pp. 241, 242. Ed.]

On the Cross of Christ and its Effect.

A Sermon, preached before the Assembly of Ministers, at Exeter, June 30, 1819, from 1 Cor. i. 17: "Lest the Cross of Christ should be rendered of none effect."

WHAT a confirmation of our faith in Christ is the *zeal* with which his disciples preach his *cross*! Had Christianity been an imposture, surely the principal founders and patrons of it would never have thought of building their system upon so self-denying a doctrine. When men frame a creed which they wish may be universally received, they endeavour to suit the views, prejudices and inclinations of the people to whom they would recommend it—at least it can never be supposed that they would

unnecessarily place a stumbling-block in the way of converts; that they would shock the feelings of the great, the learned and noble, by offering to their acceptance a *crucified Saviour*! Nothing can be more contrary to the general plan upon which deceivers act than thus to fly from what is esteemed and captivating among men, and have recourse to weakness, shame and reproach, and yet expect to push their way in the world with any desirable success. For *God* to act thus in carrying on his measures, may naturally be expected, that the work may appear all his own; it is reasonable enough to suppose, that he who can effect his purposes by what instruments and in what methods he pleases, may take steps which, to short-sighted men, may appear rather *obstructions* than *likely expedients* to accomplish his end. We cannot, therefore, wonder when we read in the context "that God hath chosen the *foolish* things of the world to confound the *wise*; and God hath chosen the *weak* things of the world to confound the things which are *mighty*; and things which are *despised* hath God chosen, yea, and things which are *not*, to bring to naught things which *are*, that no flesh should glory in his presence." Thus God may act, but it is not thus men (in their senses) act, unless they act under his direction and as instruments to carry on his cause. All those who have acted only from themselves and endeavoured to impose upon the world a religion of their own framing, have had recourse either to the *sword*, external *pomp* and *show* or *secular interest*. But not so the gospel of Christ, the foundation of which is a *crucified Saviour*; this is the first doctrine which is preached. The first thing required of converts is to believe in a leader who was despised and rejected of men, and whose life of poverty and meanness was terminated by a death the most ignominious.

As the doctrine of the cross was not supported by the prospect of

worldly honour and profit, so neither does it seek any assistance from the secular arm. *Put up thy sword into its sheath*, was Christ's own command to zealous Peter, who had drawn it in his defence. Had the kingdom which our Lord came to erect (as he himself declares) been like those which were established in this world, *then would my servants fight*; but now *my kingdom is not from hence*. Yea, so desirous was the author of our text that the gospel he preached should make its way in the world, without any foreign, adventitious aid, that he did not seek to recommend it by an ostentatious parade of human learning, by a studied, artful arrangement of words, or high rhetorical flourishes; but held it up to view in unadorned simplicity, and gave it no other advantage than what it derived from the laudable zeal with which he recommended it, and the divine authority by which it was sanctioned. Thus he appeals to the Corinthians (in the chapter succeeding to that in which our text lies), *And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined to know nothing among you, but Jesus Christ, and him crucified*: and even in the verse of which our text is a part, he says, *Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect*.

Saint Paul, you observe, from the words of the text, appears to be much concerned about the *cross of Christ*, and particularly lest (through any improper conduct of his own in preaching it) it should be made of none effect. — And all who properly understand what this doctrine means, how nearly it is connected with our best interest, and to what moral purposes it may be applied, will shew some anxiety, similar to that of the apostle, lest any thing be said or done to render it ineffectual among mankind.

The doctrine of the cross is so interwoven with every part of the New Testament, that in our text, and in many other places of scripture, it is put for the Gospel itself; as it is indeed the *foundation* of the glad-tidings which it contains of eternal life.

This doctrine of the cross is the same, I apprehend, which is in some places called the doctrine of *redemption*; in other places the doctrine of *propitiation*, or *atonement*, or *reconciliation*; and is that to which the Prophet Isaiah refers, when, speaking of the Messiah, he says, *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed*; and to which Daniel alludes, when he says, *the Messiah shall be cut off, but not for himself*; and which was typified under the Jewish dispensation by a variety of expressive symbols, and especially by expiatory sacrifices. It is the same doctrine, I apprehend, which we find in the New Testament, in which Christ is mentioned as *having tasted death for every man*; as *having laid down his life for the life of his sheep*; that he *has suffered the just for the unjust that he might bring us to God*; that it pleased the Father *that in him all fulness should dwell*, and *having made peace through the blood of his cross, by him to reconcile all things to himself*; that *we are bought with a price, not with corruptible things, such as silver and gold, but with the precious blood of Christ*; and numerous other passages which are scattered through the whole of the New Testament.

Now the author of our text entertained a holy jealousy over himself, lest, while he preached the doctrine of the cross, it should be made of none effect.

My reverend brethren, this is the point to which I would now principally direct your attention, the effect of the doctrine of the cross. Indeed, the *effect* of all the doctrines of the Gospel is the only consideration worth attending to. Merely adopting them into our *creed* is of little importance; if they are treated only as *notions* which find place in the *head*, but never descend into the *heart*, they deserve no other name than useless *speculations*. The doctrines of the Gospel, properly understood, in my opinion, are all of a *practical* tendency. Those, therefore, know but little of the *truth* as it is in Jesus, who do not find by happy experience, that it enlightens, enlarges, exalts

and purifies the mind. Then only do we receive the Gospel, (or, in fact, believe it to any good purpose,) when we find that it is able to make us wise unto salvation; when it enters the inmost recesses of the soul and assimilates us to its own pure, benevolent, godlike nature. In further discoursing on the doctrine of the cross, I propose to consider,

I. What effect, when properly understood, it is calculated to produce: and then,

II. Point out those hindrances which, if not guarded against, may render it of none effect.

I am, I, to consider what effect the doctrine of the cross is calculated to produce.

This effect, my reverend brethren, must be sought for in ourselves, and not in the Divine Mind; for you will please to recollect that the Being with whom we have to do has neither *parts* nor *passions*—he can neither be *angry* nor *appeased*; and though he is represented in scripture as having *eyes* and *hands*, as *repenting*, as moved with *wrath* or *pity*, yet let it be understood that these expressions are made use of only in condescension to our limited faculties and conceptions; however, I apprehend, our minds are to admit the same impressions from this metaphorical language as though the Divine Being was actually possessed of these parts and passions. The not attending to this observation has, in my opinion, given rise to the lamentable *errors* of those who have received the doctrine of the cross, (or, as it is usually styled, the atonement,) and the unmerited *obloquy* with which it has been treated by those who reject it. It is a truth which should never be lost sight of, that Christ died, not to make God *propitious*, only to *convince* us of this delectable doctrine—not to reconcile *God* to *us*, but to reconcile *us* to *God*—therefore we are told in sacred writ, not that we *loved* *God*, but that *God first* loved *us*; and that, while we were *sinners*, Christ died for the *ungodly*. The grand end, in my opinion, for which Christ is represented as an offering for the redemption of a sinful world, or as a sacrifice for sin, was to produce in our bosoms the two *important* and *opposite* effects, first, to *humble* us to the dust, under a sense

of our *fallen* state, which needed such a sacrifice; secondly, to fill us with *joy*, grounded on the *hope* of being recovered from it through the *redemption* that is in Christ Jesus.

But perhaps it will be asked *why* God had not pardoned *without* this atonement, or *where* is the propriety of an innocent being's suffering and dying *before* he would forgive and accept an *offending*, *repenting* creature? Could *we*, *Sirs*, assign *no reason* for the Divine conduct in this particular, were an impenetrable cloud to remain for ever on this proceeding of Heaven; yet, if it appeared to be a doctrine of the Gospel, it would be our duty to receive it with all due submission, however mysterious it might appear to our shortsighted understandings; acknowledging, that if the Almighty entertained designs of *mercy* towards his fallen creatures, it would not become *us* to dictate to *him* in *what* manner he should communicate his unmerited favours; and, that if *salvation* was offered, we should embrace it without hesitation, and without making the *proud* objection which had well nigh deprived Naaman, the Assyrian, of the cure which had been promised him from washing in the river Jordan, namely, because the remedy in his judgment was not calculated to produce the effect. But I am happy to observe that we are not left in total ignorance on this important, this delightful subject; for many valuable purposes can be assigned to prove that Christ *ought* to have suffered as he did before he entered into glory. It is universally allowed that he died to leave us an *example*, and, as a *martyr*, to prove the truth of his doctrines; and I think it is as plain (from the general tenor of scripture), that he died as a *propitiation* or *sacrifice* for sin. Now, the propriety of Christ's dying as an atonement, and of his being represented to mankind as an expiatory sacrifice, appears satisfactory to my mind from the following considerations, which I can but barely mention, as the time will not allow of any enlargement: first, God has, by this interesting scenery of the vicarious offering of Christ on the cross, exhibited to our view a lively, sensible and affecting representation of the punishment we had merited by

our numerous and aggravated transgressions. 2dly, We are taught to view Christ as the person through whose sufferings and death our sins are pardoned and our services accepted, to impress our minds with humility and self-abasement, by recollecting that we had rendered ourselves by our offences so obnoxious to an infinitely pure Being, that he would treat with us only through a mediator, and regard us only through the merits and intercession of another. 3dly, Christ is represented to a sinful world as their *redeemer*, that those humble and contrite souls who see their transgressions in all their deformity, as having sunk them to a very low degree of degradation, and who of course would have the most awful and gloomy apprehensions of their desert of misery, might be encouraged to come boldly to the throne of grace, since from the doctrine of the cross they can derive this consolatory argument, *If God spared not his own Son, but gave him for us all, how shall he not with him freely give us all things?* 4thly, Christ was set forth as a propitiation and atonement, that those whom he came to redeem from ignorance, from sin, and from death, might entertain the sincerest affection for him who suffered and died for them, and thus be sweetly constrained to pay a greater regard to his instruction and a more cheerful and willing obedience to his commands. Lastly, Christ was exposed to so many sufferings and an ignominious death for the redemption of sinful creatures, that sin might appear in their eyes as exceedingly hateful, since it brought such aggravated calamities upon one who entertained so much love for them as to lay down his life that they might be delivered from its awful consequences.

Now, as the doctrine of the cross has a tendency to produce such happy effects on the mind of man, as there are numbers who acknowledge that they have found it highly useful in awakening, softening and comforting their souls, when oppressed with a view of their fallen state and the solemnities of an approaching judgment, I think it is a degradation of it to consider it in the light of a speculative doctrine; for when we view it as calculated to produce those *transforming* purposes

just mentioned, it ought, I think, to be ranked with some of our most valuable *moral* principles. If this is the case, we ought diligently to preach it, and to be anxious (like the Apostle Paul) that we preach it in its simplicity and purity, lest it be rendered of none effect.

Which leads me to the second thing proposed, namely, to point out those hindrances which are likely to render this doctrine of the cross of none effect.

We learn from the author of our text, that what *he* considered as in danger of destroying the effect of the cross of Christ, was the recommending this self-denying doctrine with the enticing words of man's wisdom, and depending upon human learning and rhetorical arts for success, instead of that divine power from above which would give full demonstration of the Divine Spirit from whom it flowed. And it is also to be apprehended, that the doctrine of the cross has, in many instances, been rendered of none effect by those preachers who have set up the fallacious reasonings of short-sighted human understandings in opposition to the revealed will of God, who appear to teach us not what the Gospel *is*, but what they think it *ought* to be; and also by those who, by a pompous display of eloquence and other popular arts, (with a view of gaining applause,) have induced their hearers to consider them as preaching *themselves*, and not the *Lord Jesus Christ*.

Moreover I cannot help thinking that violent disputes upon this subject may have an unhappy influence on the mind, and prevent that salutary effect which it is otherwise calculated to produce. There are very few disputes that are carried on with temper, and (wonderful to tell) religious disputes, or rather disputes about religion, are generally the most furious and bitter. Now, as the doctrine of the cross is suited only to the mind when in its *humblest* frame, when the only hatred is against *sin*, and the only indignation we feel is against *ourselves*; when the heart is broken down under a deep sense of *shame* and *sorrow*, and the only warm passions excited in the bosom are *astonishment* and *love*; surely in such a case every feeling of an angry, proud, contentious spirit,

not contribute to weaken, if not totally destroy, the much desired and happy effect.

Moreover another hindrance to the proper effect of the doctrine of the cross may be attributed to the gross errors which men have fallen into respecting it. Some have represented it in such a light as though it was a proof of the *implacability* of God, a proof of his delighting in blood, and that he would bestow no favours on mankind without being amply paid for them. Horrid idea! dreadful perversion of the doctrine of the cross! The grand design of this doctrine, as we learn from the sacred oracles, is to lead us to contemplate the Divine Being as a God who so *loved* the world as to *give* his only-begotten Son for its *redemption*. And it was intended to mankind, that in the ages to come he might shew the *exceeding riches of his grace* in his kindness towards us through Christ. Another still more alarming error (if possible) which some have fallen into, and by which the cross of Christ is rendered of no effect, is such a dependence on its efficacy as would lead sinners to look upon repentance and new obedience as unnecessary. This is making Christ the minister of sin, though the declared design of his coming into the world was to turn men from their iniquities; and 'tis only we receive the doctrine of the cross in a proper manner, when we are made conformable to Christ's death; i. e. when we are crucified to the world, and when we crucify the flesh with its affections and lusts. How pathetically does the Apostle exhort himself upon this occasion: "I tell you often, and now tell you in weeping, that they are the enemies of the cross of Christ"! To whom does he here refer as enemies to the cross of Christ? Those "whose god is their belly, who glory in their shame, who mind earthly things." Moreover another hindrance, I think, to the proper effect of the doctrine of Christ, arises from men's ignorance of themselves, and their not being sufficiently aware of the *gravity* and *extent* of the Divine law. We are persons to consider seriously that God requires of us, that his commandments are exceeding broad, as they extend not only to the various

actions of our lives, but to the regulation of our tempers, and even the thoughts and intentions of the heart; and at the same time impartially consider how far short we come of our duty, we should (I am ready to conclude) entertain such a humble opinion of ourselves as to feel the necessity of having recourse to the discoveries of the Gospel to encourage us to look up to an infinitely holy God, whom we have so often offended, with any degree of confidence and hope. Were even the best of us to scrutinize our conduct, to enter into all the windings and doublings of our own hearts, and observe how often narrow, sordid, selfish principles have prevailed within us, how often trifling, worldly, and sometimes impure, thoughts have had access to our minds, even when engaged in exercises of devotion; when we recollect what unworthy motives have mingled with actions which appeared specious in the eyes of the world, but offensive in the sight of a pure and omniscient God; I say, when our hearts are devoutly impressed with a sense of our own unworthiness, the purity and awful sanctions of the Divine law, how must our minds be appalled, and how much must we stand in need of every display of mercy to repress our fears and dispel our doubts! Upon this occasion, therefore, instead of looking upon the preaching of Christ crucified as *foolishness*, we should acknowledge it be the *power* of God and the *wisdom* of God.

We are certainly much indebted to those of our brethren who have successfully laboured in purging the doctrine of the cross (or, as it is commonly designated, the atonement) from all the corruptions with which it has been unhappily loaded and disgraced. But it is rather to be lamented that some, not contented with accomplishing so desirable a purpose, have gone so far as to *explode* the *whole* of that wonderful system of grace and mercy, (the mediatorial plan,) with all its pleasing concomitants, intercession, advocacy, expiation, &c., and by an amazing deal of critical labour and skill, interpreted away all those expressive passages of scripture so consolatory to the humble, penitent Christian; *He bore our sins in his own body on the tree; We*

are bought with a price, not with corruptible things, such as silver and gold, but with the precious blood of Christ; and speaking of the just men made perfect, the Apostle represents them as *having washed their robes and made them white in the blood of the Lamb*. These passages, though highly figurative, contain a very important meaning, a meaning which is intended to produce the same effect upon the mind as though the expressions were *literally* true; a meaning which perhaps could not so well be conveyed to the mass of mankind in any other words; a meaning which, persons of reflection will observe, was intended to make the world sensible of their fallen state; at the same time to soothe the self-condemned sinner, when smarting under the deepest remorse, and fill his bosom with peace and joy in believing: in consequence of which he is enabled to come with a degree of boldness to ask for mercy to pardon and grace to help, and (upon his exhibiting a life of penitence and new obedience) is enabled to contemplate the awful scenes of death, judgment and eternity, with a holy triumph of soul.

I have now, my reverend brethren, given you my view of the doctrine of the cross; if you think it is a mistaken one, be thankful that you have been better instructed. If, on the other hand, you consider it as rational and scriptural, may it have its proper effect; may it be productive of glory to him who hath redeemed us from our vain conversation and admitted us into the favour and family of God by the ministry of reconciliation. Amen.

Aug. 2, 1826.

Notes on Passages of Scripture.

— cogitet, parva non esse, sine quibus magna constare alias non possunt.

B. WALTON.

Jer. xxix. 7, "SEEK ye the peace of the city, whether I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

The clause, "and pray unto the Lord," is omitted in the translation of this prophet's writings by Oxford*; nor do I find in

any part of the volume a notice of the omission. To such inadvertencies even the most careful authors, the most industrious transcribers, and the most experienced compositors are liable. The thing would not be mentioned here, except with the view of calling the reader's attention to the case of similar omissions, &c., in manuscripts and editions of the Scriptures, and of enforcing the obligation of candour, equity and consideration of judgment, in respect of them.

Ezek. xxxiv. 2, "— should not the shepherds feed the flocks?" R. T.

Newcome's translation of the clause is the same. But I prefer the word "tend" to "feed." The verb in the original and the corresponding Latin verb bear this more extensive signification: and the whole of the shepherd's duty consists in his *tending* the flock intrusted to his charge. (1) In the inquiry, "should not the shepherds *tend* the flocks?" the fourth verse of this chapter throws a clear and a strong light. The shepherd is to do more than *feed* his flock: he must strengthen the weak, heal the sick, bind up the wounded, recover, if possible, the stolen and missing, and reclaim the wanderers. In the second verse his office is described generally—he is to *tend* the sheep; in the fourth verse it is represented specifically; though, as the subject demanded, in a negative form of statement.

Ezek. xxxv. 9, "I will make the perpetual desolations." R. T.

Here, again, Newcome has no variation. With deference, I suggest the rendering, "I will make thee perpetual and an utter desolation." The use of the plural noun is one of the ways in which the Hebrew writers express the superlative degree. In Jer. xxv. 12, li. 26, 62, the same phrase occurs; being applied to Babylon, and signifying the complete destruction of that once famous city. Matt. xix. 23, "— a rich man shall hardly enter into the kingdom of heaven." Mark x. 24, "— how hard is it for them that trust in riches, to enter into the kingdom of God!" Luke xviii. 24, "How hard

* Examples of this peculiarity may be seen in Simpson's Essays on the Language of Scripture, Vol. I. pp. 491, 494.

ly shall they that have riches enter into the kingdom of God!"

The practice of quoting texts of Scripture vaguely, and from recollection, is, in every view, to be avoided. By this habit we are in danger of making the authors speak *our* language, and not *their own*. An example, which concerns the passages just cited, shall be produced.

We are informed that "it is common to put the impossibility of a thing for its great difficulty." I will not dispute the accuracy of the remark. But I object to the mode of illustration which follows.

"It is impossible for a rich man to enter the kingdom of heaven. When the disciples seemed startled at so severe a sentence, Jesus immediately qualified what he had said by explaining his meaning; *it is impossible for those who trust in riches, to enter the kingdom of heaven.*"*

On this criticism let it be observed, that our Lord does not, *in terms*, speak of the case as an impossibility. Mr. Gilpin should have studiously quoted the very words of Jesus Christ, and not have substituted for them his own gloss, or that of any other expositor. Even our Saviour's explanation of his statement is distinct from the statement itself. His proposition sets forth nothing more than an extreme difficulty, "a rich man shall hardly enter into the kingdom of heaven." Afterwards, he employs an image, for the purpose of impressing the thought on the minds of his disciples: he borrows from the Jewish schools "a phrase intimating a thing very unusual and very difficult,"† and adds, that "what is impossible with men," or to human apprehension, "is possible with God"—the Being who has all events at his disposal, and all hearts under his controul, can subdue those worldly attachments which, at present, obstruct the reception and efficacy of the gospel.

The clause [Mark x. 24] "them that trust in riches," must be taken as explanatory of "a rich man," of those who seek and possess riches: it unfolds our Lord's sentiment and

reasoning, but, if considered *verbally*, has nothing to do with the *impossibility* supposed.

Mr. Gilpin was so valuable a writer,* and so excellent a man, that it is of some importance to guard his readers against those misinterpretations of Scripture, which have the sanction of his name.

Luke xvi. 12, "—if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

Our Lord's parables, whether prophetic or ethical, have always in view a single object of instruction, to which every thing beside is subordinate.

In that of *the unjust steward* he appears desirous of enforcing one capital duty—a wise application of wealth. He argues from the less to the greater. The twelfth verse illustrates the eleventh; *that which is another man's*, answering to *the unrighteous or deceitful riches—that which is your own*, to *the true or substantial riches*. Nothing merits the name of *property*, except durable riches and righteousness. Worldly possessions may quickly exchange masters: the estate which is *mine* to-day, may be *another man's* to-morrow; its nature is to pass away. Not so, intellectual, moral, religious acquisitions, which are always, in a memorable signification, our own, and have solid value and a permanent existence.

Jesus virtually condemns the *dishonest* steward: but no parable was requisite to render *injustice* more odious in the eyes of his apostles and first disciples.

Heb. vi. 12, "—followers of them, who through faith and patience inherit the promises."

The key to this passage, is found in chap. xii. 1, "—seeing we also are compassed about with so great a cloud of witnesses." They who through faith and patience inherit the promises, and the great cloud of witnesses, are the same—the illustrious fathers of the Jewish nation, the most memorable of whom the writer enumerates in the eleventh chapter. I

* Sermons, by the late W. Gilpin, &c. Vol. II. 29, &c.

† Lightfoot's Works, Vol. II. 219.

* By his "Analysis of Paul's Epistle to the Romans," and "Illustrations used by Paul," &c., (Sermons, Vol. IV. 393, &c.) the reader may be eminently instructed.

cannot admit, with Peirce, that the inheritors of the promises were *Gentile converts*: nor throughout the epistle do I perceive a single allusion to this class of believers. The learned and very able commentator appeals to Rom. xi. 11, and supposes that the author of the letter to the Hebrews is in a similar manner animating to holy emulation those of his countrymen who believed; and that he would thus stimulate them by the living examples of the Gentile disciples, who were more steadfast in the Christian profession. Between these two compositions, however, there is a wide difference, as to the circumstances in which they were severally drawn up, and the bodies of people to whom they were addressed: nor has Peirce adverted to the distinction. The Church at Rome contained some Gentile as well as many Jewish converts: accordingly, in the epistle sent thither, Paul notices each of those descriptions of men, and reasons and exhorts with a view to their respective opinions and condition. By the author of the letter to the Hebrews another course is pursued: *he wrote only to Christians, who had been Jews, and who were in danger of apostacy.* On this account, he borrows his arguments exclusively from Jewish objects and characters, from his country's history and institutions.

In the thirteenth and seventeenth verses of the sixth chapter we see further presumptions, that the author had solely Hebrew patriarchs and worthies in his view. No doubt several Heathen converts inherited the promises: but concerning that division of the Christian world the epistle before us is silent. Heb. xi. 3, "— through faith we understand that the worlds were framed by the word of God," &c.

The *material* worlds are not intended: (1st,) the plural noun [*τῶν αἰώνων*] has been employed here, and in a few other passages; and it nowhere admits of the sense ordinarily affixed to the term *worlds*; (2dly,) one meaning of *αἰών*, is a dispensation of religion, and of *αἰῶνες*, dispensations of religion; (3dly,) that the material worlds were framed by the word or power of God, is a proposition resting on the reports of sense and on the deductions of reason, ra-

ther than on faith in testimony; whereas, if the reference be to the patriarchal, Mosiac and Christian dispensations, the statement will form a pertinent and beautiful introduction to all which follows.

1 John iii. 2, "Beloved, now are we the sons of God," &c.

Some attention will be essential for the purpose of discerning the scope of the writer's argument in this verse. He is not reasoning from the parental character of God to the certainty of the future eternal happiness of Christ's genuine followers: *that Christian doctrine has the resurrection of Jesus for its basis.* The beloved disciple's object is of another kind: from the relation of Christians to their Lord, from the circumstance of their too being denominated *sons of God*, he shews that their glory and their form in the life to come will resemble the Saviour's. Such is the import of the passage, with which 1 Cor. xv. 49, Philipp. iii. 21, ought to be compared.

Before I lay down my pen, let me confess a mistake, which I have inadvertently committed, in a recent article of Review.* *Eusebius has twice mentioned the story respecting the Apostle John and Cerinthus*: I should have limited myself to the remark, that he mentions it on no personal knowledge or good authority.

N.

Further Thoughts on Christian Education.

(See Mon. Repos. Vol. XX. p. 17.)

"**G**IVE your son good *principles*," says one writer on education. "Give him good *habits*," says another. Is it too much to affirm that all the mistakes made in education by parents, whose love of their offspring and anxiety for their welfare have directed their attention much to the subject, arise from too great a practical bias towards one or other of the systems recommended above? One parent is unsparing of advice and initiation into the principles of religion, but rather unmindful of the formation of habit: another is particularly careful of the latter, but not sufficiently aware of the instability of mere good

dispositions in seasons of more than ordinary trial and danger. The one has too great confidence in human power to pursue a course of virtuous action without the assistance of early association—the other makes association all in all. One is founded on too lofty, the other on too low, an estimate of human nature.

It is not possible for any individual, in reviewing his own actions, to ascertain how much of the morality which governs them is derived from pure regard to principle, and how much is mere matter of habit; but it is a subject of great practical interest to any engaged in the work of education, because there can be no doubt that perfection of character must consist both in what we may call *accidental* and *independent* goodness, in the union of good habits, formed for us in early life, with sound principle.

We cannot look round even a narrow circle without seeing occasion to lament the weakness of the highest principles when opposed to long-formed bad habits. We also see but too much of the instability of many amiable characters in times of particular trial and temptation. All this makes us feel the value of enlarged views of parental duty, and the vast importance of correcting every latent bias which may mislead in so great a matter.

Parents who bestow the greater part of their care in forming the tempers of their children are worthy of much admiration. They only err when, in so doing, they cultivate *disposition* exclusively, when they neglect all reasonings, considerations addressed to the consciences, and strive to carry their point by getting over occasions of offence altogether; by keeping their children always self-complacent; by establishing a close connexion between mutual kindnesses and present happiness; when, in fact, they undermine the only true foundation of virtue, and substitute the desire of happiness in its place. There is no doubt that when this plan is sensibly pursued, a great deal of habitual kindness and good-humour, and many amiable qualities, are the result. A kind of freedom, also, from anxiety, a promptness of judgment, generally the property of disengaged and happy spirits, may be expected to spring

from such an education, and these qualities will find their reward in the affection of all who come within the reach of their influence. But if education is a preparation for life in all its varieties, this is not complete education. Good tempers and pleasant habits smooth the way, but they will not give the requisite strength in seasons of difficulty, and they leave us with no *certain* standard of action.—God in his mercy has made happiness even in this life generally the attendant of goodness: to be good is, in most cases, to be immediately, in all ultimately, happy. Let this delightful truth be shewn forth as fully as possible: nevertheless it is not upon *this* that our obligation to obey is founded; and as to do His will ought to be our first aim, and *that* will cannot be *always shewn*, though it may be *believed*, coincident with our happiness, happiness is and ought to be the secondary consideration. I am quite aware that here we are touching on disputed ground, and that there are some whose ideas of the quantity of immediate happiness, strictly deducible from a virtuous course, might somewhat differ from my own. Should not this very difference have the effect of making us cautious how we build our whole system upon an opinion or a feeling which every individual is compelled to decide according to what he has observed of life? May it not with confidence be affirmed, that the system which allows no room for cavil, which pronounces the simple word, “obey,” and leaves us to the exercise of pious trust and cheerful resignation, is the only one of *universal* application?

But to return: the error opposed to that above adverted to, is also a very serious one. There are parents, possessed of high religious principles, anxious, above all things, to make their children conscientious, religious and moral, like themselves, who pay but slight attention to the formation of temper and social habits. Of what is radically estimable they think much, but they are neglectful of the amiable and agreeable, or perhaps they think children will grow up to be amiable and agreeable *for conscience’ sake*, and thus they trust all the engaging parts of the human character to the tardy, laborious operation of after-principle.

They do not in the years of childhood help their offspring in attaining the invaluable acquisition of a good temper, of a happy, cheerful turn of mind. It is very probable that these parents are themselves sufferers from an education defective in this point. There may be perpetual difficulties engendered in their own dispositions by neglect or injudicious treatment of the temper in early life, and these difficulties, which render the path of duty often painful, give an appearance of anxiety to the countenance, and make any impression upon children unfavourable, it is to be feared, to the connexion in their minds of cheerfulness with duty. Let such parents, however, diligently strive against imparting their own disadvantages to their offspring. It is cruel to withhold from them the powerful assistance of habit and pleasant association. It is inexcusable to spoil a temper, trusting to an after-acquired principle to subdue and correct it. Instead of suffering a child to commit faults, and then reasoning upon their criminality, how easy would it often be to avert the commission of the fault altogether! When selfishness is creeping in, might not removal into a society, where opposite examples prevail, and where self-denial finds a speedy reward, be oftentimes a better corrective than the painful, humiliating, distasteful process of solitary self-subjection? When a child has acquired a fretfulness of manner, might not a little observation on circumstances, or on the manners of those whose injudicious management has in all probability occasioned it, enable the parent to remove the evil without constant altercation, and substitute a blessing for one of the chief of human afflictions?

It is true that offences will come, and there may be as much wisdom in letting a child sometimes feel how far the indulgence of a bad temper will carry it, as, in general, in avoiding what may irritate. On such occasions the highest principles should surely be allowed to have their full operation, and conscience do its work faithfully; for a Christian parent cannot avoid the conclusion, that if he wishes his child to be a religious character, it is in vain to look for his exemption from the pains of repentance. If it

be unreasonable to expect he will be always happy from *without*, still less can he look for his being always at peace *within*. It is only when we lower the standard of God's requirements, or exalt our own fulfilment of them far beyond what Scripture and experience warrant, that we can look upon ourselves with constant complacency; a high and healthful sense of the mercy of God, of his parental and forgiving character, is sufficient to prevent dejection where the mind is not previously weakened; and to supply those beautiful ideas of the Father of the universe is one of a parent's most precious privileges.

We see, then, how needful it is in education to use *all* our lights, to attend both to our natural and revealed knowledge of human nature, to call in the aid both of social and divine considerations. It is painful to think that sweet dispositions and valuable habits should not be so secure in themselves, nor so likely to do honour to the Christian cause as they might, from a defect in the foundation on which we have reared them. It is yet more painful to see uprightness, uncompromising rectitude, and high moral and religious feelings, rendered of little value by the predominance of minor faults. If perfectibility be not a dream, and Christianity ever is allowed here on earth to do her work *fully*, how glorious will one day be her triumphs! But it is our misfortune that amid the many disappointing things connected with religion as it is in the world, the low practice of some, and the high pretensions of others, we are led to regard as romantic even that calm view of Christianity which is attained simply by tracing its principles to their legitimate results. Yet from whence is improvement to come, if it does not arise from those whose minds have *followed out* the system, and, seeing to what it leads, are anxious to pursue it with zeal, tempered only by what common prudence and the spirit of Christian patience suggest? Among its noblest triumphs we may surely reckon *an extensive cultivation of every faculty, and a studious formation of every habit, with a reference to its assistance in strengthening Christian principle and habit*. The philosophy of the mind teaches us the inconvenience of parti-

cular mental habits—the value of others. But Christianity teaches more than this: *she* views them all as means of advancing or impeding us in our Christian career.

In cultivating the faculty of *perception*, for instance, the philosopher knows he is preparing an instrument by which the sense of sight will be rendered more serviceable to himself and his fellow-creatures. Instead of an abstracted, a mentally blind spectator of human happiness or misery, he will have furnished society with a *seeing*, with a perceiving agent. Or, instead of a selfish, melancholy man, for ever brooding over internal troubles, he will, by the assiduous cultivation of this faculty in early life, have compelled him to be an interested spectator, and probably actor, in the scene of human affairs. It will not be in his power to shut himself out from the world he lives in. The face of nature will have power to win him from his abstractions; the claims of society will not be put forth in vain. So far proceeds the philosopher; but give a *Christian* the like ascendancy, and see how much farther it will lead him. To him, as to the pupil of the mere philosopher, such cultivation opens, as it were, a new world; but *his* world is bright with the light of revelation. All those quick, clear and vigorous perceptions, which to the philosopher were valuable as a source of general interest, and as denoting a healthy, active state of the faculties, are with him means to an end, and that end the promotion of Christian good. Lively perceptions are useful, chiefly because they lead to the ready discernment of what will render his own services most useful; they are valuable, because by them he is weaned from the selfish indulgence of his own feelings. Christianity turns even his perceptions of evil into good, by shewing him that for every abuse there is a corrective; by stimulating him to active exertions for the removal of ill. Suppose, in like manner, every faculty brought into the service of Christianity, all fully exercised, all cultivated to the utmost, how incalculable the results!

However distant such attainments and such results may be, they are surely contemplated in the gospel as not unattainable; else why are we com-

manded "to love the Lord our God with *all* our heart and mind and soul and strength"? Amid the consciousness of *falling short* in all points of obedience to this command, it would be well if, at least, we could impress on our minds the necessity of not *neglecting* any part of it. Total forgetfulness of any part of the Divine requisitions is worse than general defectiveness, inasmuch as the latter is inseparable from our nature; the former a voluntary, self-incurred neglect, and liable to punishment from Him who, though he expects not to reap where he has not sown, demands the application and improvement of every talent bestowed upon us.

E.

Maidstone,

July 16, 1826.

SIR,

I FIND that I have inadvertently attributed to a wrong authority, (p. 133,) the expression, "The Bible carried it by four," in reference to the result of deliberations in Salters' Hall, A. D. 1719. It appears from Whiston's *Memoirs of his own Life*, p. 220, (a work containing so many interesting passages as amply to repay a repeated perusal,) that the expression quoted was used by the "excellent Master of the Rolls, Sir Joseph Jekyl," and does not belong to the author of the Confessional.

Whiston subjoins "the names of the 73 that were for the Bible." In this list, the reader is not surprised to find the names of Moses Lowman, Samuel Chandler, Benjamin Avery, Nathaniel Lardner, to the place of whose nativity and death I had the pleasure two days ago of making a pilgrimage, and of perusing and transcribing the monumental inscription in the parish church of Hawkhurst, engraven by David Jennings, "from reverence to the memory of his uncle."

Whiston continues, in reference to the Salters' Hall Synod, "This I look upon as the first example of a body of Christians publicly declaring for Christian liberty in matters of religion." "The General Baptists had also a very great meeting in London about 1730, when the number was about 120, who also came in a manner universally into the same determination, of *not making any human*

explications necessary to Christian communion. But having never seen a list of their names, I cannot preserve them, though they deserve it not much less than the former." Can the records of the General Baptists supply this deficiency which the honest and truly admirable Whiston regrets?

It deserves notice in this connexion, that Whiston *has* given (pp. 561—575) a copy of the "Brief Confession or Declaration of Faith, set forth by many of us who are falsely called Anabaptists, to inform all men of our innocent belief and practice," made about A. D. 1660; and it is remarkable, that this Confession contains no declaration of the Trinity, but is highly creditable for its theological liberality and Christian spirit. I take for granted that none of their successors were required to subscribe this Confession. They who drew it up had an undoubted right to make it for themselves; and it would afford a striking contrast to the religious confessions then in use.

B. M.

*Mr. Evans on the Mosaic Injunction,
Deut. xxii. 5.*

Magister superstitionis populus; atque in
omni superstitione,
Sapientes stultis obsequuntur. Verulam.
Ser. Fidel, 17.

SIR, *Park Wood, 1826.*
VARIOUS surmises have been assigned to account for the Mosaic injunction, recorded in Deut. xxii. 5, "The woman shall not wear that which pertaineth unto a man; neither shall a man put on a woman's garment." Josephus considered this statute as relating to military discipline; and expresses his view of the text in the following paraphrase: "Beware, lest in preparation for battle, the women be arrayed in the armour of men; or the men disguise themselves in the dress of women."

Most of the ancient Fathers and Synods coincide in adopting the apparent, obvious interpretation of this prohibition, as a mere preservative from improper disguise of person and manifest indecorum. It seems like an interdict to save the forms of modesty and delicacy from violation. In the estimation of both the ancients and moderns, law is admitted to exist,

written and unwritten, and Diogenes Laertius remarks, that man's assuming of female raiment is inconsistent with the unwritten law of nature and of nations, or adverse to the dictate of that law which is written in the heart.

Non videntur tibi contra naturam vivere, qui commutant cum feminis vestem? Senec. ad Lucil. Epist. 122.

Another more judicious and probable elucidation of this Scripture is conveyed in the opinion of the celebrated Maimonides, who maintains that an idolatrous rite is prohibited in this sentence, specifying the customary mode of interchanging their respective, appropriate vestments in order to conceal the characters or appearance of the worshipers in the exercise of adoration. To support his observation, this most learned Hebrew Doctor quotes a passage from a book on Magic art, prescribing the directory that a man assume a painted female attire when he presents himself before the star of Venus; and also that a woman put on man's coat of mail and armour when she is to appear before the star of Mars. The term in the original language of the text, 'לבוש' signifies, besides implements or utensils of the toilet, likewise vesture and arms. A host of authorities, with Plutarch and Tacitus in particular, might be adduced to instance the similar usages of idolatry in Syria, in Greece, and in Germany, with respect to the costume of the high priests; who, in preferring their oblations at the shrine of their idols, were dressed in female habiliments. It was presumed that soft, effeminate raiment was most becoming for the devotees of Venus, and that manly apparel corresponded best with the votaries of Mars. The Argives celebrated the festival of every new moon, says Polyænus: *Mulieres virilibus tunicis et chlamidibus; viros autem peplis muliebribus amicientes.*

A primary object of the Jewish institutes was to alienate the Israelites from their attachment to the ritual of the Egyptians; and, as evinced in this precept, to eradicate from their minds an execrable superstition, *ἑδαισμός*, sanctioned in Gentile theology. Profound Mystagogues of antiquity insinuated that the Moon, Venus, Astarte, Dagon, Baal, and others of their mythological hierarchy, comprised both

natures in one person. Milton observes,

“ They had general names
Of Baalim and Ashtaroth; those male,
These feminine: for spirits, when they
please,
Can either sex assume, or both.”

A Saxon divinity, Frigga, is represented in the garb of a female, yet armed with a sword and bow like a male warrior.

In the words of a living author, distinguished by a rich, original and masculine turn of thought, “ Who is not aware of the force of custom, when it has in view the indulgence of the lusts of men? Can we read of those scenes of festivity and mirth, which accompanied the offering up of a hecatomb upon great occasions, by the warriors of old time; can we survey the orgies of Bacchus, or view the lascivious courses which were not only allowed to the people, but were dignified by the title of religious rites in the temple of Venus, and not perceive that the more is given to the gratification of the senses, the more readily will superstition find advocates among the great bulk of the people; and that the more importance is attached to gay, or to solemn ceremonies of any sort, the more the mind is called off from a regard to its intrinsic purity, and the less will pay regard to moral excellence?” (See Worsley’s *Lectures on the History of the Christian Church*, comprehending a masterly summary of the reasons for Dissent from the Established Church of England.)

The modern Romans derived the exterior observances and investment of their churches from the temples and sacerdotal stole of their proud predecessors, the gens togata of the “ eternal city.” So obvious in appearance was the transition from Pagan to Popish ceremonies.

“ The primitive bishops of the Christian vocation were plain men, set each over his own society, for the purposes of pious instruction and serious devotional exercises; and they were the only clergy. It may seem invidious to compare with these original pastors, the pompous train of the European priesthood, distinguished by a handsome head-dress, flowing gowns and cassocks, lawn sleeves, long bands, and little silk aprons.”

If the eye of the spectator, attracted by these external displays of solemnity, clad in the vesture of effeminacy and luxury, should be tempted (by these gaudy badges) to withdraw the mind from the contemplation of the internal “ beauty of holiness to Jehovah,” may it not be asked, “ Ought these things to be?” Disciples of Jesus are directed, by Divine authority, to be clothed with humility, and to wear the ornament of a meek and gentle spirit; which, in the presence of God, is of great price.

Polite learning or humanity helps to open and enlarge the mind, and to give it a generous and liberal way of thinking, not what is vulgarly termed Free-thinking, and belongs to vulgar understandings. Learning, says Jortin, has a lovely child, called Moderation, and Moderation is not afraid or ashamed to shew her face in the theological world: the number of her friends is increased, and, whilst our civil Constitution subsists, they are in no danger of being sewed up in a bag with a monkey, a viper, a wit, and a Free-thinker, and flung into the next river. That liberty of prophesying may prevail, and that profane licentiousness may be restrained, are wishes which should always be joined together.

Query. The Evangelists and Apostles allude in their writings to the “ Lord’s body;” “ the body of his flesh;” and “ the body of his glory.” If, having descended from a pre-existent state of superhuman incorruption, the Messiah was born of a woman, and lived and died as a man, it might be presumed that when his commission upon earth was finished, and he put off the frail tabernacle of mortality, he would, as a spiritual being, have resumed his primeval dignity, not in the likeness of human nature, but in his original incorporeal essence in the heavens. “ God is a spirit.” Yet the disciples are assured that their lowly frame is to be changed into a form consubstantial with his glorious body, for they shall see him as he is.* How can these attributes of the Son of Man and of God be reconcileable with the Trinitarian or Arian hypothesis?

WILLIAM EVANS.

* See Luke xxiv. 39: “ A spirit hath not flesh and bones as ye see me have.”

SIR, *Dalston, Aug. 1826.*

I AM am much surprised at the language of Sheridan in that exquisite song of his in "Pizarro,"

"But thou wilt wake again, my boy;
Again thou'lt rise to life and joy.
Thy Father, *never*!—
Thy laughing eyes will meet the light,
Unconscious that *eternal night*
Veils his for *ever*!"

contrasted with the "speech of Rolla to the Peruvians," in the same Tragedy: "The throne we honour is the people's choice; the laws we reverence are our brave fathers' legacy; the faith we follow teaches us to live in bonds of charity with all mankind, and die with hope of bliss beyond the grave."

GUILLAUME.

*Unitarian Controversy Charleston,
S. C.—U. S.*

THE Wesleyans have a "Journal," called after their own name, lately set up at Charleston, with great profession of liberality. In a few weeks after it was begun, there appeared in it an uncharitable attack upon the Unitarians, whose principles it was alleged "shut men out of heaven." An Unitarian here-upon applied to the Editor, by letter, to know whether he would receive into his columns an explanation and vindication of Unitarianism. To this application no other answer was returned than sending back the letter (according to a direction given by the writer). The applicant then printed a pamphlet under this title, "Remarks on a late Article in the Wesleyan Journal. By a Member of the Charleston Unitarian Tract Society." Upon this, the Journalist thought fit to renew his attack, in an article which is a true specimen of Jesuitry. This produced another pamphlet from the Unitarian, entitled, "Answer to a New Attack on Unitarians in the Wesleyan Journal of Jan. 14, 1826." Both pamphlets are lying before us, and we have no hesitation in saying, that we never saw the Unitarian cause more ably or successfully defended. The "Member of the Charleston Unitarian Tract Society" has the decided advantage in every respect. His spirit, in particular, is *Christian*, while that of the Journalist is (we are afraid

we cannot find a more appropriate epithet) *Wesleyan*.

The former of these pamphlets contains some admirable critical passages, which we are sure our readers in general will thank us for setting before them. They are answers, it will be observed, to arguments against Unitarians, from certain texts of Scripture. The Wesleyan objections will be put in *italics* at the head of the answers.

"*'A created being,'* says the writer, *'can by no means redeem his brother, nor give to God a ransom for him.'* Ps. xlix. 7. Whoever will take the trouble to consult the xlixth Psalm, will find that it is employed on quite a different subject from the forgiveness of sins, and has nothing to do with the redemption of mankind from the future wrath of God. The object of the Psalmist is to shew how weak and powerless are mortals in saving each other from *natural death*, when their time of dissolution arrives. This is particularly evident from the 9th verse, where the inspired writer explains what he means, saying, in continuation of the former verse, *'that he should still live for ever, (or always,) and not see corruption.'* See also the remainder of the Psalm. How then was it fair to cite this passage against us for the purpose in question? Still more strange will its application appear, when we consider, that the very word *ransom* means the payment of a sum of money; the precise idea of the Psalmist being, that no man, however wealthy he may be, can purchase of God by his *money* the life of a friend. Still further—there is an important inaccuracy in the phraseology of this writer, even on the supposition that his citation had any thing to do with the subject. He says, *'a created being'* cannot redeem his brother. But the quoted passage only says, *'They that trust in their wealth, and boast in the multitude of their riches, cannot redeem their brother.'* Now Unitarians do not contend that Christ was one of those who trusted in wealth, or boasted in his riches. Of course the passage has no application to them. It says nothing about *'a created being'* in general, much less that *'a created being'* cannot be appointed by the Almighty Jehovah for the redemption of mankind. If I were disposed to treat this writer as Bishop Magee and others have treated us, I might with some plausibility charge him with wilfully corrupting Scripture, and making it say what it does not say, in order to serve a purpose. But I disdain such childish criminations. I believe only

that this mistaken writer was hasty and inconsiderate, and not that he deliberately falsified Scripture. In short, his whole argument proceeds upon a misapprehension of the meaning of the word *ransom*. I wonder he did not remember the many instances in Scripture which declare that created beings *can* in some sense ransom others, and which therefore overthrow the conclusion he attempts to draw from the passage before us. Were not the sacrifices of brute animals under the Mosaic dispensation accepted by Jehovah as so many *ransoms* for his people? What will the writer say to the following passage? 'If there be laid on him a sum of money, then he shall give for the *ransom of his life* whatsoever is laid upon him.' *Exod. xxi. 30.* Let us be careful how we are led away by the mere resemblance of words, without considering their true meaning, or the scope of the passages where they occur, before we infer conclusions injurious to the reputation of our fellow-christians. Only a few words more on this part of the subject. Is it presumptuous in us to suppose that sins may be forgiven, and salvation may be wrought out in any method *which God might appoint*, even though that method came short of the absolute sacrifice of the eternal and all-powerful Jehovah? Unitarians regard the proclamations, threatenings, invitations and whole gospel of Jesus Christ as of divine authority. They believe that Christ became a sacrifice in their behalf while in the act of conveying this blessed message to mankind. They profess to love and to be grateful to him for thus suffering on their account, nor can they conceive any limits to the obedience which they owe him as the authorized delegate of the Father. But they dare not go so far as to believe, that God either could not or would not forgive the sins of mankind without the sufferings and death of an infinite and perfect being. Forgiveness of sins, according to Scripture, depends upon certain dispositions and states of mind in the penitent himself, rather than upon an external apparatus of divine sufferings, of which many sinners can never have heard, and by which many, even when they do hear, are astonished and shocked into incredulity, or are perhaps emboldened to sin the more, if they can be made to believe it. I will cite a few passages to shew that forgiveness depends on our own state of mind rather than an external cause. Christ says, 'If ye forgive men their trespasses, your heavenly Father will forgive *your* trespasses.' And in another place, 'Forgive, and ye

shall be forgiven.' The Apostle James assures us, (*ch. v. ver. 8.*) that sins shall be forgiven by the intercession and prayers of *one man* for another. 'REPENT,' says Peter to the Jews, in *Acts iii. 19*, 'that your *sins may be blotted out.*' I see not in these texts the awful condition of forgiveness which our opponents require us to embrace on the alternative of being shut out of heaven."

"*Heb. i. 6, 7, it is written, when he (the Father) bringeth in the first-begotten into the world, he saith, Let all the angels of God worship him.***Thy throne, O God, is for ever and ever. Hence Reason concludes that Christ is essentially God, or all the angels of God (who disobey not his commands) are idolaters.*' No, indeed. Reason concludes no such thing. By the way, I am glad to see my Unitarian brethren willing to appeal sometimes to Reason. God forbid that we should ever place its authority *above* Scripture, but it is an excellent hand-maid to discover the true sense of Scripture; and adopting it as such, I will now join issue with the writer before me. In this passage, then, the fatal word which has deluded our opponents, is *worship*. They forget that its scriptural signification is not always the adoration which created beings owe to their Creator. In one of Christ's parables, a servant falls down and worships his *master*. (*Matt. xviii. 26.*) Surely not as the Supreme Being, but only as an object of deep fear and reverence. So in *1 Chron. xxix. 20*, all the congregation worshipped the Lord and *the king*, i. e. 'bowed down their heads,' in token of legal obedience to the one, and religious awe to the other. That *worship* is said in Scripture to be due to Christ, can never therefore be adduced as a proof of his divinity; and we must always interpret the meaning of the word according to the passage where it occurs, and not according to a preconceived creed. Now, then, let us look at the passage in question—*Heb. i.* Here we find the Apostle descanting on the *official character* of Jesus as the Messiah, not upon his metaphysical divine nature. Instead of confounding Jesus with Jehovah, he says that God has spoken unto us *by his Son*, in the same way (mark the very words of the Apostle, *in like manner*) as he formerly did *by the prophets*; he says, that God has *appointed* him heir of all things; he says, that Christ is the express *image* of God's person; (an image is generally inferior to the original;) he says, that he *was made* better than the angels; (this cannot be spoken of his human nature, since 'man is created a

little *lower* than the angels,' but it refers to his official character as Messiah, which has been wrongly confounded with his person and nature, and thus caused so many disputes among Christians;) he says, that God has anointed him *above his fellows*, referring, I think, either to the angels or the prophets mentioned in this chapter; otherwise, I should be thankful to know what it means. Does all this phraseology lead us to suppose that Jesus can be the only true and adorable God? Far from it. By the angels being commanded to worship him, therefore, is only meant, that as the message of Jesus to mankind was superior in value and importance to any thing that Jehovah had ever before transacted by means of angels or any other instruments for the welfare of mankind, so their inferiority to him is represented by appropriate and expressive acts of reverence. To say, that worship *must* here mean supreme homage, is to assume the decision of the question by our own authority, to say what the context cannot warrant, and what the word in other places does not require. A single objection only remains on this point, and is noticed by the article under consideration. Jehovah is represented as saying to Jesus, 'Thy throne, O God, is for ever and ever.' Here, too, Unitarians have laboured under an odium for understanding the word God in an inferior sense to the supreme Jehovah. I maintain, in the first place, that in order to make the verse consistent with the numerous expressions above cited, we are *compelled* to understand it in such an inferior sense. In the second place, this view of the passage is confirmed by the very next verse, where it is said, 'Therefore, God, even *THY* God, hath anointed thee,' &c.; thus evidently making Jesus inferior to some other being. In the third place, our Saviour tells us that, according to Hebrew phraseology, those were called *gods* to whom the word of God came. See John x. 35. Thus he furnishes Unitarians with an irresistible argument out of his own mouth. But, in the fourth place, in order to see a reason, if possible, still more unanswerable, look back to the xlvth Psalm, from which this very verse, *Thy throne, O God, &c.*, is extracted. You will find the verse, not an address to Jehovah, but an address to the king of Israel. The Psalm begins thus: 'My heart is inditing a good matter: I speak of the things which I have made *touching the king*.' And then the Psalmist proceeds throughout, in exact accordance with this design. In conformity with oriental hy-

perbole, he addresses the king by the title of *O God*;* because the authority, power, and prerogatives of eastern kings, rendered them, as it were, gods upon earth. Here is no straining of passages—no forced interpretations. All is as plain as a child's first lesson to any one who will look at the Psalm. The Jews of aftertimes regarded the whole composition as not only originally applicable to King Solomon, (see Rosenmüller's Commentary on this Psalm,) but as prophetic also of their Messiah. In just this light it was, that the author of the Epistle to the Hebrews most forcibly applied it. Unitarians acknowledge the felicity and the correctness of the application. They receive Jesus as the true Messiah; they are willing, along with St. Paul, to pay him more regard, worship or reverence than to all the prophets, messengers or angels of God; they cannot conceive where the danger or the error of their principles lies while they thus exalt the *official character* of Jesus as highly as their opponents do, and especially, they cannot comprehend how, in cherishing these sentiments, and favouring these views, and worshipping the Father alone,† as the supreme and all-originating Spirit, they 'shut themselves out of heaven.' Is there not quite as much danger of such a fate to be apprehended for those who, without any just or well-considered cause, take up a hasty prejudice against what they incompletely understand, and consign some of the fairest characters in the community, and some of the best men who have ever lived, on account of a difference in the explication of ancient Jewish words and phrases, not only to an exclusion from the precincts of Christianity, but to the regions of eternal woe?"

The Wesleyan, by a strange inadvertence, states that Reason, at which he sneers, would lead to the conclusion from some passages of Scripture, that "God the Holy Ghost" is the greatest person in the Trinity; upon which the Remarker says he is sur-

* "The passage might very properly be translated, 'God is thy throne,' instead of 'Thy throne, O God,' &c. This would at once close the argument as to this verse. But I wish not to take advantage of it. Unitarianism is unaffected by either interpretation."

† "'The hour cometh, and now is when the *true* worshipers shall worship—whom? The Trinity? No! But 'the FATHER, in spirit and in truth.' John iv. 23."

prised that this conclusion did not lead the Wesleyan to suspect the truth of his own views, and to infer that the doctrine of the *Trinity* and of *God the Holy Ghost* can no more be found in Scripture, than those very expressions themselves can.

The following passage appears to us to be a happy instance of discrimination, and points out an important distinction in some texts which are confounded by Trinitarians :

“ ‘ *He that liveth and was dead, and is alive for evermore, saith, I am Alpha and Omega, the First and the Last, the Lord God Almighty. Rev. i. 5, 8, 17.*’ Now he who ‘ was dead,’ never said, that he was the Lord God Almighty. The 8th verse of Rev. chap. first, I maintain, is spoken in the person of God the Father only, and is as follows : ‘ I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.’ Still farther, when Christ speaks in the book of Revelation, he never applies to himself the phrase from Isaiah, ‘ who art, and who wast, and who art to come.’ That, as well as the title Lord God Almighty, is only applied to the Supreme Father. They both are always found together, and you will never find either of them in company with the expression, *he who was dead*. Thus see Rev. xi. 17 : ‘ Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power and hast reigned.’ Here the context contains no allusion whatever to the Son. See also Rev. xvi. 5. This distinction, so constantly observed by the author of the book in question, is too marked and too important to be dismissed without regard, and is a manifest proof that the being *who was dead*, was not, in John’s opinion, the Lord God Almighty, nor the being whom Isaiah represents as who is, and who was, and who is to come. One objection more, however, is obvious in this connexion, and remains to be answered. Why are the titles Alpha and Omega, Beginning and End, First and Last, ascribed sometimes to Jehovah, and sometimes to his Christ ? The fact itself I will cheerfully allow, and I answer, because in the same manner as God is the Alpha and Omega, the beginning and the end, over his whole created universe, so Christ, ‘ the image of the Father,’ ‘ the head over all things to his Church,’ ‘ the faithful witness, the first-begotten from the dead, and the prince of the kings of the earth,’ (see Rev. i. 5,) was, in these interesting and most sacred respects, the

Alpha and Omega, the beginning and the end, with regard to his church, or to the great gospel dispensation, introduced and established by him. These views of the different relations which God and Christ bear to each other and to the world, and of the titles ascribed to them in the New Testament, present to my own mind, whatever they may do to others, a harmony and consistency which, on any other supposition, would be exchanged for doubt, confusion, perplexity and contradiction. They are as dear to me, as more literal doctrines and explanations are to others. These views cherish no sin within me, they repress no religious emotion, they lower not the gospel-scheme, they still represent God alone as the original basis, designer and support of the whole ; they provide for the indefinite exaltation and regard of his Son, the Prince of the moral universe, and they have, I hope, too much of heaven in them to exclude me from that blessed place merely for embracing them. Should I be denied a reward at last, it will be, I deeply and fearfully feel, on far other grounds than an attempt to make scripture consistent with itself.”

Large as these extracts are, we cannot refrain from adding to them the conclusion of the remarks, which shews that the spirit of what is presumptuously called “Orthodoxy” is every where the same, and that the spirit of pure and rational Christianity is far different and incomparably better.

“ Some of the preachers in this city even go so far as to specify in their denunciations the only Unitarian congregation here, and to suggest, that their pastor is leading them down to hell. This revolting personality would in itself be quite unworthy of notice, were it not a melancholy symptom that there can be found audiences in an enlightened community who will endure such unfeeling outrages against propriety and charity. Attacks of this description are the more glaringly unfair, because these preachers very well know that the Unitarian minister will not descend to retaliate upon them from his pulpit or elsewhere in their own style. They know that he would disdain to entertain his fellow-worshippers at the expense of his absent brethren. They know that he has never sought popularity by denouncing the persons, or even by exposing the ludicrous singularities of other sectarians. There is a slander of the pulpit, as well as of the fire-side. Backbiting in a church is as criminal as backbiting at a tea-table. Whenever the public permit

their religious teachers to depart from the discussion of purely sacred things and subjects, and to indulge in personal allusions either to congregations or individuals, depend upon it, all that is truly improving, delightful, and sanctifying, in social worship, will be lost for ever. I appeal to the good sense and better feeling of the community, I appeal to that spirit of mutual concession and respect, which is the very essence and genius of our beloved country's institutions, whether a speculative difference of opinion entitles one party to lavish on the other an opprobrium due only to the most abominable perverters of morality. The stratagem of our opponents seems to be, to class Unitarians with the very vilest men in society, and thus to prevent them from obtaining a hearing. If they can succeed in making the public believe that we shall, for our own religious opinions, undergo the punishment destined for murderers, adulterers, and blasphemers, of course we shall be equally abhorred with such characters, and no more intercourse will be maintained with us. By such means is the spread of Unitarianism prevented. No matter how earnestly and faithfully an Unitarian minister may warn his hearers to flee from the wrath to come—no matter how affectionately he urges them to believe and obey the gospel—no matter how strongly he sets forth the unlimited spiritual authority of Jesus, the Son, the Messenger, and the Prophet of God—no matter how delicately and respectfully he treats all other denominations—no matter how diligently he uses the means which God has given him to illustrate scripture, to render it intelligible to the meanest capacity, and to urge its truths and sanctions on the most careless hearts—all this, to the eye of prejudice, is only a process by which he is conducting his congregation to everlasting misery. We rejoice in the growing reputation of the sect of Methodists, and in the unquestionable good they do, however it may be mingled with so much that we cannot approve, and hope we never shall be induced to aim at injuring their fair character, although it may not be given us to see, what England presents at this moment, a respectable body of Unitarian Methodists, growing up and organized from among the followers of Wesley. Yes, though we never should behold that sight, (which yet we are persuaded America is destined sooner or later to see,) and though we ourselves should be doomed to struggle with obloquy and opposition here, and exclusion from heaven hereafter, it will still be the earnest prayer and devout hope of many an Unitarian, that, should we be sent

far away into the regions of sorrow for too anxiously comparing scripture with scripture, our sincere and pious Methodist brethren may, by yielding their uninquiring assent to the opinions of Wesley, be admitted into the blissful mansions of God."

London,

July 6, 1826.

SIR,

IT is not my intention to prolong the discussion of a question upon which enough has probably been already said, but I must be allowed to protest against the assumption of Clericus Cantabrigiensis, (p. 317,) that those persons who believe revelation to contain nothing but what is comprehensible are to be mixed up with a class of critics who "regard the miraculous and prophetic parts of the New Testament in the light of fables and embellishments." If he had been at all read in the writings of some of our most learned and pious divines, he must have known that the very opinion which I have endeavoured to support, has been maintained by them. Allow me to quote from a few in proof.

"It is a fact, that the revelation which contains the whole of our religion, was taught in public by prophets, apostles and Jesus Christ, and written and published to the world with many exhortations to all men to read and examine it. It is no less true that every reader may judge of what he reads; and it is the glory of revelation that it contains plain truth, easy to be understood, and free from all mystery." *Robert Robinson.*

"To say that though the Apostles and Evangelists did deliver the mind of God to the world in their writings, in order to the salvation of mankind: although they were inspired by an infinite wisdom to that end: although a person used his endeavour by all moral helps and the divine grace assisting him, to find out in these writings the things necessary to salvation, yet, after all, he cannot understand the meaning of them, to me appears so absurd and monstrous a doctrine, so contrary to the honour of the Scriptures and the design of Christianity, that if I had a mind to disparage it, I would begin with this and end with transubstantiation." *Bishop Stillingfleet.*

"No man can be said to believe, that is, assent to, what he does not understand: because assent is an act of the understanding, and we must understand the meaning of *every* term in a proposition before we can assent to it, or dissent from it: for words of which we do not understand the meaning, are the same to us as if they had no signification at all."

Again. "To require any man to believe what we confess to be a mystery, is to require him to believe what God hath not revealed in his word, for what is truly a mystery cannot be a revelation made by God." *Dr. Whitby.*

"I lay it down for a truth, that no man can believe either a proposition or a fact which is wholly and entirely above his understanding to comprehend. For of that which is entirely above our understanding to comprehend, we have no idea; and that of which we have no idea is no object of thought, and consequently cannot be the subject of faith, or of any other act of our minds."

"No doubt, it is highly reasonable that I should believe a *fact* which God affirms to be true, although it be above my understanding to comprehend the manner, *how it is*. Thus I verily believe, upon the truth and faithfulness of God, that all who are in their graves will be raised and brought to life again. Which *fact* I do clearly understand. But the *manner*, how it will be performed by the power of God, is quite above my understanding to comprehend, and therefore I cannot believe in that manner, or by what kind of operation it will be effected." *Dr. John Taylor.*

Now, if your correspondent has any clear ideas upon the subject in dispute, he will see that my opinion exactly coincides with that of the writers above quoted; who are therefore equally liable to his censure *if it be just*. When he has read a little more, he will probably learn to think more accurately, and to express himself more candidly.

A NONCONFORMIST.

Critical Synopsis of the Monthly Repository for July, 1825.

ON Minute Accuracy in the Translation, &c., of the Scriptures.

I cannot help imagining this writer as seated on an *elevation*, while I cheerfully take my place at his feet, and listen to him with pleasure and instruction. Yet I must ask him if "whether or no" be a correct phrase as he has here used it.

Mr. Cogan on Heb. i. 2, displays, as usual, an union of learning and candour.

"*Hours of Devotion.*" No information is more wanted in the religious world, than a lucid and correct account of the state of religion throughout Germany.

Critical Synopsis. What I sometimes seem to advance in a dogmatic and authoritative manner, I only mean shall be taken as the suggested opinion of an individual.

Vindication of Mary Magdalene appears to me too indignant. After the arguments against the vulgar opinion are stated in the strongest manner, it is still perfectly justifiable for a *poet* to write lines on the *supposition* that Mary Magdalene *had been* an erring woman.

Query respecting "things written in the Psalms." Might not Jesus have meant, You will find no other person to whom those passages in the Psalms, which have generally been appropriated to the long-expected king, will be found more applicable than to me. Look no farther, therefore, than me for your Messiah.

"*So help me, God!*" Nothing, after all, is quite so severe and stinging as plain, sensible *truth*. How little this essay could be pointed by the assistance of rhetoric and epithets!

Dr. Rees on the State of Man. The difference between Dr. Rees and his Reviewer seems to consist in this: the Doctor, by hereditary depravity, means those physical tendencies in the constitution of human nature, which, in exposure to certain circumstances, lead to the commission of vice. The Reviewer has suspected him of favouring the idea of hereditary vice or guilt itself.

Unitarian Booksellers and Publishers. I would commission an *agent* in Britain, and one perhaps in America, whose business it should be, to call on all those individuals, whether Unitarians or of other connexions, with whom success would be in any degree probable, and solicit their patronage

in behalf of the works here specified. This is an age in which almost every thing in the way of patronage must be secured by personal application. It is true, judgment and caution must be employed by the solicitor, in order not to be troublesome or disrespectful to those to whom he applies. Generally speaking, a simple exhibition of facts is sufficient to win our patronage to a good object. Should it be asked, why such statements in advertisements and magazines are not adequate to the purpose,—I answer, there are many benevolent persons who, after reading these statements, cannot afford the time to write or apply to their booksellers for the works recommended; there are others who defer the business to some future opportunity, which slips by for ever; and there are others who are more wrought upon by the sight of a single work brought to their houses, and presented before their very eyes, than they would be in their confused and hurried visits to the bookseller's. For my own part, though I have been considerably annoyed by the carriers of prospectuses, subscriptions, &c., yet I am under a far greater weight of obligation to them for bringing good books to my door, and for even sometimes, by a little gentle violence, overcoming my tendency to indolence or avarice. We are full apt to forget the double importance of supplying our libraries with valuable works, and of promoting the general cause of good literature.

“Christian Prayers and Discourses.” Very good. Yet in these extracts there is a tendency towards extremes. “Serious sermons,” after all, are not incompatible with “rhetorical and philosophical” qualities, “which dazzle by the beauty of their imagery,” or which sometimes lead into “abstruse speculations.” Serious sermons ought not to be put in diametrical opposition to moral essays, nor displays of biblical criticism, nor philosophical defences of the gospel, all of which, even in the pulpit, may be excellent in their way, and on the proper occasions.

Dr. Jones on the Unjust Steward. Numerous treatises have been written on this parable. Dr. Jones has contributed some light on the subject, but not all, I think, which is wanted. I doubt whether we ought to press

every part of the parable into an allegorical resemblance of corresponding objects around the Saviour. Thus it is not necessary to suppose that he meant to typify the Scribes and Pharisees by the unjust steward. His object seems to have been, to recommend to his *disciples* something in the conduct of the steward which even his master had praised, in spite of its fraud, cunning and injustice. Nor was it actually the fraudulent and unjust part of his conduct that Jesus intended to recommend. It was simply his prudence and foresight. But further, even to this prudence and foresight he gives a beautiful, spiritual sense and bearing. “Make to yourselves,” he says, (Luke xvi. 9,) “such friends of the mammon of unrighteousness, that when ye die, they may receive you into everlasting habitations.” That is, assiduously do your duty towards them as religious teachers, heap upon them spiritual, as the steward did pecuniary favours upon his master's debtors, and they will thus be the instruments of your obtaining everlasting felicity in heaven. See Kuinoel *in loc.* So far from recommending to them any concern at all for their pecuniary or earthly welfare, I think his principal object in the parable was to *repress* it. And this view is confirmed not only by vers. 10—13, which Jesus utters as a kind of commentary on the parable, but also by ver. 14: “And the Pharisees, also, who were *covetous*, heard all these things, and they derided him.” Would covetous men have derided him for giving prudential maxims to his disciples?

Mosaic Mission. Christianity Judaism under an improved form? A very improved form indeed!

American Quaker Creed. I regret that a typographical error should have misled me so far from the true meaning of Bereus. I assure him I was “serious” in my apology for the Quakers.

Remarks on Resolutions of Dissenting Ministers. Never were observations more seasonable or instructive. May they produce good effects in the right quarter.

Schiller's Remarks on the First Human Society. I am better satisfied, after all, with the plain statements of Moses, encumbered with

philosophical difficulties as they are, than with these brilliant and mystical speculations. Schiller, with all his genius and fancy, is unable to fill up his sketch as he intends to do. Many steps are left obscurely traced in his account of the progress of man. Many "rounds of the ladder," as he calls them, are missing. Moses tells us that Adam ate of a forbidden fruit, and thus introduced sin into the world. Schiller accounts for the same fact by saying, that *man threw himself into the wild game of life*. Now by which writer of the two are we the better instructed as to the most critical and important point of the whole subject? — Schiller is throughout much more abstract than Moses. Yet, notwithstanding the contemplative reader pauses and shakes his head at almost every successive position, it is an ingenious and interesting essay, after the manner of the theories so characteristic of the last century. A noble criticism is that on the distinction between the children of Elohim and the children of men. This translation, like that of the Mosaic Mission before, is admirably well executed. In second paragraph of p. 411, "undertake the portion" might perhaps have been made more idiomatically English; and in the same paragraph, "laid claim to *his* superfluity," would have thrown a better light on the author's idea, besides conforming exactly to the original.

Account of the Wahabees, looks almost an allegory on certain things in Christendom.

Mr. Belsham in Reply to Mr. Frend. How important it is to study a gentle manner in controversy! After reading this piece of Mr. Belsham's, I think I will take warning, and in all my future remarks, which have any bearing on opposite opinions, I will aim at the *suaviter in modo*, not less than the *fortiter in re*.

Ordination Services. This "one word" is a volume.

Poetry. In these two pieces, the different poetic styles of the last and present generations are distinctly discernible. The sonnet is full of strength and emphasis, and aims at the exaggerated and ideal. The lines possess more sweetness and natural-

ness, but are comparatively feeble. Who sees not, that in point of style, Mr. Dare is a disciple of the school of Byron, while the effusion of J. T. R. betrays a former youthful acquaintance with the Shenstones, Goldsmiths, Hayleys, and Langhorns?

I was amused by the coincidence between some sentiments of the sonnet and certain curious suggestions as to the author, contained in the Synopsis in this very number.

Obituary. There is a *poetry* in the situation of Mr. Cook's death near the wells of Elim, which deserves to be commemorated by some lover of the muse.

Intelligence. The interesting circumstances attending the present made to Mr. Field, are a good commentary on the attempts of the book entitled "The Manchester Socinian Controversy," to represent Unitarianism as withering in its tendencies, and declining in its condition. In one or two places, I remember it artfully says, that there are very small, if any, Unitarian audiences *sometimes in winter*. By this rule the Established Church might be proved to be in a weakly and decaying state: Will it not be thought worth while to review the volume just mentioned? I read it with much interest and attention, and although, with all the art and skill of special pleading, it has endeavoured to prove the point of "Unitarian delinquencies," yet I cannot feel convinced that the apparent divergence of the funds in question from the objects originally proposed, is illegal or unjust. Dr. Smith, I am aware, is unwilling to allow for a moment the propriety of a presumptive change of sentiment in the original deviser. But the principal merits of the controversy, at least in a *moral* view, hinge on this single point. Nor can I account for the general silence of the Orthodox parties in the Manchester Controversy, upon this point, on any other supposition than that they felt it to be insuperable. The simple but astonishing fact, which the above-mentioned book, by its officious enumeration of congregations, only sets in a more glaring and resistless light, that almost the *whole Presbyterian interest* throughout England has gradually become Unitarian, speaks every thing in be-

half of the position which is so offensive to Dr. Smith. I think the Unitarians of England, and of York especially, can lay their hands on their hearts, and assure themselves before God, not only that they are doing what the authors of the endowments are *now* approving of in heaven, but what they *would* have approved of, and would have *caused to be done*, if they had been living at the present moment on earth. And this conclusion is still farther strengthened by the circumstance, that the Unitarians of the present day are constantly making great pecuniary sacrifices themselves in support of what they deem the cause of scriptural truth. The charge against them, of avarice and selfishness cannot be predicated, therefore, upon the fact of their apparently entering into fields enriched by the labours and munificence of others. It is at least clear, that if Lady Hewley had become a modern Unitarian, it would not have closed her hand; and it is very little short of certain, that had she lived in these days, she would have embraced the new views of divine truth which nine-tenths of her denomination in England, and more than that proportion of its *wealthy and cultivated members*, have with such remarkable concurrence adopted.

This whole question is one of those many complicated ones in which human conduct is often involved, and in which so much can be said on different sides, by different parties, according to their passions, interests, and views. Unless distance from the scene has caused me to be mistaken, to point out the instances of insidious unfairness in the book above-mentioned, would be an easy but a copious task. Nor can I well understand why the Unitarians so abruptly declined prosecuting the controversy, except because they felt secure in the strength of their legal and moral position. If any more exceptionable motive was the cause, I hope they will come forward and frankly resign what they cannot defend.

The Duke of York's sacramental speech is under this article of intelligence. The two points of "vital importance" which he cannot remove, may be removed in this way—admit representatives of the Church into the

Lower House of Legislators, and the first difficulty which he suggests vanishes. This surely would seem to be better than to keep one-third of a whole empire in discontent and on the verge of perpetual rebellion. Secondly: That difficulty about the Coronation Oath may disappear from his Highness's mind, if he recollects, that although a King of England cannot entertain, when he swears, any "mental reservation," yet he is not compelled to keep a *bad oath* more than any other man. Dr. Paley has clearly shewn that such an oath is more righteously broken than observed; and surely there is nothing in the royal character which excludes it from the operation of Dr. Paley's reasoning.

Mr. Belsham on the Review of his Sermons.

Bath, August 5, 1826.

MR. BELSHAM is highly obliged to the gentleman who officiates as Reviewer to the Monthly Repository for the early notice which he has taken and the candid review which he has given of Mr. B.'s Volume of Sermons and Discourses, Doctrinal and Practical. Mr. B. requests permission to correct a misconception of his idea by the Reviewer in p. 421, where Mr. B. is strangely misunderstood as interpreting the phrase "*they that are Christ's*," as including "bad men who will fall under final condemnation." Nothing could be more distant from Mr. B.'s meaning, which he trusts will be made fully apparent from the following quotation of the context:

"To this *successive* introduction to ultimate felicity the apostle alludes in the 23d verse, where, after having observed, that as in Adam all die, so in Christ shall all be made alive; he adds, but every man in his *own order*. Christ the *first-fruits* — *afterwards*, they that are *Christ's* at his coming. — *Then* cometh the end: a *third* period more glorious still, when Christ shall have put down all rule, and all authority and power: when all wickedness shall be subdued, and when the wicked, each in their own order, having been gradually purified from their vices and raised to happiness, all misery shall be exterminated."

The three periods alluded to are, first, the resurrection of Jesus himself—secondly, the remuneration of his faithful disciples when Christ shall appear to judgment—and thirdly, the grand era of the restitution of all things, when God shall put all things under his feet, when sin and death shall be destroyed and all mankind shall become virtuous and happy.

The Reviewer also observes, p. 419, that Mr. Belsham, *after* Mr. Wakefield, reads the second clause in the text, John xii. 27, interrogatively, viz. "Now is my soul troubled, and what shall I say? Father, save me from this hour?" Not being very conversant with Mr. W.'s translation I did not know that he had read the clause interrogatively. But I certainly did not borrow it from him, nor take it after him: for the sermon was preached with very little difference in its present form, in March 1789; and the punctuation was borrowed from Dr. Doddridge, from whom I suspect that Mr. Wakefield himself borrowed, and who might, for any thing that I know, have taken it from one of his learned and pious predecessors, as great critics are apt to do.

T. BELSHAM.

P. S. It is a little surprising that the Mon. Repos. (p. 382) should lend itself to such a gross caricature of the late venerable Mr. Orton, to the falsehood of which there are still many living witnesses. Mr. Orton was hospitable, but not luxurious. In his person he was muscular, but not corpulent. He was cheerful, but not merry, and least of all a punster. His nerves were shattered by the too copious use of laudanum before preaching; from the use of which drug, in his latter years, he was strictly prohibited by his friend and physician, Dr. Johnstone, of Kidderminster. He was grievously afflicted with piles, and therefore not very capable of the exertion attributed to him.

Birmingham,

August 8, 1826.

SIR,
SEEING "Anecdotes of Job Orton," &c. in the table of contents of the Mon. Repos. for last month, I of course perused the article, and was

surprised and truly mortified to find that the respected Editor has been at the trouble to bring into notice an old ridiculous story respecting Rev. Job Orton. Had you really wished for information, the living witnesses, Mr. Taylor, of Carter Lane, and Mr. Belsham, were at hand. A more silly, improbable tale is seldom met with — impracticable, consequently untrue; the reflections thereon are of a similar character, the insinuations not only false, but totally unlike the individual in question.

That this eminent divine (though of abstemious habits) ate and drank, sat at his desk and table, and was removed from the pulpit by nervous indisposition several years previous to his death, is true. That Caryl and Folio, Job and Patience and Angling, are to be found in many a jest book, and that his name may have been coupled with the Patriarch's by some of his witty or witless contemporaries, is likely enough; it is probable that he read Caryl and other bulky volumes. The works of the learned Mr. Perkins, his maternal ancestor in Queen Elizabeth's time, were much esteemed by him: and here permit me to borrow a flourish from your "Plain Speaker"—Mr. Editor, Didst thou ever hear of Perkins? I dare say not.

Whether this author be of Non. Con. extraction, as you intimate, I know not. He no doubt is one of those sublime, "clever" spirits, or plain speakers, or writers, with whom plain truth is in little esteem, or rather their greatest enemy. This tale was introduced, several months since, into the London Magazine, with various other, perhaps equally correct, lucubrations by the same writer, who, I think, received a smart reproof from the conductor of the said periodical for the flippancy and want of examination of his (stated) facts. However, he no doubt (free, easy and fearless) resolved to compose a book that might sell, and naturally laid hold of such distinguished characters as Baxter and Orton, to shew off what you term, I suppose, "his pithy remarks" and "vigorous style," and to please the prurient fancy of his readers by his miserable wit and egotism.

But Job Orton was a remnant of

the old school, as it is quaintly styled—O, si sic plures. Alas! there is the rub. However, his character was so well established I need not dwell on the subject, nor can I suppose, from your cold and feeble request for information, that you have any wish to hear more of one who

"Along the cool sequester'd vale of life,
Preserv'd the noiseless tenor of his way,"

whose works are still in esteem and memory cherished; yet perhaps you might think the story with its elegant allusions too good to be lost, and that the dryness of some of your columns might be enlivened by the "eloquence" or literary garbage of Mr. W. Hazlitt.

NEPOS.

Letter of Ben David's to the Christian Remembrancer.

To the Editor of the Monthly Repository.

SIR,

REMARKS have been made in the Christian Remembrancer, on the Letters of Ben David addressed to the Editor of the Quarterly Review. I sent to that Journal the following reply, with the hope of seeing it inserted: but I am disappointed. I therefore forward it for the Repository, where the subject is known, as being there already discussed.

BEN DAVID.

To the Editor of the Christian Remembrancer.

SIR,

Your remarks on Ben David's Letters addressed to the Quarterly Review ought to be noticed, and I claim from the candour and justice of the Editor of the Christian Remembrancer the insertion of my reply. And first, I have to observe that you concur with me in maintaining the genuineness of 1 John v. 7, and yet hold me out to the public as a *deceiver*. Your words are the following, Vol. VIII. No. VI. p. 350: "The increasing evidence in favour of the verse suggested the policy of a new position, before it should become necessary to abandon the old ground in hopeless defeat, nor will the challenge thrown out to the Quarterly Reviewers be considered at all incompa-

tible with one of those *feints* with which a *skilful enemy* knows how to cover a retreat."

Dr. Burgess and other modern advocates for the verse, claim it as supporting the Trinity, understanding the last clause to mean unity and equality of *essence*, and not unity of *consent*. I changed the ground and proved, that the unity intended is unity of testimony. You adopt this view, and urge in support of the text the very argument I made use of, and thus in three ways you trespass against the laws of truth and Christian candour. You adopt my line of defence, and call it a *feint*; you abandon the only verse in the New Testament which gives any colour of truth to the Trinity, and yet you vilify me as an *Unitarian* for doing the same thing before you: and, like the jackdaw in the fable, you plume yourself with another man's feathers, and vilify the very man from whom you have stolen them. But this is not all: you unequivocally set aside the common interpretation of the Trinity in order to adopt the true signification I annex to the text, and you say, "I agree with Ben David in thinking, that it was the object of St. John in his first Epistle to condemn certain doctrines of the Gnostics respecting Jesus Christ, and in order to secure a farther harmony in our opinions with regard to some of these doctrines, I will be so fair and liberal as to adopt the very statements given by the author of the Letters." The concession, Sir, is more "liberal" than you are aware of, as it will enable me in a very short compass to shew that the doctrine of the divinity of Christ originated with the worst enemies of the gospel, as a specious plea for destroying the gospel itself.

My statement is the following: Some of the Gnostics allowed that Jesus was the Christ, but that he was a God in the empty form or the appearance of a man. These were called *docetæ*, *seemers* or *phantomists*. The other class, of which the leading men were Cerinthus and Simon, the impostor of Samaria, taught that Jesus was not the Christ; but that the Christ was a God, which descended upon Jesus at his baptism, resided in him during his ministry, and then flew off before his crucifixion. In opposi-

tion to the first class, the Apostle John, ch. iv. 3, asserts, that Jesus Christ came in the flesh, that is, had real flesh and blood or a real human body: against the second, he maintains that Jesus is the Christ, and asks, "Who is the liar but he that denieth that Jesus is the Christ? This is antichrist who denieth the Father and the Son."

The impostors, availing themselves of the power which, under a visible appearance, descended on Jesus when baptized, said, that a real being, a God, descended upon him, and taught that this God constituted the Christ, and rejected the man Jesus. John with the other apostles affirmed, that the appearance was the spirit of God or a commission from heaven constituting the man Jesus the Son of God: and they give him this title on the authority of the Father, which then proclaimed him as his beloved Son.

The Cerinthians, then, maintained that Christ was *God*; John, that he was *the Son of God*. With this view he wrote his epistle, and the testimonies concentrated in the text of the three Heavenly Witnesses are intended to prove that Jesus is the Son of God, in opposition to the Gnostics, who taught that Christ was God. You agree in this statement; you must agree then, if you be consistent, that John was an *Unitarian*, and wrote against the divinity of Christ. Strange to say, you deny this conclusion. Ben David, you say, "*Assumes* it to be the writer's purpose to prove that Jesus Christ was nothing more than a man; so that the assumption is made to determine the interpretation, and the interpretation to prove the assumption—a process of reasoning which every Tyro knows to be vicious. It is to reason in a circle." P. 355. What? John then wrote to prove that Jesus was a real man, and wrote against those who taught that he was more than a man. You allow this? Yet at the same breath you tell me, that I *assume* the subject in debate, and make the gratuitous assumption the grounds of an erroneous interpretation which every school-boy knows how to refute. If you are sincere in this, you are hardly a fit person to reason with. You affect to make me ridiculous by putting in my mouth the following syllogism: "The

Gnostics maintained the divinity of Christ, St. John denied the divinity of Christ thus held by the Gnostics; therefore he denied the divinity of Christ according to the true and orthodox doctrine. This is the process by which Ben David arrives at his conclusion, and barely to state that process might be sufficient to shew how palpably he begs the question, when he concludes that St. John, in condemning the Gnostic tenet, must also condemn all doctrines whatever of Christ's divinity." John wrote, as you agree with me, to prove that Christ was a real man, and wrote against those who taught his divinity. How then can it be that he does not condemn all doctrines whatever of Christ's divinity, when he calls those who taught his divinity *liars, false prophets, and antichrist*?

It is difficult to divine what you mean to say, and this not from any confusion in your ideas, but from a wish to mystify the subject, and to guard against the imputation of contradiction and absurdity by being explicit. You however clearly intimate, though you do not affirm it, that John, while he denies the divinity of Christ in the Gnostic sense, asserts it in the orthodox sense. My position on the other hand is, that the apostle in affirming the *real* humanity of Christ, affirms his simple humanity, and in denying his divinity in *one* sense, denies it in *every* sense. To make good this proposition, I have only to shew that Jesus, whom he affirms to be the Christ, was a real man and a *mere* man. If he were not so, the burden of proving it falls on you. For he was a man in reality as well as in appearance. Both friends and foes considered him such. Till about thirty years of age he worked as a common mechanic. The people of Nazareth, among whom he was brought up, regarded him as the son of Joseph and Mary; and for a season his own family sided with his enemies. The disciples believed on him and followed him as a man. Mary washed his feet; the beloved disciple rested on his bosom; Peter denied him and Judas betrayed him, without the least suspicion that he was any other than a mere human being. Like other men, the blessed Jesus was subject to want, to pain, to

fatigue, to sorrow; and, finally, he gave the last and highest proof of his simple humanity by dying on the cross. Our Lord not unfrequently called himself *the Son of Man*, a Jewish phrase, which implies not merely a real human being, a being born like other men, and possessing the nature and constitution of other men, but a *mere* man, in contradistinction to God, to angels, or to any other class of beings. The use of language in every age and country, from the beginning of the world until now, supposes that where a man's name is employed, it means that man, and nothing more, who is designated by it. If, therefore, John affirms that Jesus is the Christ, he must have meant by that name what all the world meant by it—a mere man. His not apprizing the reader that by Jesus he meant one that was God as well as man, while every reader understood Jesus to be a mere man, makes it morally certain that the apostle uses the name Jesus in the common acceptation.

But the Cerinthians of themselves furnish the most conclusive proof that John, who opposed them, considered Jesus a *mere man*. Those impostors rejected him as the Christ; and why? Because Jesus, they said, was a man, the Son of Joseph and Mary. But the apostle holds forth, as the Christ, the very Jesus whom they rejected as the Christ,—him who was a mere man, and who was the legitimate Son of Joseph and Mary. Further, the *end* which the impostors had in view, in teaching the divinity of Christ, implies that the apostle insisted on his simple humanity. This end was to set aside Christianity by destroying the hope of a future state and its salutary influence in reforming the world. If Christ were a God, he worked his miracles by virtue of his own power, and appeared after death by virtue of his own nature. There is, therefore, no resurrection of the dead: for a being seen after death, who by nature is superior to death, is no proof of the resurrection of beings who by nature are subject to death. The simple humanity of Jesus sets aside this chain of reasoning and its fatal effect, and holds forth his resurrection as a solid pledge of the resurrection of man-

kind by the same Almighty Power. The fiction of the Gnostics was in the highest degree improbable, and if the apostle conceded the divinity of Christ in *any sense*, they would have been spared the necessity of feigning the revolting absurdities which they taught, and from that concession establish the very same conclusion which they sought from their peculiar tenets: and the necessity on their part of recurring to such tenets will remain an eternal monument of the great fact, that John and his fellow apostles, and all the converts made by them, insisted, earnestly and unequivocally, on the simple humanity of Jesus Christ as a necessary groundwork of the commission which he received from his heavenly Father.

But you maintain that John, in the beginning of his Gospel, proves the divinity of Christ, because he represents the Logos, or the Word of God, which is God, as becoming flesh—as becoming a human being in the person of Jesus. Jesus therefore was a real man and a real God. This passage has ever been found a great stumbling-block; and to confess the truth, all that modern Unitarians know of it is, that the interpretation put upon it by the orthodox cannot be the true one. But as you, Sir, agree with the statement given by Ben David, the mystery which hangs on the passage is dissipated, like mist in a summer's morn. Logos, λογος, means *word* or *reason*; and in its strictest sense denotes, not a real being, but an attribute of a *rational* being.

The impostors, Sir, you know, stripped the Creator of all wisdom and benevolence in forming the universe, and thus virtually taught that the Logos was not with God when he created all things. The Evangelist meets this blasphemy and says, that “In the beginning the Logos was with God, and was God, and by him all things were made,” which means that the universal Father, from the first, was in the full possession of all his moral perfections, that those perfections by which he made all things, and under which he displays himself to his rational creatures in his works and in his word, were ever present with him, and essential to his being.

The same impostors further affirm-

ed, that Christ acted not with authority derived from the universal Father, but with power independent of him, his object being not to carry into effect the will of God, that all men should be saved by timely reformation, but to destroy his laws, to rescue the world from his tyranny, and to confer on a chosen few the privilege of wallowing in every forbidden pleasure. This proposition, so flattering to the corrupt propensities of the human heart, the Evangelist, with masterly skill, force and brevity, sets aside by representing those very attributes which characterize God in his *works*, as uniting under the name Logos with the man Jesus. You agree with this statement. The consequence then, Sir, is irresistible, that the sacred writer here holds forth our Lord, as the delegate of God, to be the Saviour of the world, and calls him by the high title of his *office*, not of his *nature*. The union of the Logos, according to John, with the man Jesus, is not, as the advocates of the divinity of Christ absurdly maintain, the union of two natures in one person, but the union of his ministry, as the promised Messiah, with the moral government of God, for the salvation of mankind. In attesting the incorporation of the Logos, the Evangelist solely attests the divinity of our Lord's mission, and that in opposition to artful and wicked men who denied his commission from the Creator and Governor of the universe.

Thus, Sir, the very passage which you allege as proving the divinity of Jesus, proves his simple humanity. Had the Logos been a real God, John would have taught the same thing with Cerinthus, whom he here opposes and whom in his Epistle he calls a *liar* and *antichrist*. But as the Logos means not God, but the attribute of reason in God, the communication of it to Jesus constitutes him the *Son of God*; and the sole object of the divine penman in the proem to his Gospel must be to prove his claims to this character; which thing the same penman asserts, in express terms, at the close of his Gospel: "These things have been written by me that ye might believe that Jesus is the Christ, *the Son of God*." This, Sir, is not merely giving a shock to the orthodox faith, but it is to de-

molish it as a fortress of antichrist, with one vast and general explosion, and that by the hands of John himself. The text of the three Heavenly Witnesses contains the combustible magazine which sooner or later shall effect this desirable end. Hence the treatment it received from the Greek and Latin fathers. Aware of its danger and tendency, they excluded it from the copies in use, mutilated it and contrived various artifices to conceal its true signification. These things prove the genuineness of the verse, and at the same time prove that all ecclesiastical writers from Tertullian down to Thomas Aquinas, without exception, understood, that the text was written against those who maintained the divinity of Christ. This is the ground which Ben David occupies in his pamphlet, and though you profess to agree with him in his statement, you refuse to follow him in his application to account for the defect in the external evidence of the verse. You felt the force of his argument, you acknowledge, and even use it, and though you have written two papers for no other purpose than to perplex yourself and your reader, you have prudently declined to touch on the consequences which result from your own admission, and which form a leading feature of the Three Letters.

Wilson has the cunning to remark, that the first heretics against whom John wrote, denied not the *divinity* but the *humanity* of the Saviour; and I am sorry to observe so artful an assertion applauded as just, in a recent publication of the amiable and accomplished Bishop of Bristol. If the impostors denied the humanity of Jesus, they did this as a pretext for asserting his divinity. This was the case only with the Docetæ. The Cerinthians taught that Jesus Christ during his ministry was both God and man united in the same person. John, therefore, instead of writing solely against those who denied the humanity of Christ, wrote against those who maintained the human and divine nature of Christ. This, in fact, is the modern orthodox doctrine respecting the person of Christ, which the Apostle characterizes as the very essence of antichrist. Mr. Wilson must have been ignorant or disingenuous in passing over this fact in

profound silence.—But I must not omit the concluding paragraph of your first paper, where you so triumphantly flourish your weapon over the slain body of Ben David. Your words are these: “I know not whether the author of the Letters imagined this ingenious attempt upon the passage, *Jesus Christ is come in the flesh*, to be new, and to have been reserved by his propitious stars to be essayed by him—to the confusion of course of the orthodox, and the joy and triumph of Unitarians. If this be the case, I must, I fear, be so cruel as to dispel the pleasing illusion by informing him, that the attempt has already been made, and that it has been attended with a failure so signal, as might have deterred any one, not gifted with an immoderate vanity or temerity, from renewing it. In the controversy between Bishop Horsley and Dr. Priestley, it was attempted by the Unitarian champion and exposed by the defender of the orthodox doctrine to the ridicule of the merest smatterer in logic. To revive, however, exploded arguments, with the same confidence as if they had never been questioned, and even to pretend that they have been drawn from veins of reasoning hitherto unexplored, is no new thing with Unitarians; nor can the author of the Letters escape the imputation of having conspired to support this very disingenuous practice, unless, indeed, he may claim the benefit of ignorance.” The effrontery contained in this passage is equalled only by its folly, and I should be wanting in justice to the memory of Dr. Priestley as well as to myself, if I did not expose it. In p. 120, Dr. Horsley says, “You say that this phrase of coming in the flesh refers naturally to the doctrine of the Gnostics. I say the very same thing. But I say that in the sense in which the Church understood it, this phrase refers to *two divisions of the Gnostics*, the Docetæ and the Cerinthians, affirming a doctrine which is a mean between their opposite errors. The Docetæ affirmed that Jesus was not a man in reality, but in appearance only; the Cerinthians, that he was a mere man under the tutelage of Christ, a superangelic being, which was not so united to the man as to make one person. St. John says,

‘Jesus Christ is come in the flesh,’ that is, as the words have generally been understood, Jesus was a man, not in appearance only, as the Docetæ taught, not a mere man, as the Cerinthians taught, under the case of a superangelic guardian, but Christ himself come in the flesh, the word of God incarnate. St. John says, that whoever denies this *complex proposition* is of antichrist.”

In commenting on this passage, I wish I could give Dr. Horsley the “benefit of ignorance:” but the facts misrepresented in it are so notorious and well attested, that the misrepresenting of them must have been wilful, and the author, to screen himself from infamy, calculated largely on the implicit confidence likely to be reposed in his authority by the public. The saying that the phrase of coming in the flesh refers to two divisions of the Gnostics, is a mere trick to blind his readers, without a shadow of reason in its favour. “The coming in the flesh,” means to have a real body; and how could the words refer to the Cerinthians, who taught that Jesus *was* a mere man, born of Joseph and Mary? These impostors distinguished between the man Jesus and the Christ, and the Apostle, in ch. ii. 22, levels his language against them: “Who is the liar, but he that denieth that Jesus is the Christ?” &c. The Docetæ, on the other hand, allowed that Jesus was the Christ, but that he had no real body. This division John meets in chap. iv., and he says in reference to them, “Every spirit which confesseth Jesus Christ come in the flesh is of God,” &c. Both divisions are recognized in the course of the Epistle, but they are at a distance from each other. The language of the sacred writer is measured and appropriate in each instance. Against the Cerinthians, who denied that the man Jesus was the Christ, he asks, “Who is the liar, but he who denies that Jesus is the Christ?” Against the Docetæ, who denied that Jesus Christ had flesh and blood, he inculcates that Jesus Christ did come clothed in human flesh. What the Apostle urges against both heresies is not therefore one *complex proposition*, as Dr. Horsley asserts, but two very distinct propositions, each calculated to enforce

what the heretics respectively denied. The proposition against those who maintained that Jesus was *not* the Christ, is, that Jesus *is* the Christ. The proposition against those who allowed that Jesus is the Christ, but denied that he was clothed in a real body, is, that Jesus Christ was clothed in a real body. The writer who could make these two propositions one complex proposition, asserting the human and divine nature of the "Word incarnate," grossly perverts the language of the Apostle, and had any thing for his object but truth. In the next page, Dr. Horsley broadly asserts, that "the doctrine of the original Ebionites, and that of the Cerinthian Gnostics, upon the point of Christ's divinity was the same." The Ebionites were the apostolic converts, who maintained the divine mission and simple humanity of Jesus, and were as opposite to the Cerinthians as John himself, who wrote against them. In the age of the Apostle, according to the Bishop, the Ebionites did not exist; and yet he says that John censures them as Unitarians. Dr. Priestley notices this inconsistency, and desires him to account for it. His antagonist next feigns, in direct opposition to the unanimous testimony of the fathers, that the Ebionites and the Cerinthians were the same, and inasmuch as John censures the Cerinthians who were contemporary with him, he *prolep-*
tically censures the Ebionites who succeeded, though unknown to him!

Dr. Horsley was certainly a man of talents and learning, but being obstinately bent on supporting a system, he has wilfully or inadvertently, almost in every step of the controversy, fallen into errors of which a sensible school-boy would feel ashamed if laid to his charge. In his charge to the clergy, he traces the doctrine of the Trinity through all the dregs of Heathenism, as through a common sewer, and claims it as a revealed truth on the same principle which the founders of the Alexandrian school adopted to undermine the gospel itself. If this be true, it furnishes a mortifying illustration of the nature of Bishop Horsley's faith in the Christian religion. When the zeal of party spirit shall die with the system which he has attempted to support, the ten-

dency of that system to discredit the gospel by giving it the air of Heathen fable, will be acknowledged, and posterity will do him the justice to suffer him to moulder on the same shelf with Platinus and Porphyry. Far different will be the fate of his illustrious adversary Dr. Priestley. His genius, his labours in the field of science, in the restoration and support of genuine Christianity, in the cause of civil and religious liberty, have endeared him to the most virtuous and enlightened among mankind, in every part of the globe, and induced those who think justly, to think higher of themselves for possessing the same common nature with him. Nor will his reputation as a scholar, a philosopher, or a Christian, be confined to one age of the world. His works will be found useful and important as long as error, either in morals or theology, shall prevail among men. The most distant generation will, indeed, reap the fruits of his zeal and industry, and hence regard with gratitude and complacency his honoured name; as we now do one of those monuments of ancient art, erected on the pedestal of truth and virtue, though defaced, yet rendered more venerable by time; while his enemies, and through him the enemies of Christianity as once delivered to the saints, shall here rot in oblivion, like those weeds which the ignorance and superstition of the dark ages have suffered to grow at its base.

BEN DAVID.

Beaumaris,

Aug. 7, 1826.

SIR,

I HAD prepared a few observations in reply to Mr. N. Jones's letter in your last, (pp. 409—411,) when I saw on the wrapper the notice issued *ex cathedra*, that the controversy must be terminated, and I must be confined to a brief explanation. To be brief then.

Mr. Jones must have greatly misunderstood my meaning, if he supposes that I intended to assert, that a single inquiring individual Unbeliever could not have been found in the times of our Saviour and his apostles. My argument was, that no such similar extensive class then existed as now—that it was not against such persons that the censures and con-

denunciations of Jesus and the apostles were directed—that therefore Mr. J. was wrong in his premises,—that in applying *equal* censures to such persons now, and maintaining that they must be exposed to a like condemnation, Mr. J. was wrong in his conclusion. Mr. Jones's two quotations in illustration are therefore inappropriate. "We read of some who said in the time of our Lord's personal ministry, 'He is a good man.'" These surely could not have been amongst the condemned Infidels. The second illustration is most unhappy. "Agrippa said, 'Almost thou persuadest me to be a Christian.'" A more striking instance could not be given of a believer in the divine mission of Jesus unwilling to profess his belief. If I used the expression (I have here no means of reference) "Deists may confess *Christ* to be a good man," I was wrong; I ought to have said Jesus.

You have permitted, Sir, a fresh writer, under the signature of a "Christian Unitarian," (p. 411,) to indulge in personal invective against me, without giving me an opportunity of replying. You will, however, permit me to say, that the writer has an advantage over me, as I have no idea who he is. But if he feels confident that he has done half as much in support of genuine Christianity and against the progress of Infidelity as I have done, his reprimands may come with some grace and deserve some attention.

J. G.

Deptford,

August 14, 1826.

SIR,
I AVAIL myself of your kind permission to offer a few words in explanation. I beg to assure "An Unitarian Christian," (p. 411,) that I have not "yet to learn, that on all subjects of human inquiry the expression of opinion is, and ought to be, free." It was one of the first lessons my mother taught me. I quite agree with him, "that others have the same right to give their ideas of Mr. Jones's views as he had to declare them:" and I go a little farther also, and claim for myself the liberty, which I have exercised, of remarking on their remarks. If I may not do this, where is that "per-

fect law of liberty" for which he appears to be pleading even while he blushes, a *little* I will say, with anger at me, for affording him a practical illustration of the same? Perhaps, but I would be charitable, he is one of those, of whom there are many, who are very zealous for the liberty of thinking, speaking and writing on their *own side* of all important questions. However, I am really obliged to him for his endeavour to set me right; but,

"Oculis capti fodere cubilia talpæ;"

for in my blindness I must still consider that eloquence as "wasted" which spends itself in vague generalities, or which declaims about general principles, when the point at issue is not whether those general principles be correct, but if, or how, they apply to the matter in debate. I admire as much as he can do "the principles of universal charity and enlightened toleration"—no, not "enlightened toleration," but the still more "enlightened principle," that every one has an unquestionable right to hold, profess and enforce, whatever religious opinions may seem to him true; but I am still unable to perceive how these principles require a Christian Church to receive into its bosom professed Unbelievers. Here again, Sir, your correspondent appears to be pleading for a one-sided liberty. Surely, even on his own ground of argument, the right of rejection should be free to be exercised towards those who differ from us "in toto cœlo:" else "universal charity and enlightened toleration" become the shackles of a most arbitrary bondage.

As to the question, Who is a Christian? I agree, Sir, with my opponent, that he is not one who has merely a correct speculative faith; but I see not how the term can be applied, on the other hand, to any man, however pious and virtuous, who denies the divine authority of Jesus Christ. It is doubtless impossible to preserve a Christian Church free from the contagion of hypocrites: but because we cannot avoid one evil, must we voluntarily embrace another?

"An Unitarian Christian" mistakes my allusion to "a simple and expressive rite ordained by Christ and

practised by his apostles." It was the baptism of believers to which I referred; and which on examination he will find (notwithstanding Dr. Jones's ingenious hypothesis, pp. 395—399) to have been practised from the earliest ages by the command and under the authority of Jesus Christ our Lord.

E. C.

London.

SIR, August 5, 1826.

I OBSERVE by your last number, (p. 434,) that the "British and Foreign Unitarian Association" has received an important accession in the connexion with it, voted at the late "Provincial Meeting of the Presbyterian and Unitarian Ministers of Lancashire and Cheshire." Certainly, if any great object is to be attained, it can only be by an adequate union of means and exertions. If the principles of Unitarian Dissenters are to spread, our poor congregations to be assisted, and our civil rights protected, the power of effecting these things must somewhere be lodged, and it is gratifying to witness that a growing conviction of this truth is rising amongst us. The Lancashire Ministers originally acted so conspicuous a part among the Presbyterian body, and have formed so considerable a portion of our denomination in modern times, that it may not be unacceptable to some of your readers, and particularly at a time when their *Provincial Meeting* is assuming a somewhat different and more popular character, to give a few brief particulars of their history. At least, it may be well to put on record some leading facts as a clew to existing circumstances; and the more so, as this district is remarkable as having been one where the principles of Presbyterianism were the most decidedly established, and for retaining to a later period than any other a portion of its original characteristics. Some points to which I shall refer may, perhaps, belong properly to general history; and if on others I am wrong in my conclusions, I shall hope for correction from those better informed, as what I venture to offer has been incidentally gleaned during the prosecution of a somewhat different object.

The wild regions of Lancashire presented a place of refuge for the per-

secuted, both Protestant and Papist, during the reigns of Mary and Elizabeth, and the history of some of the transactions at this early period affords much interesting matter for antiquarian research. In this distant part of the kingdom, the original Puritans probably enjoyed comparative ease, and the platform of discipline, as laid down at Geneva by John Calvin, and afterwards introduced into Scotland by his disciple John Knox, was early received among them. The declaration of the unprincipled James I., relative to sports and recreations on the Lord's-day was particularly applied to the Puritans of Lancashire, where it was ordered to be read in all the churches, and, like every other attempt at interference with the rights of conscience, only served to increase the zeal of those against whom its operation was directed. Under the system of persecution and terror which soon after became general, no uniform mode of church government was practicable. But the breaking out of the civil wars, and the meeting of the Westminster Assembly, gave a different turn to the affairs of the Puritans. The "solemn league and covenant" which passed that body in 1643, consummated the dissolution of the hierarchy, and rendered other means essential for insuring a succession of ministers to supply the spiritual wants of the people. In Lancashire, that portion of the Puritan body known as Presbyterians had become so numerous, that it was found necessary to pass a Parliamentary ordinance empowering 21 Presbyters to ordain, *pro tempore*. This was in 1644, and prepared the way, two years afterwards, for an ordinance establishing a regular Presbyterian government by classical and provincial meetings. This ordinance is dated 2d October, 1646, and is very long, containing the names of ministers, gentlemen and yeomen, throughout the county, who were prominent on the Presbyterian side. By it the county was divided into nine classes, or Presbyteries, of which Manchester was the principal. Many circumstances combined to prevent the general reception of Presbyterian church government, and indeed it appears no where thoroughly to have established itself except in London and Lancashire, each of which was

constituted a province. In the former, the clergy continued their meetings till the year 1659. In the province of Lancaster, where the fierce contentions between the Presbyterians and Independents seem to have been but little felt, the discipline, as relates to the meetings of the classes, was maintained with considerable rigour till the accession of Charles the Second. Dr. Whitaker, in his *History of the Parish of Whalley*, says, that none of the proceedings of the Presbyteries are extant, but those of the second classis, which comprised Bury, Bolton, Middleton, Rochdale, Radcliffe and Deane. In this, however, there is an error, as the original book of the *first classis*, containing the parishes of Manchester, Prestwich, Ouldham, Flixton, and Ashton-under-Line, is still in existence, and affords, perhaps, the most authentic record of the history and customs of the Presbyterians any where to be met with, for a series of years. This curious document is preserved in the chapel of Cross Street, Manchester. As it has already been brought before the notice of your readers by a valuable Manchester correspondent, I shall now only refer those who wish to peruse the extracts made from it, to the *Monthly Repository*, Vol. XVI. p. 387, and succeeding numbers.

The same book likewise contains part of the proceedings of the Provincial Synod, which comprehended delegates from all the classes. The first Provincial Meeting of Lancashire was held at Preston, on 14th November, 1648, when a code of laws was drawn up, for the regulation of the classes, the ordination and conduct of the ministers and elders, and the direction of the people and congregations. Meetings of the Provincial Assemblies were held in the church of Preston on the 5th May, and on the 18th and 19th September, 1649, when farther instructions were given to the churches in various matters. Little seems to have passed on subjects merely *doctrinal*; probably no great diversity of opinion existed then, and at a later period it appears that an equal silence was observed on such points. There is, however, reason to believe that very crude notions on the subject of private judgment existed among the Lancashire Presbyterian divines, for no

sooner were they seated in power, and in possession of the parish churches, than, in the true spirit of all establishments, they are found uniting with their London brethren in interdicting all liberty of conscience beyond their own immediate pale. Under the usual pretences, the latter, in 1648, published a catalogue of "Errors in Religion," with a protest against Toleration, and eighty-four of the ministers of Lancashire recorded their bigotry, by signing what was termed "The harmonious consent of the Lancashire Ministers with their brethren in London." To establish their character still farther for ignorance and intolerance, we find them in the same year vigorously employed in opposing a paper tendered to the consideration of the nation by the officers of the army, chiefly because it asserts the rights "of all who profess faith in God, by Jesus Christ, however differing in judgment from the doctrine, discipline and worship publicly held forth, to be protected in the profession of their faith, and exercise their religion according to their conscience, so as they abuse not this liberty to the civil injury of others, or the disturbance of the public peace."

In the year 1650, an inquisition, by order of the Commonwealth, was held in Lancashire, relative to the state of many of the parochial vocations, when several changes were recommended. The MS. of this inquisition is still to be found in the Archbishop's Palace at Lambeth, though the measures therein proposed were not adopted. There appears no ground whatever for the supposition of Dr. Whitaker, that "the Presbyterian seems now to have been superseded by the Independent or Congregational plan." On the contrary, we find that meetings of the classis are recorded till the 14th August, 1660, which was the hundred and sixty-third meeting. The next assembly was ordered for the second Tuesday in September, but did not take place. The events that occurred on the restoration of Charles II., sufficiently account for the abrupt termination of the meetings of the Presbyterians, who soon after felt the weight of that barbarous persecution which swept away every vestige of religious freedom.

Little is known of the Presbyterians

of Lancashire, collectively, till after the Revolution of 1688; but the passing of the Act of Uniformity in 1662, and the subsequent iniquitous enactments, deeply affected a numerous body of learned and excellent ministers who, at this melancholy period, adorned their profession. By the pious and conscientious Nonconformist the names of Newcome, Jollie, Heywood, Finch, Angier, Harrison, Pendlebury, and many others, will ever be remembered with gratitude; nor let it be forgotten, that by these men were founded some of the most flourishing churches in the county, particularly at Manchester and the neighbourhood, which was selected by many of the ministers as a place of refuge from the operation of the Oxford or Five-mile Act.

The first public general meeting of the ministers held after the Revolution, took place at Bolton, on 3rd April, 1693, the proceedings of which, with the subsequent ones, till the year 1700, are to be found in the book before alluded to. It is to be remarked, that the old division of the county into nine classes, was now superseded by that into four only, comprehended under the denominations of the Manchester, Warrington, Northern and Bolton classes, which sent delegates to the Provincial Meeting, held twice in the year. The classes each took cognizance of its own affairs, though a reference might be had to the Provincial Meeting. Other alterations had also taken place, and among them was the name by which the ministers were designated.

But in order to understand the events at this time passing among the Dissenters of Lancashire, it is necessary to refer a little to more general history. On the passing of the Act of Toleration of William and Mary, the Nonconformists meditated a union of all parties for their mutual protection against any encroachments on their liberties that might be meditated by the hand of power. On this occasion, it is well known, that the celebrated John Howe lent his powerful aid, and drew up the heads of an agreement between the Presbyterians and Independents. By this arrangement, the title of "United Brethren" was adopted, each party giving up a portion of its peculiarities. The Lon-

don ministers readily entered into this agreement, which received the assent of eighty-three of their body. It appears also certain that their brethren in the country were desirous of seconding their views, and the Nonconformists of the county of Lancaster accordingly assumed, for a short period, the term "United Brethren," giving up many of the characteristics of Presbyterianism, which were never afterwards resumed. Had this well-intentioned union been of longer duration, it is probable that the name "Presbyterian" would have here expired, but as no other was then at hand, it was resumed for distinction sake. Whether this is a good ground for still continuing its use, I leave for the consideration of those who like it, or who think any important end is gained by retaining it.

The first public act of the "United Brethren" recommends, "That the pastors of the several congregations should set apart a day in May or June next, by way of humiliation, to confess before the Lord wherein they have failed, (so far as they are convinced,) and to bewail their past differences, and present short-coming, and thankfully acknowledge the Lord's great goodness in agreeing and carrying them on thus far, according to the pious example of the United Brethren at London."

At a subsequent meeting it was resolved,

"That we unanimously agree that a general correspondence of the United Brethren through the nation is highly expedient and desirable. We consent that the head of this correspondence should be fixed at London."

The union between the Presbyterians and Independents was one of but short duration. The events which again divided the "United Brethren" are well known to have originated in the Pinner's Hall Lecture, London. After much unseemly warmth had been displayed about certain points of doctrine, the efforts of John Howe to promote reconciliation among the parties were unavailing, and a final separation took place. From this period the Presbyterians and Independents became distinct bodies, and have so continued. One important consequence of this event was the effect it soon after produced in a doctrinal

point of view; for the Independents, in the main, continued the supporters of the system of faith laid down by John Calvin, whilst the Presbyterians, who had many of them embraced the more moderate opinions of Richard Baxter, preached up a more extended toleration than had previously prevailed in the Christian world, and by degrees advocated an unlimited use of reason in matters of religion, as in any other inferior science. Whatever might have been the effect on individuals of the momentous questions, particularly on the subject of the Trinity, which were agitated at the conclusion of the seventeenth and commencement of the eighteenth centuries, it does not appear that the Lancashire divines took any prominent part in them. They continued to meet in their four district classes, and minutes of their proceedings were probably regularly kept. Part of the records of the Warrington classis is preserved in the Library of the Unitarian Chapel, Renshaw Street, Liverpool, among the papers of Dr. Henry Winder, minister of Benn's Garden Chapel there, and many years scribe to that district. The Provincial Meetings of the "Associated Ministers of Lancashire," as they were now called, also were regularly held, at which the custom of appointing a Moderator and Scribe was observed, who kept up so much show of authority over the members, as to ask from each answers to various questions put to them with a view of ascertaining the state of affairs in the churches. Several causes operated gradually to introduce a relaxation of discipline, and the ceremony was at length abandoned as inconsistent with the latitude claimed of acting more on the Congregational plan. A growing impatience of the custom had become manifest, and it sunk finally into disuse in consequence of the ridicule thrown upon it by some of the ministers, and more particularly by Mr. Owen, of Rochdale, and Mr. Wood,* of Chowbent, both of them renowned as men of wit, and enemies to every semblance of priestcraft.

The "Associated Ministers" continued the meetings of their body till the year 1764, when a union took

place with the ministers of Cheshire, who had previously been associated separately. The circumstances are best explained by a reference to a sermon preached on the occasion by Dr. Priestley, then a Tutor at Warrington Academy, entitled, "*No Man liveth to Himself*, a Sermon, preached before an Assembly of Protestant Dissenting Ministers of the Counties of Lancashire and Cheshire, met at Manchester, May 16, 1764, to carry into Execution a Scheme for the Relief of their Widows and Children, and published at their Request."

From this period an annual Assembly has been held of the ministers of the two counties, at which, till recently, the management of the "Widows' Fund" has been the principal subject of attention; the meeting to this day, as has been the case through all the changes it has seen, retaining the original title of "Provincial," given to it by the Parliamentary Ordinance of 1646.

H. TAYLOR.

SIR, *August 12, 1826.*
NOTWITHSTANDING the events which followed so immediately on the *termination* of the revolutionary war with France were so opposite to every expectation of what is foretold in the Scripture account of the war of Armageddon, yet I cannot divest my mind but that it is the same war, or series of wars, which sprang from the French revolution. This may appear at variance with the *immediate* result; but the commencement and progress are so strongly in unison with the prophetic description in every *other* particular circumstance, that it seems almost impossible that any *similar* combination can ever happen again, especially since the dissolution of the unholy combination of the continental powers of Europe, called the Holy Alliance, is nearly effected; and the nations of the continent are now too much engaged and embarrassed to attend to any but their own concerns. Moreover, the great battle of Waterloo is producing those results in succession, which are expected to arise from the great battle of Armageddon.

PHILALETHES.

N. B. Your very able Transatlantic

* Better known by the title of General.

critic may be assured that I was never more *serious* than when I made those remarks (XIX. 745) on which he bestowed some notice (XXI. 12).

Islington,

August 1, 1826.

SIR,

WHEN the General Baptist Committee, who appointed the preaching of Four Lectures on Baptism, requested their publication, I said they would not have justice done them in any one of the periodical miscellanies. The orthodox would either altogether neglect or revile us on account of our heterodoxy, and the heterodox would treat us with contempt on account of our adherence to baptism by immersion. It has nearly come to pass just as was predicted. Though copies of the Lectures have been respectfully sent to the leading Reviews and Magazines, a silence has been observed, saving by the *Christian Moderator*, who immediately noticing the volume, pointed out its merits and demerits with an honest freedom: and still, as there has been no great lapse of time since its publication, there may be other honourable exceptions in the more liberal journals of the day.

A very zealous Baptist indeed has glanced at the work with the frozen encomium that the preachers "have given us four elaborate Lectures on the subjects mentioned in the title-page, and if they contain little that is new, there is much that is true and deserving attention." The Editor of the *New Baptist Magazine* then proceeds to depreciate the volume whence the *Introductory History of Baptism* is drawn, by demurring against the account given of it by the lecturer, who describes it as "a vast store-house of facts, illumined by genius, enriched with learning, and glowing with the lambent flame of civil and religious liberty." There is no disputing of tastes, but there must be a strange want of discernment. In the United States of America the work is duly estimated, for it is there highly spoken of by all denominations. Indeed an abridgment of it has been made by the Rev. David Benedict, a very respectable minister among the Baptists, and something of the kind is wanted in this country.

But hereby "hangs a tale" which must be told with simplicity. As to

Robinson's *History of Baptism*, I am inclined to repeat my praises of the volume; because I believe it on the whole unequalled in its research and liberality. But why should it be run down by a Baptist? Verily, because the Reviewer is a Particular Baptist! When the work was first projected, the author's brethren, the Calvinists, liberally countenanced its publication, as the list of the subscribers testifies. When the task was finished, it was received with great coolness, because Mr. Robinson, who died whilst it was in the press, had changed his sentiments. In every paragraph they smelt heresy. Nothing was to their mind amidst the sons of bigotry. They were mortified, they were chagrined in every page. Hence it was thrown by, and never came to a second edition. Hence, also, may be conjectured the disapprobation of the Editor of the *New Baptist Magazine*. "No book," says he, "that ever issued from the press, ever disappointed us more than that ponderous volume!" Had the author continued sound, the Calvinist Baptists would in return for this work have smothered him with their caresses and his praises been sounded to the ends of the earth! Previous to this change of sentiment, his party extolled him to the skies; wherever he preached in the metropolis, the places were crowded, and too much homage could not be paid him. When he ceased to be Trinitarian, his name was cast out as evil from among them, and his honest fame trampled in the dust. But to do justice to this body of Christians—the Particular Baptists, there were a few of their ministers, generous and enlightened souls, otherwise minded, especially my worthy relative Dr. Caleb Evans and the venerable Daniel Turner, of Abingdon, who to the last revered his talents, attainments and incorruptible integrity. He was the apostle of religious liberty. Such a man will not soon again rise up among them.

It is a curious fact, that some little time ago the Editor of the *New Baptist Magazine* announced his intention of publishing an edition of Robinson's works, with notes, to correct his *heresies*! From this project he has been driven by the timely interference of Mr. Benjamin Flower, who has a copyright in certain portions

of the work, and by a protest from the family. It has been said, Mr. Robinson died an Unitarian, though certainly not in the modern restricted sense of the word. Mr. Flower, in his sensible and discriminating memoir, has set the matter in a proper point of light. I have often regretted that this biography of Robinson has not been separately printed; it does justice to his calumniated memory.

The Reviewer of the New Baptist Magazine, though he is scarcely deserving the name, falls foully on my brother lecturer, Mr. Gilchrist, for his treatment of "Dr. Walker, of Dublin," who is now, it seems, transformed into "John Walker, Esq., of London"! Mr. G. may have used sufficiently strong expressions on the subject, but he is fully competent to vindicate himself on this and on every other occasion, where he may deem it necessary. Indeed, one thing I will say in his behalf, that Squire Walker and his Anti-baptist brethren have been the aggressors. They must not complain on this topic. The recoil ought to operate for silent amendment, although hard arguments and soft words are the characteristics of a truly Christian controversy.

In my Introductory Lecture on the *History of Baptism*, I have, however, no reason to accuse myself of intolerance. My expressions are thus pointed on the subject at its commencement: "However important may be the subject of Baptism, our investigation; must not be at variance with Christian charity. This circumstance is noticed because here a greater want of temper has been betrayed than in almost any other branch of theological controversy. We shall not, I trust, add to the number of transgressors. For myself I shall strive to preserve 'the unity of the spirit in the bond of peace;' and I believe it is in my power to answer for my brother Lecturers with regard to their liberality. Our opponents, the Pædobaptists, are an estimable body—by far the largest and most flourishing portion of Christendom. The Church of England has been distinguished for its Tillotsons and Burnets, its Paleys and Watsons, luminaries of erudition and piety. As to our brethren the Dissenters—the Independents have their Watts and Doddridge, and the

Presbyterians their Kippis and Rees, their Prios and Priestley, with many others, whom we hope to meet in heaven! The soul here bewildered by fanaticism or shrivelled through bigotry, will there be enlightened, purified and enlarged, throughout the interminable ages of eternity!" Nor do I, Mr. Editor, feel disposed to detract a syllable from the character of the Baptists, delineated at the close of my Lecture; they are the words of truth and soberness, and I wish them recorded on the pages of your increased spreading Miscellany. I believe them to be an ancient, respectable and conscientious people, and have thus honestly proclaimed them to the world:

"From the survey taken of the History of Baptism, it is evident that in every age the Baptists have had their full share of persecution. The strangulating cord, the devouring flames, and the decapitating axe, streaming with the blood of its victims, have borne witness to their conscious innocence! Covered with the broad shield of integrity, he alone who sits in the seat of the accuser can deride their principles or revile their conduct. They command respect, though they may not ensure veneration. Not indeed of the divinely-appointed ordinance of Baptism, but of the beggarly elements of the Jewish dispensation, Paul exclaimed, (1 Cor. xiii. 11,) 'When I was a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.' Our faith must be apportioned to the several periods of the church. The ways of heaven towards man are gradual and progressive. The dawn glimmering along the horizon is, notwithstanding its feeble commencement, destined to light up and introduce the full blaze of meridian day. The disciples of Christ, realizing the apostolic definition, that Baptism is 'not the putting away the filth of the flesh, but the answer of a good conscience towards God,' have peace within themselves, and are safe for eternity!"

This my declaration, bold and unserved, accords with the principles of truth, and is in perfect keeping with the pure and unsullied dictates of Christian charity.

J. EVANS.

POETHY.

SUNSET.

Has yet, above the verge of earth, the sun
His task has ended, and his circuit run ;
Ere yet the solemn evening deepens o'er
Skies pure and soft as dreams of days no more ;
Condensing all the splendours of the past,
Day gives one glance, the richest and the last—
Seems with a lover's gaze on earth to dwell,
And bid the world it loves a fond farewell !

Still, o'er the west in cloudy glory roll'd,
A crimson ocean ebbs in waves of gold ;
Still to the upland and the hill 'tis given
To revel in the golden smile of heaven ;
Still o'er the woods a parting halo thrown
Bathes them in hues less earthly than their own,
And evening steals on nature's calm repose,
Like Death on Beauty—brightest in its close !

Yet fair though—passing fair—the gentle hour,
It has upon the heart a saddening power,—
A melancholy charm, which fills the eye
With tears we feel without the wish to dry.
The rich, yet tender light that round distils—
The half-transparent blueness of the hills,
That o'er the horizon wind with graceful line,
And glow like early hopes, in vain divine—
The last vibrations of the woodbird's lay,
Breathing the requiem of expiring day—
The brook that seems in pensive light to glide,
And curb the music of its own sweet tide—
The leaf, as still as lips that breathe no more—
The flower, whose date with yonder sun's is o'er,
That sparkling seems in mockery yet to bloom
And woo the radiance of a splendid doom ;—
All, all unite their spells, as if to show
How rapture trembles on the brink of woe—
How, when it once has touch'd the electric chain,
A fine joy vibrates to the verge of pain.

One parting glimpse !—he sinks—and broad before
His sunken disk expands the mighty moor :—
Yet, where his last bright glance the sun had given,
Still glows and burns upon the face of heaven
A spot of hectic gold—like the sad bloom
On the young cheek that seeds and mocks its doom.
Even as I gaze, that spot more dimly shines,
To dusky red its fiery gold declines ;
A browner purple the sharp moorland shrouds ;
A colder splendour lights the sinking clouds ;
Save the lone brook, all sounds have died away ;
The air is umber'd, and the woods are grey ;—
Deep, and more deep, the shades of evening fall,
And one soft mystery melts and mingles all !—

OBITUARY.

To the Editor of the Monthly Repository.
SIR,

You have expressed a wish (p. 370), that some record of the principal events in the life, as well as some traces of the character, of my father, should be preserved in the *Monthly Repository*. I have heard this wish also from several of his friends, and although I deeply feel my inability to convey to those who did not know him a true and faithful portraiture of the one, and although the quiet and peaceful tenor of the other cannot present much to interest many of your readers, yet I would hope that even this imperfect sketch may not be without its use. It may serve to stimulate those who shall hereafter bear his name, to emulate his active benevolence, his rational and fervent piety, his cheerful and constant resignation to the will of God, and his unwearied exertions to promote whatever had for its aim the good of his fellow-creatures. Till within the last year I had never been separated from him; he had early led me to take an interest in those pursuits and those institutions to which he had devoted so much of his time and thoughts, and hence has devolved upon me a duty which would otherwise have been more fitly discharged by one of my elder brothers.

The following is the record of his birth in the Register belonging to the Presbyterian Congregation at Norwich:

"John, Son of Richard Taylor and Margaret his wife, of St. George, Colegate, in this City, was born July 30, 1750, and baptized by me,

"JOHN TAYLOR."

His father was the only surviving son of Dr. John Taylor, and carried on the business of a manufacturer at Norwich. His maternal ancestors had long been resident in that city, and for more than two hundred years had lived in the parish above mentioned. They appear to have been without exception steady and consistent defenders of the rights of the people against the arbitrary and unconstitutional attacks of the Stuarts. The name of Mr. John Hall (his great grandfather) stands at the head of a list of nineteen of the Common Council of Norwich who were, by an arbitrary order of James II., expelled from the Corporation in the very year (1687) in which the original Presbyterian Meeting was erected there. The following year the banishment of that tyrant, and the election of William to be King, restored the rightful members of the Corporation to their places. Mr. Hall afterwards served the office of Mayor twice. First

in the year 1701, soon after the accession of George I. To this office he was elected by his fellow-citizens, in consequence of the steady and powerful support which he gave to the Hanoverian succession; and a very unusual mark of their confidence was shewn in his being again chosen to fill that office in 1720. In 1724, my father's grandfather, Mr. Philip Meadows, (whose uncle, of the same name, had been Ambassador to the Court of Lisbon and to Denmark, under the Commonwealth,* and whose father, Mr. John Meadows, had been ejected from the living of Ousden, in Suffolk,†) was elected Sheriff of Norwich, and Mayor in 1734. He was the Treasurer to the Hospitals, an office which he discharged with exemplary fidelity. He left one son and two daughters. The former settled as an Attorney at Law, in Norfolk. The eldest daughter married my grandfather, and the youngest, Mr. David Martineau, of Norwich, a worthy descendant of one of the victims of that wicked and foolish policy which led to the Revocation of the Edict of Nantz, and drove so many valuable and honest men to seek that liberty of conscience in England, which was denied them in their native land.

Dr. Taylor removed in 1733 from Kirstead, in Lincolnshire, to Norwich, and it was during his connexion with the congregation there that nearly all those works which have so deservedly established his reputation as a scripture critic were written. In 1753, the congregation at Norwich determined to erect a new Meeting, in consequence of the decayed state of the old building. The sum of £5000 was raised by them, and the present spacious and elegant building, of which Dr. Taylor laid the first stone, was opened by him May 12, 1756. This, I have heard my father say, was one of the earliest of his recollections. I have heard him describe the childish interest he took in watching the progress of a building, where it was through after life his greatest delight to worship, and to the interests of the society assembling in which, he was most happy to devote his talents. This substantial evidence of the prosperity of a society whose minister was among the very few who had the courage to attack the Calvinistic system

* See Milton's *Letters of State*, and *Thurloe*.

† Their ancestors, as far back as the reign of Henry II., held lands in that neighbourhood, which are still in the possession of the family.

from the pulpit and the press, was matter of astonishment and regret to its partisans. Of the spirit which they evinced, the following quotation from a pamphlet, pretending to be the production of a Quaker, is a fair specimen. The title of the piece is, "A Friendly Epistle to Neighbour John Taylor, of the City of Norwich, occasioned by his Sermon, preached at the Opening of his New Chapel. By M. Adamson." "Be honest, open and free, my friend," says this writer, "but for shame call not thyself Christian. Thou and those in thy way have the impudence of ten thousand harlots, while with brows of brass ye hold the Bible in your hands, tell the world *that* contains your religion, and at the same time deny all its peculiar and distinguishing doctrines. This! this! is that which has filled the land with Atheists—this is the cursed root of that infidelity now prevailing in the world—this is the master-piece of the old Serpent's subtlety.—Thou art a very wise man, neighbour John, and hast gotten a key, and a well wrought one too, to the apostolic writings. I wish thou wouldst be so honest as to use words as they are commonly understood, and do not any longer be so wicked as to use words and phrases with thy own meaning affixed to them: which meaning nobody thinks of but thyself and those in thy way, nor ever thought of till thou, great genius, arose to enlighten the dark and benighted world.—I can't conceive, friend John, why thou and thy friends have been at so great expense in procuring the noblest place of the kind for thee and those in thy way to speak in. I suppose in the city where thou dwellest, a place good enough for thee and them might have been finished for £1500; what account then will ye give to your final Judge for the additional thousands sunk and wasted?—There are thousands and ten thousands in this kingdom, bad as it is, who hate thy principles almost as they hate Atheism itself, and, great as thou thinkest thyself, regard thee as Satan himself transformed into an angel of light."

The virulent and abusive language with which Dr. Taylor was assailed by his opponents is alluded to in a letter addressed to him at Warrington from his son, dated Norwich, June, 1758. "Mr. Killingworth," says he, "has wrote against your last book. I suppose you will expect to be roughly handled. Indeed he is not ceremonious. This book refers the reader to some former writings of his for a full and more than sufficient confutation of what you advance, and contains only sixteen pages, small close print, of bitter railing

and scurrility." The Mr. Killingworth here mentioned was a member of the General Baptist Church at Norwich, founded by Thomas Grantham. In addition to his attack on Dr. Taylor, he engaged in controversy with his colleague Mr. Bourn, with Mr. Whiston, Mr. Emlyn, Dr. Benson and Dr. Leland. The scurrility with which this pamphlet abounds is the more indefensible, as it appears from the author's own admission that Dr. Taylor's conduct towards him was courteous and friendly. "Before Dr. Taylor printed his treatise on the Atonement," says he, "he carried the manuscript to my lodgings, and left it there for me with this request, that I would look it over and make my remarks upon it." (P. 11.) The above extracts are sufficient to shew the temper and spirit of Dr. Taylor's opponents; but I think it right to make one more in order to shew the sort of feeling which bigotry is capable of engendering in the human heart. Very soon after his death appeared a pamphlet called "The Arias' and Socinians' Monitor, being a Vision that a young Socinian Teacher lately had, in which he saw, in the most exquisite Torment, his Tutor, and had from his own Mouth the fearful Relation of what befel him after his Death." This young Teacher, after having informed his readers that he had been admitted to a sight of all the horrors of hell, thus proceeds to depict the situation in which he there beheld his former tutor, Dr. Taylor: "In the midst of all, I beheld one person who stood for some time on the sulphurous billows, surrounded by an enraged company, who with red-hot irons kept pushing against him. Deep despair and wild distraction lowered on his condemned countenance. He raved! he foamed! he wrestled! and then sunk down in final despair, while the direful floods of omnipotent vengeance rolled upon him." (P. 13.) This was the production of one Macgowan, and it is a piece which is still printed and circulated by Calvinists. The later editions are adorned with a plate in which the above scene is delineated. Such was their treatment of a man whose delight it was to bring to the study, the elucidation and the defence of the Scriptures, the abundant stores of learning which he possessed.

In the year 1757, Dr. Taylor removed to Warrington, in order to take upon himself the office of Divinity Tutor at the Academy about to be opened there. His son Richard, whose marriage I have already mentioned, remained at Norwich, where he carried on the business of a manufacturer. He had eight children, of whom the eldest, Philip, and

his cousin, the late Dr. Rigby, of Norwich, were placed under the tuition of Dr. (then Mr.) Priestley, at Nantwich. Having completed his academical education at Exeter, after a few years' residence at Liverpool as the minister of the society then assembling at Ben's Garden, he was chosen a minister of the Presbyterian Congregation, Eustace Street, Dublin. My father was the second son. In 1758, he was put to school to Mr. Akers, of Hindolveston, under whose care he acquired many of those requisites which so eminently fitted him for a man of business. One reason for my grandfather's placing him there was, that he might regularly attend Dissenting worship at the neighbouring meeting at Guestwick, where the Rev. John Godwin then preached. The celebrated author of "Political Justice" was this gentleman's son, and was my father's school-fellow. In the same year, the Rev. John Hoyle was elected to the care of the congregation at Norwich, as successor to Dr. Taylor, who survived his removal to Warrington but three years. He died March 5, 1761, and was buried at Chowbent. His son died the following year. On this event I find the following record among my father's papers:

"Aug. 7, 1762. On this day I lost my excellent father. I was then twelve years old, and at school at Hindolveston. Young as I was, his death made a deep and lasting impression upon me, for I loved and honoured him greatly. He possessed, in an eminent degree, the art of gaining the affections of his children. He was a good scholar, cheerful in conversation, warm in his affections, upright in his dealings, and devout without austerity in his religion. In his business he was singularly ingenious: success was not his lot, but the most perfect submission was his prime virtue. Tortured by a stone fixed in his kidneys, he bowed with manly composure to the will of God, and in his last moments called his wife, his children and his friends to receive his dying regards and admonitions, and to see how a Christian could triumph over death. I shall ever regret that I lost the advantage of such a scene. He was 42 years old. By his death the congregation at the Octagon Chapel lost a most valuable member. He engaged much in superintending its erection, and most of its secular concerns were placed under his management."

At Michaelmas my father was removed from school in order to assist his mother in carrying on her business. In 1765, he was apprenticed to Messrs. Martin and Wingfield, manufacturers in Norwich. In 1768, his uncle, Mr. David Martineau, died at the age of 42. Thus were these

sisters similarly placed in a state of early widowhood; and, living in the immediate neighbourhood of each other, it is not surprising that their children should have early felt but as one family, and have mutually cherished a degree of fraternal regard of which I have seen few similar examples. The arrival of my father's eldest brother from Ireland under his paternal roof was always hailed with joy by the members of these united families, and was the signal for them to assemble and to welcome him with every mark of affection. The death of his uncle was one of the first subjects that occurred to have employed my father's muse. After the termination of his apprenticeship at Norwich, he spent the two following years (the only two in his life which were not passed under the same roof) in London, as a clerk in the banking-house of Binsdale, Archer and Byde. During his residence in London he was an occasional poetical contributor to the Morning Chronicle. In one of his poems, "Verses written on the Back of a Bank Note," he describes, with considerable humour, the person or manner of most of the cashiers at the principal banking-houses. In October 1773, he returned to Norwich and entered into the business of a yarn-maker, in partnership with his brother Richard. In April 1777, he married Susanna, the youngest daughter of Mr. John Cook, of Norwich. In how exemplary a manner she discharged the duties of a wife, a mother and a friend, those who knew her best are best able to testify. But this was not all. The vigour as well as the cultivation of her mind, her strength of character, and her clear and correct judgment, eminently fitted her to be my father's companion and adviser.*

At this time Mr. Robert Addison and Mr. George C. Morgan were the ministers at the Octagon. The following year my father was chosen one of the deacons of the chapel, an office which he continued to discharge for nearly half a century; and if there was one object which, next to his family, engaged his care and attention before all others, it was the prosperity and peace of the society which worshiped therein. Attached as he was from principle and conviction to that pure system of Christianity which teaches the strict unity of God, and his free unpurchased love to all his creatures, and delighting to go up with his family to the house of God, he felt an ardent interest in the welfare of that society in which his venerated ancestor had so successfully laboured; an interest which continued without the smallest interruption or abatement to the end of life. The fol-

* See *Mon. Repos.* Vol. XX. p. 485.

lowing year: he was chosen Treasurer of Mrs. Mary Lougher's Benefaction to Dissenting Ministers, which office he also held to the time of his death.

He was soon after elected Treasurer of the Charity Schools belonging to the congregation. During the long period that he held this office, by vigilant and prudent management he not only considerably increased the income of the schools, but, aided by the able advice of his brother trustee, Alderman Marsh, laid the foundation of a larger, though more distant, augmentation of their funds.

The year 1780 is memorable in the annals of Norwich for the triumph achieved by the freemen over a junto of great families who had conspired to turn out their useful and independent member, Sir Harbord Harbord, and to return a manufacturer, by name Thurlow, who had no other merit than that of being brother to the Lord Chancellor. Sir Harbord was joined, two days before the election, by Mr. Windham, who happening accidentally to be passing through Norwich in his way to Felbrigg, was invited to join the popular candidate. The effort in his favour was so strong, that though an unsuccessful candidate, there was little doubt of his success on a future occasion. Mr. Windham appeared at this time as a supporter of Whig principles—to "an unaltered perseverance in which he pledged himself." It was on this occasion that my father wrote his first electioneering song. The following verse occurs in it:

"Lo! public virtue hears thy voice,
She mocks the power of wealth and name,
Proud of a Harbord for her choice,
She lifts her Windham high to fame."

My father lost his surviving parent in 1781. He thus speaks of her: "All the duties of life were eminently filled up by her, but her merit in bringing up a young family of eight children, with which she was so early left a widow, was of no common rate. She possessed sound sense, a steady temper of mind, and a firm reliance on Divine Providence: these conducted her through her domestic cares, and she lived to see her children rising into that kind of respectability which is more attached to character than riches. In pursuance of the plan laid down by her husband, she laboured to form in her children's minds her own devotional character, free from bigotry or severity, and she has raised in their hearts a monument of love and veneration which nothing but death can destroy."

About this time my father began the discharge of his duties as a citizen. He was elected a member of the Corporation

of Guardians. The business of this body is principally conducted by two committees who meet once every week, and to each of which is confided the distribution of the out-door allowances to the poor in the respective wards to which they belong, while the management of the workhouses (for there were then two) is directed by them conjointly. For many years my father was indefatigable in the discharge of the arduous duty of a member of one of the committees. At this time the paupers in the workhouses were in a state of idleness, and thus the burthen of their maintenance (to say nothing of the bad habits thus engendered) was entirely thrown upon the city. To employ a part of this population, to change a scene of idleness into one of active industry, to render what had been a drain upon the city a source of revenue, was a most desirable result. My father thus speaks of the attempt and its success: "In October 1782, I delivered my proposals to the Corporation of Guardians for setting to spinning the women and children in the workhouses, and, after great opposition, succeeded in obtaining leave to give my scheme a trial. In February 1783, I carried this project into full effect. The whole plan having been previously arranged, between 2 and 300 began to learn at once. The first essays were unpromising, but order and perseverance overcame all obstacles. The scheme succeeded beyond expectation, and its opposers were silenced. Many thousands of pounds have since been thus earned for the public by this useful labour." In consequence of this success, he afterwards introduced the same plan into the charity schools, under the sanction of Bishop Bagot.

In 1784, the Norwich Public Library was established. To Mr. P. M. Martineau the city is principally indebted for this admirable institution. It was his zeal and public spirit which drew together all parties and overcame all difficulties. My father actively co-operated with him in the work, assisted in drawing up the laws, and in making the arrangements for carrying the design into effect. He was nearly as often as the law permitted a member of the committee; and lived to see the Norwich Library, in point of value and usefulness, exceeded by few similar institutions in the kingdom.

This year the first of those family meetings which I have mentioned, was held at Norwich. All its members assembled, in number 21, and on this occasion my father produced his first family song. This part of the entertainment he was ever after expected to furnish as often as a similar event took place, and though the character of these songs, in the lat-

ter part of his life, assumed a graver cast, yet the burden of them was the same—family concord was the theme which best inspired his muse.

“Strength may decay,
But not love grow cold,”

was a sentiment felt by him towards every member of his family, and was as sincerely responded by them.

In 1785, Dr. Enfield accepted an invitation from the congregation at Norwich to succeed Mr. George Morgan as their minister. This was a connexion of mutual, and, I believe, unmixed satisfaction to both parties. Dr. Enfield's great acceptableness as a preacher, his high literary character, his delightful manners, the cheerfulness and intelligence of his conversation, left nothing in his congregation to desire; and his opinion of Norwich is thus expressed in a letter written to my father from Liverpool, dated Dec. 1796: “My ramble,” says he, “though it has afforded me much pleasure, has only served to confirm me in the persuasion that there is no place in England where a man of letters may pass his days more happily than in Norwich. When it is finished, I shall, with great delight, return to my beloved circle of intelligent, liberal and kind friends.”

In 1786, the manufacturers and yarn-makers of Norwich were, in common with all persons engaged in the consumption of long wool, alarmed at an attempt which was made by the landed interest to obtain permission for its exportation. A Committee of Deputies met in London from the manufacturing towns in Yorkshire, the West of England, Norfolk, Suffolk and Essex. My father was chosen one of the Deputies for Norwich. He drew up the petition to the Legislature which was adopted by this body, stating, in a very clear and forcible way, their case; and he was one of the number appointed to conduct a conference with Mr. Pitt on this subject. He also engaged in a long newspaper controversy with Arthur Young on the policy and justice of the measure. The manufacturers on this occasion were successful, and their victory was celebrated at Norwich with great triumph. The severe contest for the representation of the city, which took place this year, between Mr. Hobart and Sir Thomas Beevor, gave occasion to many *jeux d'esprits* from my father's pen. Though abounding with humour, and in some instances with allusions to peculiarities, habits or manners of the leaders of the opposite party, there is not a thing of ill-nature about them. On this occasion the Whig party was defeated.

In 1789, he relinquished the combing business, and, in conjunction with Mr.

Thomas Barnard, engaged in that of a wool and yarn factor. I had the best means of knowing how much this connexion contributed to my father's happiness. It continued for thirteen years, and (to use his own words) “with a harmony not interrupted for a single moment.” It was about this time that he wrote a short poem, entitled “The Nursery,” which so accurately depicts his wishes and views as a father, that I shall transcribe a few stanzas from it, especially as it has never been published.

“For me—what various tasks demand
my care!

What pleasing toil, what sweet solicitude!

Each tender plant requires its separate share,

For while the labourer sleeps, the soil grows rude:

More shade or genial warmth must be supplied,

More foresight lent to guard, more gentleness to guide.

“More firm resolve to check the wild desire,

More skill to guide it to its proper end;

When modest merit wishes to retire,

More prudent warmth to flatter and commend;

More self-command, more watchings, broken sleep,

More care for worldly things, yet seem to hold them cheap.

“Dear, lovely babes, that bring this weight of care,

Sweet cares! that bind ye closer to my heart,

A heart more proud your filial loves to share

Than all that ease and affluence could impart,

O meekly bend to my indulgent reign,
Which asks no tyrant's rod, no mind-subduing chain.

The dawn of liberty in France was hailed with joy by the patriots of England. Such persons only as remember those days know to what a height popular enthusiasm can be roused. And it was an enthusiasm which no subsequent events will lead any generous mind to be ashamed of. Many patriotic songs were written on this memorable occasion, and I have always thought my father's “*Trumpet of Liberty*” one of the most successful. Certainly I never saw a multitude so moved by music as by this. It was written, composed and sung by my father, for the first time, at a public dinner on the 5th November, 1789, to celebrate the anniversary of the Revolution.—In 1796, he engaged very heartily in the laudable endeavour to displace Mr. Windham from

the representation of Norwich. My father had been warmly and actively employed in procuring his return in 1790. Since that time Mr. Windham had deserted the principles to which he had formerly vowed unalterable attachment, and enlisted under Burke in his fanatical and mischievous crusade against liberty. Mr. Windham had been in the habit of visiting my father in the most friendly way. His conversation was always animating and delightful; but upon the subject of the French Revolution he was insincere. His conduct to some of his old friends (especially to Mark Wilks) was disgraceful: it was not of a piece with his usual character, which was open and honest. On this occasion the opposition to him was unsuccessful, though his opponent, Mr. Bartlett Gurney, had a majority of more than 100 resident votes.

About this time a periodical work, entitled "The Cabinet," was published in Norwich. Its main object was to diffuse correct political views and political information; but Mrs. Ople occasionally enlivened its pages with her poetry, and there are some pieces of Dr. Enfield's written in his happiest style. To this work my father was only a poetical contributor; and the pieces which he did furnish were said to be "found in clearing an old garret in Prince's Inn," a house of considerable antiquity at Norwich. The pretended date of these poems was about the time of the civil wars, and the style, character and orthography of the period are very faithfully preserved. Most of the subjects have a reference to local events, which his accurate acquaintance with the history of his native city enabled him to give with singular fidelity. One of the poems, in praise of Bishop Orbet, who was buried in Norwich Cathedral in 1635, was prefixed to Gilchrist's edition of the Bishop's Poems, and is transferred into Chalmers's Poets, Vol. V. Another, on Martinmas Day, is cited in Times' Telescope for 1814, p. 286, as if it were an ancient authority, for the way in which Martinmas day was kept in times of yore. In the same year, Dr. Enfield published his Selection of Hymns, to which my father contributed fifteen. These are chiefly peculiar metres, which were chosen in order to introduce some favourite tune that otherwise could not have been used in the chapel choir. These were afterwards copied into Mr. Aspland's Collection, published in 1810, with the addition of ten, which appeared for the first time in that work. Most of them were also adopted by the compilers of the London, Liverpool, Exeter and New York Collections.

In 1797, he had to lament the death of his excellent and highly-valued friend Dr.

Enfield. Most cordial and most sincere was their friendship; and the loss to my father, at the age at which he was now arrived, was irreparable. There was no probability of filling up that void which the death of Dr. Enfield made—and it never was filled up. The congregation elected Mr. P. Houghton their sole minister, and he continued to fill that situation till his first removal, which was to Prince's Street, Westminster, in 1808.

Just prior to Dr. Enfield's death, my father completed a work which had, at intervals, engaged his attention for several years. This was a History of the Church assembling at the Octagon Chapel. Such a record was the more wanted, and it was the more difficult of compilation, from the circumstance of there being no church book (at least none in existence) up to the time at which he became one of the deacons of the society. The early part of the work traces the history of Non-conformity in Norwich up to the time when Dr. Collinge, the Vicar of St. Stephen's parish, was ejected from his living, and founded the first Presbyterian Church there. Many of the particulars he derived from family documents in his own possession, or from the information of some old members of the society. These materials, but for his care, would have been irrecoverably lost. The history is written with singular beauty of penmanship, and illustrated with portraits of some of the ministers of the place, copied in some instances by himself, as well as by plans, &c., both of the old and the new chapel. He never continued the history further than the death of Dr. Enfield, but by a careful preservation of documents, and a full and regular record of all the proceedings of the church, he has provided ample means for that purpose. In Nov. 1800, the death of Mrs. Martineau took place. "She was a woman," says my father, "whose head and heart procured her the respect and esteem of all her family and friends. She possessed a strong discrimination of character, and there were few persons whose soundness of judgment better qualified them to give advice. Her affections were warm, and her piety fervent yet rational."

The following lines are extracted from a tribute of singular beauty and of sincere affection "to her honoured friends of the families of Martineau and Taylor, by their affectionate A. L. Barbauld."

"No bitter drop, 'midst nature's kind relief,
Sheds gall into the fountain of your grief;
No tears you shed for patient love abused,
And counsel scorned, and kind restraints refused.

Not yours the pang the conscious bosom
 wrings
 When late remorse inflicts her fruitless
 stings.
 Living you honour'd her, you mourn for,
 dead :
 Her God you worship, and her path you
 tread :
 Your sighs shall aid reflection's serious
 hour,
 And cherish'd virtues bless the kindly
 shower :
 On the lov'd theme your lips unblamed
 shall dwell :
 Your lives, more eloquent, her worth
 shall tell.

" For me, as o'er the frequent grave I
 bend,
 And pensive down the vale of years de-
 scend :
 Companions, parents, kindred called to
 mourn,
 Dropt from my side, or from my bosom
 torn,
 A boding voice, methinks, in fancy's ear
 Speaks from the tomb, and cries, ' Thy
 friends are here.' "

Since the year 1774, my father had been frequently subject to very severe attacks of the gout. Seldom a year passed without a return of this disease, and more than once I remember his being confined for several months to his chamber. The patience with which he endured such acute and protracted suffering was most exemplary, but the time was approaching when to this disease was to be super-added one of a still more painful nature. While on a visit to his son Richard, in 1802, he was first attacked with symptoms in some respects similar to those which preceded his father's last illness. He thus writes of them:—" These repeated, painful attacks naturally recall to my memory the sufferings of my excellent father. If the same bitter cup be preparing for me, what better can I wish than that I may quit the world with his composed spirit, his animating prospects for himself, and his reliance for his offspring and his widow on the good providence of God ! " The attacks of the disorder continued to increase upon him for several years. In 1807, he gave a fresh proof of the serenity of his temper, and of his patient and cheerful acquiescence in the Divine Will. He had the happiness of reassembling under his roof thirty-five members of his family, and though at that time having in prospect, as he expected at no very remote period, the termination of his life by one of the most painful diseases, he not only partook of the pleasure of the scene, but contributed to it by his accustomed cheer-

fulness, and by the usual offering of his muse. This was on the 12th of August. His feelings on the occasion are thus expressed:—" Along with the joy which this happy family-meeting has afforded me, I hope we have all of us felt that gratitude which is due to the Author of all our blessings, who has thus permitted to large a portion of our family to meet from distant parts, and under such pleasing circumstances. God grant that this brotherly love may continue to the end of life ! Mine is probably so near its termination, that I must not flatter myself with a renewal of this sort of pleasure. The attacks of two of the most painful diseases to which the body is subject, leave but little room to expect this ; but whenever it shall please God to call me hence, I leave all my family, and in particular my dear children, united and happy." On the 24th of the same month, he writes again, in reference to the same subject—" The symptoms which have been for some time increasing upon me, leave no doubt in my mind that a stone has been formed within me. The moment being now come which calls for a patient submission to God's will, may I endeavour to arm my mind with the acquiescence and fortitude of a Christian ; let my thoughts be often on my excellent father, and, as it is probable that, in *one sense*, ' my death will be like his,' may it also resemble it in what honours and exalts the Christian character. But life, though painful, may still be protracted ; and though my active powers be greatly diminished, yet so much of capacity for the business of life may remain, as to make it a duty still to continue my exertions for usefulness to my family and to society : what therefore I can do, though with pain, let me continue to do, remembering that the best preparation for death is a life filled to the last with useful deeds, performed under a constant sense of God's omniscience and man's accountableness." During the greater part of the ensuing winter and the spring of 1808, his appetite failed, and his strength consequently declined. In the month of May his anticipations seemed about to be realized ; and so little hope remained of his being able to struggle against a succession of attacks thus severe and alarming, that those of his children who were at a distance were called to attend, as was supposed, his dying bed. Throughout the whole of his protracted illness, and particularly at this time, he enjoyed the benefit of his valued friend Mr. Martineau's advice, and the unremitting and affectionate attention of Dr. Reeve, who had now become his son-in-law. It pleased the Almighty to bless their labours with his restoration to a degree of health and use-

fulness which seemed hopeless, and at the latter end of August he was so far recovered as to be enabled to attend, in some degree, to his usual pursuits. For several years his strength seemed gradually to return, and though we often saw that

Spem vultu simulat, premit altum corde dolorem,

yet we had abundant reason for thankfulness that a life so honourable, so valuable, was preserved to his family and to society.

I ought not to omit mentioning a very flattering testimony of friendship which he received, in 1806, from the Congregation of the Octagon Chapel at Norwich, in the presentation of a handsome silver waiter, with an inscription expressive of their sense of his "many and valuable services." Though wholly unlooked for, this mark of their regard was most welcome to him; and it must form another link in that chain which binds, and I hope will always bind, his descendants in ties of no common interest to that Christian church. During the years 1810, 1811 and 1812, the unsettled state of the Society gave him very great uneasiness. I know that he passed many sleepless and anxious nights on this account. The settlement of Mr. Madge, in the latter end of the year 1812, brought peace again within its walls, and during the period that he continued our minister not a circumstance of any kind occurred to lessen the prosperity or disturb the harmony of the Society.

In 1813, the Eastern Unitarian Society was formed. My father had for many years been a member of the London Unitarian Society; and, in conjunction with his respected friend Mr. Isaac Marsh, who consented to fill the office of Treasurer, he took a warm interest in the formation of a society having the same great object in view. He presided at the first meeting, which was held at Norwich.

In the year 1814, Dr. Enfield's collection of Hymns being out of print, the congregation determined upon making a new selection for their use. Sir James Smith not only contributed his advice in the selection, but enriched it with some original Hymns, and my father also added to the number which he had written for the former selection. This year he again enjoyed the pleasure of seeing his elder brother, and of assembling under his roof forty-four members of his family. In connexion with this meeting he says, "The great Arbiter of life and death alone knows who among this band of brothers shall never more be permitted, in this world, to join in these family festivities, which to me have ever been a source of the most delightful feelings.

I parted with my dear brother with more doubt as to a future meeting than ever; yet I would indulge the hope that life and strength may permit the renewal of such a pleasure."

He was, not very long after this, called upon, in common with every member of his family, to a severe trial of Christian fortitude and resignation, in the loss of his son-in-law Dr. Reeve. Beloved for the sweetness and respected for the integrity of his character, admired for his talents, and looked up to for his medical skill, it may be imagined how severe a blow to the happiness of our domestic circle was the removal of such a man. The feeling of attachment between father and son was scarcely more strong than that which subsisted between them. That unshaken reliance upon the goodness of God which never forsook my father, under all the bodily and mental sufferings he had to endure, supported him now, and directed his thoughts to that state where parting shall be known no more. His health was so far restored that he was enabled again to visit the metropolis, where four of his sons were now settled; and he resumed with his accustomed activity the discharge of his duties as a man of business and a citizen. In 1818, at my particular request, he consented to join me in the Common Council. He had often been urged to enter the Corporation, but till now, had declined it. The Whig party was very low at this time in point of numbers; and I was anxious to have the weight of his character and the benefit of his experience among the minority, of which I formed a part. His attachment to his native city, to her popular constitution, to her municipal rights, and to the marks not only of antiquity but of wisdom which many of her institutions bore, was very strong; and having once entered the Corporation, he was most regular in the discharge of his duties as one of its members. It is scarcely necessary for me to remark, that he never prostituted a Christian ordinance to obtain admission.

In 1819, he was once more allowed the pleasure of assembling around him many members of his family. The number collected on this occasion amounted to sixty-four. On this occasion he says, "If I parted from my dear brother Philip with feelings of doubt and anxiety as to the future at our last meeting, how much more so now that five years are added to our lives! These feelings I strove to temper by reflecting on the kindness of Providence, which has permitted me again to enjoy such a pleasure, and that we have lost none by death since our last meeting in 1814."

though not to obtrude his advice, it was serviceable to my young friend.

The publication of a new edition of the Norwich Hymn-Book was resolved upon this year, as well as the addition of a Supplement. My father's much-esteemed friend and brother deacon, Sir James E. Smith, again assisted him in this work, and contributed six admirable hymns to it. My father added nine to his former number.

He entered upon the last year of his life with a measure of health and strength far exceeding what he enjoyed during a considerable portion of the preceding twenty years. The ties which bound him to his native city were weakened by the removal thence of all his children except one, but they were too strong to be broken except by death. He had retired from business, but time never hung heavily upon his hands for a moment. Though he alone was left to preserve his family name in Norwich, he had some relatives who were very dear to him, and he had many friends. Death had indeed contracted the circle of the associates of his early years, but his cheerful temper equally fitted him for the company of the young, as did his mature and enlightened judgment for the society of his contemporaries. To children he was uniformly a welcome visitor. He delighted to collect them around him, and his ever ready muse would often versify some occurrence in which they had taken a part, which, with equal readiness, he would adapt to some easy melody. With his bodily powers so far restored, and his mental faculties active and unimpaired, it will not be thought surprising that he should have contemplated the realizing one of the fondest wishes of his heart, once more to visit his brother at Dublin. His intention was to have first rested at the residence of his son Philip at Corngreaves, near Birmingham, thence to have proceeded to that of his eldest son at Coed Ddu, in Flintshire, and from Holyhead to have crossed the channel to Dublin. Just before the period of his departure, he had interested himself as much as ever, perhaps more, in securing the return of his respected friend Mr. William Smith for Norwich.

It was on the first of June that he left his home, intending to return at the latter end of the summer. But He who ordereth the length of our days had ordained "*He shall return no more to his house, neither shall his place know him any more.*" He reached Birmingham on the Saturday, and attended divine service at the New Meeting. My brother Philip met him there, intending to convey him to his house at Corngreaves in a car, which he was in the habit of using as a

safe conveyance for his family. A long and very steep hill forms a part of the road, leading through Hales Owen; and it was in going down this hill, directly opposite to the Leasowes, that from some cause, not very accurately ascertained, the horse became restive, and the servant who was driving, in endeavouring to prevent his running away, broke the reins, and was thrown from his seat. My brother, in trying to escape from the vehicle in order to reach the horse's head, was also violently thrown to the ground, and my father was found by him, as soon as he was sufficiently recovered to be able to rise, lying senseless and bleeding on the road. Providentially they were very near the house of Mr. Thomas Brewin, a name I cannot write without every sentiment of gratitude and respect. I will not do violence to the feelings of this excellent man by saying all that he was to the stranger then within his walls, as well as to his family. He seeks not the applause of the world, but that which is far above and beyond it he can never lose. Through his kindness the best medical skill was quickly procured, while every possible attention was paid to my father's comfort. On Monday consciousness was in some degree restored, and on Thursday, though not able to speak, he was able to write. His first inquiry was respecting his valued friend and relative Mr. Thomas Martineau, whose end, like his own, was speedily approaching; his second was as to the success of Mr. W. Smith's election. Gradually his speech returned, and in some degree his strength. This gave us hope; for at a former period of his life we had seen him so much reduced, that those symptoms which to others appeared alarming, were not so in the same degree to us. But on the 20th his appetite failed, and his strength in consequence rapidly declined: he sunk into almost an unconscious state on the following day, and on the morning of the 23rd he expired.

He was buried on the following Friday, in the ground belonging to the Unitarian congregations at Birmingham. In addition to his sons, and two of his grandsons, the funeral was attended by the ministers of those congregations, by some of its members to whom he was known, by Mr. Brewin and Mr. Joseph Priestley, and by the Unitarian ministers of Dudley, Stourbridge and Cradley. The service was performed by the Rev. John Kentish, who most kindly proposed to abandon his intended journey to York, for this purpose. The death of my father's much-esteemed friend, Mr. Thomas Martineau, happened about the same time, and the event which thus deprived the Society at Norwich of its two oldest

servants was suitably improved by Mr. Taggart on the following Sunday. An impressive and highly appropriate Sermon was delivered on the same day by Mr. Kentish, and by Mr. S. W. Browne at York-Street Chapel, London.

The Editor of the Norwich Mercury thus recorded his death: "It is with true sorrow we state that the death of this worthy man and good citizen was accelerated by an accident which happened to him not long since, while riding in a car, near the place where he breathed his last. Few men have passed a more exemplary life. He was cheerful yet sedate in his dispositions and manners. By the application of his hours of leisure from business to literary pursuits, he was continually adding to a stock of general knowledge, that rendered him a respected member of the intellectual society in which he moved, and caused his judgment to be regarded with deference by the many who had or who took occasion to refer to his opinions. The same taste and the same cultivation led him early to feel the importance of public character, and induced him to become the advocate of civil and religious liberty, whenever he conceived that his style of argument (which was alike mild and sensible) might conduce to the benefit of his fellow-creatures. Yet this duty, as all others, was performed by him in so simple and unostentatious a manner, that the writer of this testimony to his worth is probably almost the only person who is acquainted with the extent of the good he thus performed. Regarded for pure and consistent principles in public, and revered for his urbanity in private life, connected with an ancestry distinguished by talent, and exemplary in the discharge of the parental duties, this excellent man has given every proof how deeply and how carefully he endeavoured to prolong that good fame which pertains to a family the most numerous, the most united, and the most esteemed of any of the same place in society that the country possesses."

In addition to this estimate of his character by a fellow-citizen, I shall be pardoned for inserting the following affectionate, though I think just, delineation of what he was as a relative and friend, accompanied by some remarks on the style of his sacred poetry.

"Abstract worth will always gain respect, but

"Goodness only can affection move,
And love must owe its origin to love."

"In this respect our departed relative has indeed secured for himself a place in our memories. His integrity and high mental qualities were not tarnished by

faults of temper; and every one who has known him, dwells with delight on the readiness of his sympathy with his friends in small things as well as in great, and on the prompt manner in which this was evinced. Whatever might befall them, whether of a joyous or an afflictive kind, he never omitted to shew that he had them in his thoughts; and, without the least *pretension*, he possessed the art of directing their thoughts into the channel of thankfulness, or pious confidence in Providence. To receive a letter from him on these occasions was always to receive a lesson either of mild wisdom, enforcing an acknowledgment of the Giver of good, or of filial resignation to his appointments. In taking the circuit of a wide-spread family, there was no member with whose sympathy we could so little dispense.

"It ought to be added, that he was fitted to give pleasure to others by the readiness with which he himself received it. There was no pre-occupation, no selfishness in his mind, consequently it was open to pleasant impressions of every kind, and there never was a being who derived more temperate yet lively enjoyment from all the lesser sources of pleasure which came in his way. Even to the last there was a spirit of hilarity about him, a love of employment, and an earnest interest in all he undertook, with a determination to do it *well*, which it was delightful to witness. When conversing with him, you rarely heard from him those unfavourable comparisons of the present with the past which mark the old man; for though abiding by his own ideas of what was right and practicable, in preference to more dazzling notions, he was always willing to investigate and admit the reality of an improvement.

"His poetical compositions, particularly his Hymns, were subjected to very severe revisal; he could not endure an inharmonious line, and his musical ear made him particularly successful in adapting words to any given melody. In composing his Hymns, it was a rule with him to make all the stanzas as nearly as possible alike in accentuation and pause; so that all might be *sung* as well as read, with ease and pleasure; and I remember his pointing out to me a paper, in the first or second number of the *American Christian Examiner*, as expressing well his own ideas on the composition of Hymns intended for public worship. Of course, this correctness was attended with considerable labour; yet his Hymns have by no means the appearance of over study; they are free, simple and strong, both in thought and expression. They also display the same good sense which predominated in his whole character.

There are no extravagant metaphors, no inappropriate allusions. He seemed to have always in view the simplicity and greatness of his subjects, and he has treated them in that plain, unaffected manner which is best adapted to them. Of their *Christianity* we surely need not speak. They are full of the Gospel; there are comparatively very few *merely* devotional, for he preferred illustrating Scripture doctrines and striking passages from Holy Writ. To quote or even refer to many of these Hymns would, perhaps, occupy more room than it is reasonable to require; but let me at least refer to Nos. 208 and 226, in the Norwich Collection, and also to that beautiful commentary on Gen. v. 27, No. 472 of the Supplement to that Collection. He was particularly fond of adapting and Christianizing, if I may so express it, any serious stanzas he might meet with in the course of his reading, for congregational use. To a Hymn from the Spanish of Manrique, inserted in the Norwich Supplement, No. 474, he added the following animated stanza:

“ ‘ And let the pageant be withdrawn !
To death’s dark night succeeds a dawn
Of brighter day :
Faith points to bliss beyond the tomb,
The Christian’s hope, the Christian’s home,
And leads the way.’ ”

“ Again, our Christian assemblies are indebted to him for one of the most beautiful Hymns they possess, No. 258 of the Norwich Collection, which was altered by him from the conclusion of one of H. Moore’s Odes—the last verse is his own, and is more than worthy of those which precede it :

“ ‘ God is their life, their sun, their shield,
Their thoughts on Him sweet comfort yield ;
Through mists that cloud their dying eyes,
They see eternal glories rise.’ ”

Such is the record of a life which it may be thought I have extended to an unusual and unnecessary length. The tenor of my father’s way was noiseless, and consequently devoid of any incidents which may be termed striking. But it is not, on that account, the less instructive. Thousands are called to move in the sphere which he occupied, and may be expected to discharge the duties which he fulfilled. There is no need that I add to what is written a detailed and formal review of his character; for the preceding memoir will exhibit the fruits of his life. It will be thence seen how far his talents were

improved, and in what respects he was worthy imitation in the various relations in which he stood to society. One lesson we may all learn—that our obligations, so far from being discharged by our losses, increase as the friends whose virtue expire, and that we should seek to prevent society from missing able benefactors, by performing such duties as they would have performed had they continued in a world abounding with subjects of benevolent and useful exertion.

EDWARD TAYLOR.

City Road, Aug. 11, 1826.

“ On the 4th (July) the ‘ Jubilee,’ or Fiftieth Anniversary of the Declaration of Independence by the United States, was celebrated throughout the whole of the Union with extraordinary enthusiasm. By a coincidence which may well be termed remarkable, two of the most distinguished American patriots, members of the Committee which drew up that Declaration of Independence in the year 1776, the venerable THOMAS JEFFERSON and JOHN ADAMS, Ex-Presidents of the United States, died on the 4th ultimo, on the day of celebrating the Jubilee. They were, we believe, the only surviving members of that committee. The death of Mr. Adams is announced in the papers; that of Mr. Jefferson is derived from the authority of a private letter.” *Times*, August 2.

July 22, EDWARD KIRKPATRICK, of Southampton, Solicitor, aged 30 years. He was crossing in a small pleasure vessel to the Isle of Wight, to join his wife who was on a visit at his mother’s, when a sudden squall upset and sunk the vessel. Mr. Coxwell, to whom the vessel belonged, jumped into a small boat towing astern, cut the painter, and with considerable difficulty raised Mr. Kirkpatrick from the water, but, exhausted by his struggles, Mr. K. fell on the opposite side, and the boat upset. The person who was with them being able to swim, endeavoured to reach the shore. Mr. Coxwell succeeded in laying hold of the stern of the boat as she floated in the water, and they were both picked up when nearly exhausted, but Mr. Kirkpatrick was seen no more.

In the prime of life, in full vigour of health surrounded by every circumstance which can render this world dear, he seemed blest beyond the common lot of man. Beloved by his family, united to the object of his ardent attachment with a happy home and a profession affording him means ample as his sanguine wishes, he had repeated within the last few months that he

scarcely an earthly desire ungratified, and that almost his only fear was lest prosperity should make him forget that this world was not his home. The consternation and grief of his family may be imagined and not described. His talents and principles, his happy, cheerful disposition, and above all; his kind, affectionate, endearing manners, had won their unbounded esteem and love. Their loss is irreparable. But it was not only his own relatives who knew and appreciated his worth. In the concerns of life and the conduct of his profession he was distinguished for energy, independence and sterling integrity. The ease and rapidity with which he transacted business, and his peculiar correctness in all pecuniary arrangements, rendered it a pleasure to be engaged with him; and many and unexpected and most gratifying are the testimonials which his mourning friends have received from the most respectable members of the profession, lamenting his untimely fate, and expressing their warm esteem and regard for him as an ornament to their society. He was a sincere and zealous supporter of the Lancasterian schools and other useful institutions at Southampton, charitable to his poor neighbours, and always ready to afford assistance to those in need, not merely with his purse, but with his advice and active exertion.

The universal sympathy excited on this melancholy occasion was of no common character. All in speaking of him seemed as if by his death they were themselves involved in some domestic misfortune, and the numerous and earnest expressions of condolence from various quarters and all ranks of society, even from persons unknown to his family, are the strongest testimony of his worth, and, while they give poignancy to grief, at the same time afford a source of most soothing consolation.

Every exertion was made for many days to find the body, but without success. On Tuesday, the 1st of August, it was discovered by the crew of a Revenue cutter, floating near the Mother bank at Ryde; and on Wednesday, an inquest was held, and the body consigned to the family vault at Newport. On the Sunday following, a funeral sermon was preached on the occasion by the minister of the Unitarian Chapel at Newport, who has kindly permitted the insertion of the following extract:

"It is some consolation to those who in the present instance bereaved, that they can look back to the memory of their departed relative with feelings of pensive satisfaction, and that among that portion of mankind whom death

precipitates into an untimely grave, few leave behind them a more unblemished reputation. It is not necessary in this place to enter at any length into the character of the deceased; but a few words may be permitted as sacred to the feelings of mourning friendship and due to departed worth. That important part of the character which consists in the culture and exercise of the devotional feelings can only be known to that Being who is the object of them. But those nearly connected with our late friend are not without pleasing memorials which indicate that the Scriptures were not unfrequently the subject of his meditations, and that, without any affectation of it, there existed in his mind real seriousness of feeling. Of the exemplary manner in which he discharged the personal and social duties, we may be allowed to speak with more freedom, because here man could judge; and if the concurrent testimony borne to it by his most intimate friends and a wide circle of general acquaintance, by those who were attached to him by the ties of kindred and affection, and those who knew him only in the concerns of business and the common intercourses of society, can be relied on as any just criterion, few men at his early period of life had attained to a higher degree of moral excellence in the estimation of mankind. His suavity of manners and uniform attention to the little interests of those around him, his sympathy with distress and readiness to alleviate it, have left a blank in the social enjoyments of his friends which time only can fill up, and which, indeed, to some of his immediate relatives can never be supplied. Oh! whilst you drop a tear to the memory of early merit, thus cut off by the inscrutable appointment of an all-wise but oft mysterious Providence, let it be mingled with a gleam of rejoicing, borrowed from the consideration that you 'sorrow not as though without hope,' and let your grief be mitigated, though it cannot be removed, by an endeavour to imitate his example."

R. G. K.

Rev. John Holland (see p. 430).

THE hasty notice of Mr. Holland in the last number was drawn up on the impulse of the moment, and was by no means intended to supersede any further tribute of respect and affection, which the writer was well aware that many others besides himself might wish to offer. If more time had been allowed he would, of course, have noticed (as he did to his own congregation, who had

frequently, in former years, been favoured with Mr. Holland's occasional services) his warm and animated addresses from the pulpit, delivered with an energy almost peculiar to himself. He was eminently what the old divines have called an "experimental preacher," laying hold of every incident which occurred, whether of a public or more private nature, from which he might draw a religious or moral application, especially if it could be done to the advantage of his younger hearers, to whose service and improvement he was devotedly attached. Nor was it only to the young of his own congregation that he laid himself out to be useful; many other young persons of both sexes, who are now settled in highly respectable and useful stations, were indebted to him for some of the most important knowledge and best principles which they possess.

In the early part of his life he took an active part in the applications which were repeatedly made for the repeal of the Corporation and Test Acts; and in the year 1790, published an "Address to the Inhabitants of the Town and Neighbourhood of Bolton," with a view to confute some gross misrepresentations which were zealously circulated by the opposers of the repeal. About the same time he had the merit of projecting the first periodical religious work on a broad and liberal principle, under the title of "The Christian Miscellany;" the prospectus of which, composed by him, gives a more full and judicious account of what such a work ought to be than has perhaps been hitherto realized. The work itself (certainly not through any fault of his, but through untoward circumstances not under his controul) by no means came up to his ideas, and though it contained a number of good papers, chiefly furnished by him or through his influence, scarcely struggled through the first year. In the year 1791, he engaged with his neighbours, Mr. Kirkpatrick, of Park Lane, Mr. Toulmin, of Chowbent, and Mr. Lloyd, then of Dob Lane, near Manchester, in a course of evening lectures at Wigan, on the principal points of the Unitarian controversy; which drawing forth the animadversions of Mr. (now Dr.) Roby, the four friends united in the publication of a Series of Letters to the Inhabitants of Wigan; which having been chiefly confined to the neighbouring district, are now too much forgotten, though they well deserve a more extensive circula-

tion. The several letters are signed with the initials of their respective authors. It has been mentioned that he published several catechetical and other pieces for the use of the several classes of young persons in his congregation: for the instruction of an older class he added, in 1794, "A Plan of Lectures on the New Testament," very judicious, but perhaps somewhat too concise; it was, however, made the basis of a useful course of biblical criticism. In like manner, for his more general classes, he published, in 1799, a "Sketch of General History, in a Series of Questions," which were afterwards (1803) filled up, so far as they related to ancient history, by the "Essays on History," formerly noticed; those have lately come to a second edition. About this time he also printed a catalogue of the library which he had long before instituted and taken much pains in collecting for the use of the congregation; the preface containing many important directions to young persons for the choice and perusal of books on the various branches of useful knowledge. In 1810, on the death of the Rev. Ralph Harrison, of Manchester, he was called to preach the funeral sermon, which was afterwards annexed to a volume of Mr. Harrison's sermons, published by his son. In 1815, being on a visit at Newcastle, he preached to the Unitarian Tract Society there, a Sermon "On the Wisdom of God in the several Dispensations of his Grace and in the variety of the Instruments employed in their Promulgation; and on the Duty of uniting Love and Meekness with Activity and Zeal:" which the Society obtained his permission to print. He afterwards printed, but only for distribution among friends, a Sermon on the Death of Mr. Peter Smith, the oldest representative of a very numerous family, many of whom still remain members of the congregation.

These, with what were mentioned in the former article, contain, it is believed, (with the exception of papers in periodical works,) a complete account of Mr. Holland's publications. It may well be supposed from the slight sketch which has been given of them, and of their author, that his memory must be held in grateful esteem by a numerous class, not only of those who have lived with him, but also by those who are now taking, or are beginning to take, an active share in the concerns of society according to their various stations.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Manchester College, York.

THE Committee of Manchester College, York, beg leave to call the attention of the public to the course of Academical Education for Lay-Students, pursued in that Institution. The subjoined statement will shew what provision has hitherto been made for the acquirement of literary and scientific knowledge, and the Committee have great pleasure in announcing the important addition of the appointment of a Tutor in the MODERN LANGUAGES. They have long felt that it would be desirable to allot a more prominent place to this study in a system of education designed to prepare young men for commercial as well as professional life; and that its effective cultivation would be best secured by incorporating it with the other parts of the academical course, and by appointing a teacher who, from his immediate connexion with the College, would feel himself at once interested in its credit and welfare, and responsible for the improvement of his pupils. For this purpose they have fortunately succeeded in engaging the services of the CHEVALIER PECCHIO, a gentleman of whose qualifications for his office they have every reason to entertain the highest opinion. The arrangements which have been made with him secure the benefit of his instructions to the Lay-Students on moderate terms; and his literary attainments qualify him not only to teach FRENCH and ITALIAN with purity and elegance, but to assist in forming the taste of those who have already made some proficiency in these languages, by unfolding to them the beauties of the classical authors in the literature of either country. The CHEVALIER PECCHIO will enter upon his office at the commencement of the approaching session.

The Committee have further to observe, that the GERMAN language has been taught for several years in the College by the Rev. John Kenrick, M. A., and that instruction in SPANISH may be obtained in York.

The following is the course of study for Lay-Students:

In the first year, the Students are instructed in the Greek and Latin Classics, in Ancient History, and in Latin and English Composition; in the Elements of Plane Geometry, Algebra, and Trigonometry.

In the second year, they proceed in the Greek and Latin Classics, and in the practice of Composition in English and Latin—and read a course of Modern History, in pursuing which their attention is particularly directed to the History and Principles of the English Constitution. They are instructed in the Geometry of Solids, of the Conic Sections, and of the Sphere, and in the higher parts of Algebra. Lectures are also given on the Philosophy of the Mind, on Ethics, and the Elements of Political Science.

In the third year, they are further instructed in the Greek and Latin Classics, and in the Belles Lettres, in some of the higher branches of Mathematics and the Newtonian System of Physical Astronomy. Lectures are also delivered on Logic, and on the Evidences of Natural and Revealed Religion. An extensive course of Natural and Experimental Philosophy and Chemistry forms a part of the business both of the second and third Sessions.

It will be seen that the above course comprehends a period of three years; and it appears to the Committee that it can neither be compressed nor abridged without injury. Nevertheless, if circumstances prevent a longer residence at the College than two Sessions, a part of the business of the third year, especially the important subject of the Evidences of Natural and Revealed Religion, may be introduced into the second. If Greek has not been previously studied, its place will be advantageously supplied by the Modern Languages.

As the courses of Lectures, and especially those on Theology, Science, History, and Literature, go on in uninterrupted series through the Session, which begins in the third week of September, and ends in the last week of June, it is very desirable that Students should enter at the beginning of the Session only.

SAMUEL SHORE, Jun., *President.*

*Manchester College, York,
August 14, 1826.*

The Rev. Charles Wellbeloved, Theological Tutor, and the Rev. John Kenrick, M. A., Classical Tutor, reside near the buildings in which the Students are lodged and boarded. The Rev. W. Turner, Jun., M. A., Mathematical Tutor, resides in the College with his family, and undertakes the charge of the domestic establishment.

The terms for Lay-Students are 100 guineas per annum, which sum defrays

the expense of lectures, board and lodging, and every other charge connected with a residence in the College, excepting fees for French and Italian, which will be 10 guineas per annum for the two languages, or 6 guineas per annum for either of them separately.

In addition to the provision for boarding Students within the College under the direction of the Rev. W. Turner, Jun., the Rev. John Kenrick receives a limited number of pupils into his own family.

Letters on the subject of the Institution may be addressed to George William Wood, Esq., Treasurer, Manchester; the Rev. Wm. Turner, Visitor, Newcastle-upon-Tyne; S. D. Darbishire, Esq., and the Rev. John James Tayler, Honorary Secretaries, Manchester; or to any of the Tutors at York.

Presbyterian College, Carmarthen.

THE Triennial Visitation of this institution took place in the month of June. The visitors on the present occasion, deputed by the Presbyterian Board, were the Rev. Dr. Thomas Rees, (the secretary,) the Rev. David Davison, and Joseph Yallowley, Esq.

The Chapel connected with the College being rebuilding, the religious services of the Annual Assembly of Ministers were conducted on Wednesday evening, June 21, at the Wesleyan chapel, which had been kindly lent for the purpose. Two sermons were delivered, the first in English, by the Rev. H. Davies, of Tierscross, Pembroke-shire, and the second in Welsh, by the Rev. Mr. Williams, of Builth, in Breconshire. On Thursday the religious services were conducted at the County Hall, the use of which had been granted by the magistrates, in the handsomest manner, to Mr. Peter and his congregation, during the re-erection of their meeting-house. In the morning the Rev. Dr. Rees delivered an English discourse on Mutual Forbearance and Toleration in Religion; and the Rev. Mr. Williams, of Llanwrtyd, in Breconshire, preached in Welsh on the Moral Accountability of Man. In the afternoon the Rev. D. Davison preached in English on the Advantages and Pleasures of Public Worship; and the Rev. John Lloyd, of Heullan, in Carmarthenshire, in Welsh, upon Godliness. The religious services were all attended by large congregations; and there were present about fifty ministers.

On Friday morning the Examination of the Students commenced before Dr. Rees, Mr. Davison, and Mr. Yallowley; and in the presence of numerous minis-

ters and others. The junior classes were examined in the morning, in Geometry, Algebra, the Use of the Globes, and in Logic; the second and third classes, in Trigonometry, Equations, and Conic Sections; and the senior and third year's classes, in Hebrew. In the afternoon the students were examined in Virgil, Livy and Horace; and the senior classes in Divinity and Ecclesiastical History. On Saturday the junior classes were examined in the *Belle-Lettres*, and the senior in Natural Philosophy and Jewish Antiquities. The junior classes were then examined in Greek in the New Testament, and the senior classes in the New Testament and in Homer. The senior student afterwards, as a specimen of composition, delivered a sermon in English.

After the examination had been concluded, Dr. Rees and Mr. Davison addressed the students, pointing out the importance of the object contemplated in their education, urging them to improve the advantages afforded them in the Institution, and pressing upon them the importance of maintaining a conduct, both at the College and after they had engaged in the duties of the ministerial office, strictly conformable to their professed principles and station. The visitors expressed their general satisfaction with the progress of the students in their academical studies, and with the honourable testimony which their tutors had borne to their exemplary demeanor on all occasions.

On the Sunday following the examinations, Dr. Rees preached, in the morning, at the County Hall, for Mr. Peter, the senior tutor; and in the evening, at the Unitarian chapel, for Mr. Jones, the other tutor; and Mr. Davison preached in the morning at the Unitarian chapel, and in the afternoon at the County Hall.

South Wales Unitarian Society.

THE Twenty-fourth Annual Meeting of the Unitarian Society in South Wales, was held at Pant-y-defaid, Cardiganshire, on the 28th and 29th of June last. In the afternoon of Wednesday, the 28th, Mr. H. Bromley, of Llanrhaiadr-ym-mochant, Denbighshire, preached from 1 Cor. xv. 26; and Mr. J. James, of Gelli-onnen, from 1 John v. 12. On Thursday, the 29th, at 10 o'clock, Mr. J. Davies, of Neath, conducted the devotional part of the service. Mr. J. Jones, of Bridgend, preached from Matt. v. 6; and was followed by Dr. Lloyd, who took for his text 1 Tim. iv. 10. The congregation was large and very attentive. After some observations were made on the Constitution of the Christian Church, the

subject proposed by the Spring Quarterly Meeting to be discussed at this, the business of the Society was transacted. The next Annual Meeting is to be held at Carmarthen; Mr. J. Davies, of Neath, to preach. The next Quarterly Meeting is to be held at Ystrad, Cardiganshire, on the first Thursday in October; Mr. J. James, of Gelli-onnen, to preach. The following question is to be discussed after the service, viz. What is the Difference between Doctrinal and Practical Preaching?

Unitarian Tract Society for Warwickshire and the Neighbouring Counties.

THE Twentieth Anniversary of this Society was held at Evesham, Worcestershire, on Wednesday, July 12, 1826. The subscribers and friends assembled at eleven o'clock, in the chapel of the Rev. Timothy Davis, for the worship of the one God and Father of all; the Rev. William Bowen, of Coventry, conducted the devotional service and read the Scriptures; and the Rev. Charles Well-beloved delivered a discourse from 1 Tim. iii. 16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The preacher, after having observed that the opponents of our principles usually produce these words to prove that their doctrines of the deity of Christ and the incarnation are founded on the testimony of scripture, proceeded to shew, by a critical examination of the several terms and phrases contained in this well-known passage, that its true meaning neither countenanced the common opinion respecting our Lord's person, nor opposes the view which Christians of our denomination entertain on that subject. The term "godliness," he said, generally meant the same thing as is expressed by *holiness* or *religious virtue*. It is also used to signify the Gospel of Christ, the *whole dispensation* of the Gospel; in which latter sense the word is undoubtedly to be understood in the text.

When the apostle speaks of this dispensation as a great "*mystery*," he does not intend to insinuate that the Gospel was *above the comprehension of men's minds*. The term mystery was then considered and illustrated by the learned preacher, who stated, that though this word occurs frequently in the New Testament, yet nothing like the commonly received signification of it, as a thing that cannot be comprehended or understood by human reason, appears in any

of the writings of the apostles, or their companions, which have come down to us. In the New Testament, a *mystery* originally signifies a *secret*, a *hidden* thing, something *actually unknown*. Every thing, until it is known, is in this sense a mystery. But it also refers to what *has been* unknown, or not *altogether* or *distinctly* known, but which may have ceased to be of this character. "*A secret told is a mystery revealed.*" The fact to which it is most generally applied in this sense, is *the calling of the Gentiles* into the church of Christ. The whole revelation of the Gospel, taken together, is also called by the same name. It may be objected, that admitting this interpretation, there may still be *unintelligible* doctrines in the Gospel; and the assertion that "God was manifested in the flesh," is often referred to in support of this idea. But, even admitting that these are the words of the apostle, no such mystery as is commonly imagined to be contained in them, is to be found among the doctrines of the apostle, or the doctrines of the Scriptures at large; no such doctrine as the *incarnation* of one of the supposed divine persons is taught in this passage. These words, taken by themselves and considered apart from the other clauses of the verse, may be understood in agreement with other parts of the New Testament, as simply teaching that the power of God was manifested in the person of Christ, or that the doctrines and power of God were exhibited in the teaching and miracles of Jesus. The doctrines of Jesus were of heavenly origin, and the extraordinary works of Jesus were performed by the power of the Father; thus was "God manifested in the flesh." But, however this interpretation of the words, considered separately, may accord with the truth and the language of scripture, it does not seem to convey the idea intended by the apostle, when regarded in connexion with the language which follows; for how can it be said, that "God" was "*justified*," and "*seen*," and "*received up into glory*"? The preacher then noticed the difficulties which the scriptural inquirer had to encounter in his attempts to ascertain what is the pure and original composition of the Scripture writers. One of these is acknowledged by the learned of all persuasions to exist, viz. that arising from the errors of careless or ignorant transcribers, and from other circumstances connected with the manner of multiplying copies before the art of printing was in use. From this source an error has crept into the passage under consideration; the term corresponding to "God" has been improperly introduced by some

early transcriber, instead of that which is translated into our language by "*he who*." And this corruption of the text might very easily occur, for it only requires a dot of the pen or a slight horizontal stroke to be inserted in the former letter of the Greek word answering to "*he who*," (and which may be represented by the two characters in the English alphabet, O and C,) to convert it into the form in which the term equivalent to "*God*" is found in the ancient manuscript. If, then, we restore what was, in all probability, the true reading of the text, this clause will stand thus: "He who was manifested in the flesh, was justified by the Spirit," &c. &c., and the apostle's declaration will properly refer to Jesus Christ. The principal thing therefore to be determined is, how Christ was manifested in the flesh, and how this may be called a great mystery. In the New Testament *to be manifested* expresses the same idea as *to be made known as a public teacher or messenger*; and the word "*flesh*," among other meanings, frequently stands for *man*, considered as a mortal, weak and perishing being. The Messiah was, therefore, "*manifested in the flesh*," being exhibited in the person of Jesus, "*who appeared and was a mortal man*." This seems to have been the great stumbling-block in the way both of Jews and Gentiles. The latter would not acknowledge a crucified leader, and the former would not own, as the Messiah, one who had appeared in such lowly circumstances. There was to them a mystery in all this; there was a secret purpose designed by God, in the whole train of circumstances and events illustrative of the humiliation, infirmity and mortality of our Lord; for these were all preparatory to his exaltation, and the developement of this mystery was exhibited in his resurrection and ascension, and in his being made the great instrument of communicating gifts to his church. He "*was justified by the spirit*," for the testimony of God to his character and doctrine was displayed in the spiritual gifts and privileges which were given to his followers. He "*was seen of angels*," or by the messengers of the Gospel; the persons who were appointed to preach him to the world, had been the *eye-witnesses* of the facts on which his authority and doctrine were to be established; and what they had seen and heard they failed not to declare. An eloquent and luminous review of the progress and effects of the Gospel in the world, as the consequences of their labours, illustrated the closing observations of Paul in this passage. The preacher concluded with an exhortation to his fellow-christians, to cultivate pious

gratitude towards God for the blessings which he has bestowed on them, by means of the Gospel, and to exercise fervent and persevering zeal in disseminating its divine doctrines and hopes among mankind.

The interesting discourse, of which the above is a feeble and imperfect outline, will shortly be laid before the public through the medium of the press. At the close of the religious services Thomas Foster, Esq., was invited to the chair, when the usual business of the Society was transacted. In the afternoon the subscribers and friends of the Society, to the number of forty-five, dined together at the Bell Inn, when the same gentleman presided; and by the proposing of sentiments connected with the interests of truth and the advancement of human happiness, called forth appropriate addresses from various speakers. The spirit of Christian brotherhood and the desire of mutual edification prevailed in the assembly.

In the evening a large and attentive congregation again assembled for public worship and instruction, when the Rev. John Kentish, of Birmingham, prayed, and the Rev. J. R. Wreford, of Birmingham, preached in defence of *the strict Unity and Supremacy of Jehovah*, from Isaiah xlii. 8: "I am Jehovah, that is my name, and my glory will I not give to another." The preacher's observations were clear and forcible in support of the distinguishing principles of Unitarian Christians, and well calculated to promote love to God, reverence for Jesus Christ, and good will towards all mankind.

H. H.

Sussex Unitarian Association.

THE Sussex Unitarian Association held its Seventh Anniversary at Lewes, on the 9th instant. The Rev. B. Mardon, of Maidstone, preached to a respectable audience from Rev. v. 12, "*Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing*." The object of the preacher was to assert and vindicate the honour which the Scriptures ascribe to Christ, and at the same time to remove from the minds of his hearers the apprehension, that while they maintained the grand principles of the undivided unity of God, and the pure humanity of Christ, there could be any danger of their thinking too highly of the character and office of the Son of God, or of the magnitude of the consequences resulting from his ministry and mediation. Throughout the discourse the preacher practised the precepts that he gave: the glory and the dignity of the

Messiah were portrayed in the warmest language of reverence and affection, and the use of scripture phraseology gave an *unction* to the service, which failed not to gratify, and we trust to improve, all present. After the business of the Association had been gone through, about sixty members and friends of the Society sat down to an excellent but yet economical dinner, at the Crown Inn. Dr. Morell was in the Chair. In the course of the afternoon many excellent sentiments were delivered, and much good humour prevailed. The pleasure and advantages resulting from meetings like this have encouraged the ministers in the neighbourhood to hold a Half-yearly Meeting at Lewes, Brighton and Ditchling alternately. The service will take place in the afternoon, and instead of dinner, a tea-party will close the day. The first Meeting will be held at Brighton, in the month of October, when the service will be conducted by

T. W. HORSFIELD.

Lewes, Aug. 23, 1826.

MISCELLANEOUS.

British and Foreign Unitarian Association.

We are desired to state, for the information of the subscribers and friends, that the First Report of the British and Foreign Unitarian Association is published. An Appendix, relative to the Calcutta Mission, with a complete List of Subscribers, has been annexed.

The Report will be forwarded for general distribution in the country; but as there may be individuals to whom it cannot be conveniently delivered, they may procure it by application at the Rooms of the Association, 3, Walbrook Buildings, Walbrook; or of Mr. Rowland Hunter, 72, St. Paul's Churchyard; Mr. David Eaton, 187, High Holborn; or of Messrs. Teulon and Fox, 67, Whitechapel, London.

Presbyterian Ordination in Waterford.

(From the *Freeman's Journal* for August 18th.)

THE Synod of Munster held their Annual Meeting in Waterford, on Wednesday the 2nd instant, for the purpose of ordaining the Rev. William M'Cance to the pastoral office in the Presbyterian congregation in that city. As ordination by Presbyters is of rather rare occurrence in Munster, the public attention was much excited on this occasion; and the Meeting-house was filled with a nu-

merous and most respectable assemblage of persons of different religious denominations, amongst whom were the Dean of Waterford, and other distinguished characters.

The Rev. Mr. Ferris, of Feathard, commenced the service with prayer, and appropriate chapters from the Old and New Testaments. The sermon was preached by the Rev. Joseph Hutton, of Eustace Street, Dublin, from Rom. viii. 9, "If any man has not the spirit of Christ, he is none of his." In his discourse from this text, the Rev. preacher most happily delineated the true Christian spirit, as consisting of sincerity, charity and zeal—in opposition to hypocrisy, bigotry and lukewarmness. He shewed that a conscientious attachment to the principles of the Presbyterian church is perfectly compatible with the most expanded brotherly love to persons of every other persuasion; and he disclaimed, in the most emphatical and energetic terms, the notion that eternal salvation is confined within the precincts of any peculiar denomination—arguing, that, as the Christian spirit may be found in every church, so, wherever it is found, it is attended with the favour of the Deity.

The Rev. James Armstrong, minister of Strand Street, Dublin, then gave a discourse on the principles of the Presbyterian Church, and explained the nature of ordination. He shewed in a very satisfactory manner, that Presbyterians appeal to the Scriptures alone for authority in all matters connected with the regulation of their Church; and that, in their rejection of episcopacy, they renounce nothing that is either positively directed by the word of God, or clearly warranted by the practice of CHRIST and his apostles. He entered into a minute, able and luminous detail of the circumstances of the primitive Christian Church—explained the nature and peculiar limitations of all its ecclesiastical offices, and in particular, demonstrated the identity of *Bishop* and *Presbyter*, as convertible titles, used to designate the same person; and, in those early days, agreeing in every point of station and function. He introduced into his discourse some important remarks on "*the right of private judgment*," maintained and exercised by the Synod of Munster, on their full and free recognition of a similar claim, as the unalienable right of all their Christian brethren of every persuasion, and on the effects of this principle, if widely diffused, in promoting religious liberty, in extinguishing bigotry of every kind, and in extending the spirit of universal benevolence. Having concluded his discourse, Mr. Armstrong detailed the cir-

circumstances which led to the settlement of Mr. M'Cance in the congregation of Waterford, and called upon the people to declare, in the presence of the Synod, whether Mr. M'Cance was the object of their free and unbiassed choice.

The congregation having testified their unanimous choice, by holding up their right hands,

Mr. Armstrong then required of Mr. M'Cance to explain his views on entering the Christian ministry, and undertaking the pastoral charge of that people.

This was done by Mr. M'Cance in a brief but very forcible and animated address, to the full satisfaction of the Synod.

He was then solemnly ordained, or set apart for the work of the ministry, by prayer and the laying on of the hands of the Presbytery, according to the primitive form used by the apostles. In this part of the service the Synod was joined by the Rev. John M'Cance, of the Synod of Ulster. The ordination prayer was pronounced by the Rev. John Pinkerton, of Limerick; at the conclusion of which each member of the Synod presented the right hand of fellowship to the newly ordained minister. A most impressive charge was then delivered by the Rev. Dr. Drummoud, of Strand Street, Dublin, who, in a strain of fervid and impassioned eloquence, pointed out to the minister and congregation their peculiar and relative duties; and concluded the whole service with prayer and benediction.

The particulars of this ordination are detailed minutely, because it is refreshing, in the present exacerbation of religious sentiment and party, to witness a ceremony pervaded throughout by a powerful advocacy of Christian charity, of religious freedom, and of universal love. The simplicity and solemnity of the whole service, and particularly of the mode of ordination, were deeply affecting, and have left an impression on the minds of the audience that will not be readily effaced.

Evangelical Clergy Petition to Parliament for Reformation in Church Revenues.

THE following curious document is from the *Cork Southern Reporter* (obligingly sent us by an Irish correspondent) of July 27: whether it be a real petition or a theological *jeu d'esprit* we will not undertake to determine: if the latter, such trifles, like straws thrown up into the air, show which way the wind blows.

" Church-of-England Petition for Reform in her Temporalities.

" [COMMUNICATED.]

" To the Knights, Burgesses, &c., in Parliament assembled.

" The Petition of the undersigned Members of the Church of England

" HOMELY SNEWETH—That your petitioners are members of the Church of England as by law established, giving to the Thirty-nine Articles that interpretation which is commonly called Evangelical, and conscientiously believing such to be the true understanding of said Articles, which also is more consistent with the pure Protestantism of King Edward VI., than the Popish Arminian Church-of-Englandism, which it is pretended by some that the said Articles teach.

" Let not your Honourable House lay the guilt of schism to our charge, because of the want of unity implied by the Church being divided into two parties, as we can give evidence that ministers of all classes, whose conformity to the pure Church of England was unquestioned and unquestionable, have taught our understanding of the faith of the Church, as that of the Orthodox, Catholic and Episcopal Church of England.

" The subject on which your petitioners address your Honourable House, is the very inefficient, unequal and oppressive manner in which the clergy are paid, and by which the other expenses of the Church are levied. This grievance, while it is a source of deep regret to every well-wisher of the Church, and a wall of separation between the ministers and the people, is an odious injustice in the eyes of Dissenters and Roman Catholics; while to the enemies of the Christian religion only, it affords triumph, by the contempt and anger which it brings upon a most prominent division of the Christian community.

" Far from wishing to infringe on the privileges, dignity or power of the Establishment, and equally disinclined to interfere by legal enactments with her discipline or doctrine, we respectfully but earnestly implore the Legislature for the sake of the purity of the Church—in aid of the zealous administration of her ministers, and to support the character, perhaps the existence, of the Establishment, promptly and peremptorily to reform her Temporalities.

" The only method in our opinion to reform the Church is by paying her clergy, Quantum Merit; a voluntary contribution from the people to the labourer who is worthy of his hire, would promote useful exertion, advantageous and ho-

ensurable both to the minister and those who are ministered to.

"The two professions of lawyer and physician depend on their utility for their support, and an efficient clergy would be amply and cheerfully recompensed by the people, if left to their voluntary support. Instead of being, as now, the scourges of the land, and obliged to force a tax so unequal as to half starve the working clergy, and over-pay the indolent.

"May it then please your Honourable House to take the above premises into consideration, and free the Church from her unholy connexion with oppressive taxation, which now dishonours and defiles her. Give her ministers the opportunity of receiving at the hands of her members such compensation as their real merits shall secure; thus awarding to the diligent and exemplary the pecuniary testimony of their services, which is now in many cases swallowed up by the luxurious and neglectful clergy who disgrace our Establishment. Or, should these suggestions not seem to your Honourable House a sufficient remedy for the glaring acts complained of, award such a reform as in your pious care of the Church of England you may think fit. And your petitioners will ever pray, &c. &c."

The Editor or his correspondent adds,

"It is very well known that the Evangelical or Calvinistic members of the Church are desirous of a reform in the Establishment. Part of their views it is thought are stated in the above petition. If they are really anxious for what they call an "Evangelical Reformation," never was there a more favourable time for proposing it to the Legislature, than during the period of general want. Any bonus to the people would be popular; and, after all, the clergy would be sufficiently, nay superfluously endowed, while the surplus would supply a portion of the national taxation. Let every incumbent enjoy his incumbency; but as each drops, let it revert to the occupiers of the soil, and let them make arrangements with the new minister for his future services. Let those who do not want a physician for their souls, or who prefer one school of teachers to another, act as they now do with the mediciners of the body, viz. choose whom they like, and pay him they employ."

New Churches.

THE Commissioners have published the Sixth Report. In the last Report it was stated that forty-six new churches and chapels had been completed, affording accommodation for 72,568 persons, including 40,313 free seats for the poor. It is now reported that eighteen other

churches and chapels have been completed, with accommodation for 11,699 persons in pews, and for 15,220 poor persons in free seats: farther, that seventeen churches and chapels are now in progress, six of which will be completed in the course of the present, and seven in the ensuing, year, and that plans have been received for eleven other churches and chapels, and that plans have not been received for seven churches and chapels proposed to be built. The commission have proposed to make grants in aid of building sixty six new churches and chapels, and four of these are now in progress. They are also proceeding in that part of their duty which relates to the expediency of dividing parishes, and for obtaining additional burial-grounds for certain parishes. They have issued Exchequer Bills to the amount of £777,200.

Bible Society.

THIS Society held in May its annual meeting, at which a legacy from the late Bishop of Durham of £500 was announced. The receipts for the year ending Lady-day amounted to about £83,000, which is a falling off from the last year of £10,000. This defalcation is partly owing to the secession of some of the Scottish Branches on account of the affair of the Apocrypha. The Edinburgh Bible Society first stirred this question, and its members are dissatisfied with the result. Not content with the Resolution abandoning the Apocrypha, they want a declaration that the Society will not hold connexion with any Continental Societies which circulate it, and to secure their anti-apocryphal designs they demand that the London Committee shall be new-modelled and purged of members in whom they cannot, as to this end, place confidence. A deputation from the Parent Society was sent to bring the Scots to reason, but with only partial success. How many Bibles, in pecuniary value, were swallowed up by the expenses of this Deputation!

Result of General Election as to the Catholic Question.

OF 558 Members who sat in the last Parliament for Great Britain,

There have been re-elected..... 417
New Members 141

Of those re-elected there have
voted for the second reading of
the Emancipation Bill of 1825... 187
Against it 186
Did not vote 44

Thus we have a certain data to guide us as to those whose names appear in

the list of the division on that occasion. It is not possible to decide with equal certainty with regard to the new Members, and those who had not voted on the occasion referred to. There can be little doubt, however, of our making a safe estimate for the cause of Emancipation, by dividing these in the same proportions as the Members re-elected, that is, in equal numbers on each side, after devoting one for the *Speaker*, who, of course, did not vote.

Of the 100 Irish Members we can ascertain the sentiments nearly of all. It is quite certain that 70 are friendly; two or three doubtful, not included: the account then will stand thus:

For Emancipation.

English and Scotch Members (certain)	187
New Members and others not in the list (one half thereof)	92
Irish Members	70

—
349

Against Emancipation.

English and Scotch Members	186
New Members and others (one half)	92
Irish Members	30

—
308

Majority in favour of Emancipation	41
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The whole 658 Members will not of course attend, but we think the cause of Emancipation will rather gain than lose by that circumstance, its friends being rather more active in its favour than its enemies against it. The only point whereon we have a doubt is the estimate of the new Members, which we are confident is rather unfavourable than otherwise, neither is it unreasonable, all things considered, that we should expect a few conversions.—*Dublin Morning Post*.

Unitarianism in America.—A most valuable American correspondent says, in a letter received from him last month, (July,) "A new Unitarian Society has been just established at the beautiful and flourishing city of Augusta (Georgia). Our doctrines are listened to in that whole region with much eagerness."

AN original portrait of MILTON has been recently discovered by Mr. ROBERT LEMON, of the State-Paper Office. The portrait is enclosed in an oval border, and represents Milton apparently about 28 or 30 years of age; the hair parted on the forehead, and hanging down over the

shoulders a little curled or wavy, but not enough to warrant the epithet of ringlets; the forehead rather high and peculiarly formed, and the nose straight and well proportioned; but the mouth and chin are beautiful; not the beauty of fancy, or the beauty of taste; but what every person, even the most unenlightened, immediately pronounces beautiful. The costume is strictly that of the period—a plain falling collar or band, with a cloak or mantle thrown round the shoulders. This portrait remarkably answers to the description or cognomen bestowed upon Milton, that of *The Lady of his College*. There is a softness of expression in the countenance, and an intensity of thought, with a mildness of character, utterly at variance with the sturdy politician and unbending theologian of his eventful period, a difference so peculiar as might well cause that singular designation to be given to him.—*Evening paper*.

Cupping.—A new apparatus for Cupping has been invented by Mr KENNEDY, Surgeon, Virginia Terrace, Great Dover Road, Borough, for which a patent has been obtained. The object of the invention is to facilitate the operation in the hands of the general practitioner, to whom it will be a very great acquisition; to prevent a great part of the pain experienced by the patient, which is unavoidable on the removal of the old glasses; and, lastly, to preserve the linen, &c., clean during the operation. These improvements are worthy the attention of the profession as well as the public, whose comfort has been studied. No advantage is taken of the patent, as the price is only a few shillings more than an ordinary set of those instruments.

It is to the honour of the Corporation of the City of London that they have placed a bust of the philanthropic GRANVILLE SHARP in their Council Room. The work is Chantrey's, and bears the following appropriate inscription:

GRANVILLE SHARP,
To whom
England owes the glorious verdict of her
highest Court of Law,
that
The Slave who sets his foot on
British ground,
becomes at that instant
Free.

Shaksperian Museum.

MR. BISSET, the Proprietor of the Picture Gallery at Leamington Spa, has fixed on an eligible situation at Stratford-upon-Avon, where he intends to build a

Shaksperian Museum, and we are happy to find that the design is approved of and patronized by the principal nobility, gentry and magistracy of the county.

THE cenotaph to the memory of the Princess CHARLOTTE, by Mr. *Wyatt*, for which about fifteen thousand pounds were subscribed, at a guinea each person, has recently been erected in St. George's Chapel, Windsor. The design is to represent the moment of death. Floating above the bier is a full-length figure of the Princess ascending to the skies.—*Christian Observer*.

THE Rev. Mr. SNOW, who was some years since an actor at Covent-Garden, where he performed under the name of Hargrave, and who, after his entrance into the Church, resigned the living of Popham Stratton, Mitcheldever, and Northington, in Hampshire, on the ground of conscientious scruples relative to infant baptism, has lately renounced his errors, and been readmitted to holy orders, by the Bishop of Bristol.—*Evening paper*.

MR. F. B. Wright, of Liverpool, who has reprinted a great number of the publications of the American Unitarians, has put out proposals for the republication, by subscription, of the volume of Sermons of the late Rev. Joseph S. Buckminster, of Boston, America, at eight shillings a copy.

LETTERS from Warsaw state, that a society of learned men there are about to undertake a French translation of the TALMUD of BABYLON. This will be a most curious work, as the *Talmud* has never before been translated, not even into Latin.—*French paper*.

THE Florence papers state, that M. MONOD, son of an esteemed preacher at Paris, has obtained permission from the Grand Duke of Tuscany, to erect a Protestant place of worship in that city.

LITERARY.

THE Porson Prize, for the best translation of a passage of Shakspeare into Greek Iambic verse, has been adjudged, for the third and last time, to Mr. BENJAMIN HALL KENNEDY, of St. John's College, Cambridge. Subject—King John, act III. scene 4, beginning, "Come hither, Hubert," &c., and ending, "I think thou lov'st me well."

Oxford, May 27.—The Prizes for the year 1826 have been awarded to the following gentlemen:—

Chancellor's Prizes.

LATIN VERSE.—"Montes Pyrenæi."—Francis H. Leighton, Demy of Magdalen College.

ENGLISH ESSAY.—"Is a Rude or a Refined Age more favourable to the Production of Works of Fiction?"—George Maberly, B. A., of Balliol College.

Sir Roger Newdigate's Prize.

ENGLISH VERSE.—"Trajan's Pillar."—William Waller Tireman, Commouer of Wadham College.

Dr. Ellerton's Theological Prize.

ENGLISH ESSAY.—"The Operation of Human Causes only will not sufficiently account for the Propagation of Christianity."—Rev. Thomas William Carr, B. A., of Brasenose College.

Cambridge, June 2.—The Chancellor's Gold Medal for the best English Poem, by a resident Under-Graduate, is adjudged to J. S. Brockhurst, of St. John's College. Subject, "Venice."

Edinburgh Review.—With reference to a paragraph which has recently been copied into several papers from the *Leeds Intelligencer*, we are authorized to state, that there is no foundation whatever for the report of there being any change intended in the editorship of the journal above-named. The questions which arose between the editor and Messrs. Longman and Co., upon the failure of the Edinburgh publisher, have been for some time settled, to the perfect satisfaction of both parties. There has been no recent falling off in the circulation of the work, the extent of the present impression being double what the *Intelligencer* has represented. The general accuracy of his information on the subject may be guessed at from his having announced, among the contents of the new number, a paper which is neither contained in it, nor indeed was ever in contemplation.—*Times*.

NOTICES.

ON Sunday, August 13, the *General Baptist Meeting-House, Church Street, Deptford*, was opened for evening service. The sermon was preached by the Rev. Edwin Chapman: in which he briefly stated, in the language of scripture, those doctrines which are commonly advocated by Unitarians. The number of hearers, though not very large, was sufficient to afford every encouragement to perseverance.

THE next Half-yearly General Meeting of the Somerset, Gloucester and Wiltshire Unitarian Missionary Association will be held at Calne, on Wednesday, September 13th, when the Rev. B. Waterhouse, of Warminster, is expected to preach. Service to commence at half past eleven.

The Annual Meeting of the Southern Unitarian Fund Society will be held at Portsmouth, on Wednesday the 13th September. The Rev. Benjamin Mardon, A.M., is engaged to preach on the occasion.

THE Half-yearly Meeting of the Somerset and Dorset Unitarian Association will be held at Yeovil, on Tuesday, the 19th of September. A sermon will be preached by the Rev. Mr. Lewis, of Dorchester; and it is probable that there will be a religious service in the evening.
E. WHITFIELD, Secretary.

Manchester College, York

THE ensuing Session will commence on Friday, Sept. 22, on or before the evening of which day, the Students are expected to be present.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Divine Government. By Southwood Smith, M.D. 4th edit. 12mo. 7s. 6d.

Outlines of a Penal Code on the Basis of the Law of England, together with a Commentary thereon. By John Disney, Esq. 8vo. 7s.

Schleusner's New Testament Lexicon, compressed into the Form of a Manual. By J. Carey, LL.D. 8vo. 14s.

Demosthenes Selectæ Orationes. Ad Codices MSS. Recensuit; Textum, Scholiasten et Versionem, plurimis in locis, castigavit; Notis insuper illustravit; Ricardus Mountency, Coll. Regal. apud Cantabrigienses hand ita pridem Socius. Præfiguntur Observationes in Commentarios vulgo Ulpianeos, et Tabula Antiquæ Græciæ Demostheni accomodata. Adjicitur etiam Index Omnium Verborum. Editio 14a, emendatior et auctior; accurante J. W. Niblock, D.D., F.R.L.S. 8vo. 9s.

Origines; or Remarks on the Origin of several Empires, States and Cities. By the Right Honourable Sir William Drummond. 3 Vols. 8vo. Maps. 11. 11s. 6d.

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CORRESPONDENCE.

Communications have been received from Messrs. Gilchrist; Fallagar; and Jevans; and Clericus Cantabrigiensis.

Mr. S. C. Freeman wishes us to correct an error in the report of the Examination at York in the last Number. The prize for the Latin Essay was adjudged, not to him, but to Mr. Edward Higginson.

We cannot conceive why *An Unitarian* ("J. C—e, a member of the East-Street congregation") should wish us to insert in our work the Tract of which he has sent us a copy, if indeed it be a copy. Such a rhapsody can do neither good nor harm to the measure of the Unitarian Marriage Bill, to which it pretends to refer.

THE
Monthly Repository.

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[Vol. XXI.]

The Leading Objections to Dr. Paley's Theory of Virtue and Moral Obligation briefly examined.

SIR, August 5, 1826.
NEW works, addressed to the reasoning faculties of the mind, have been more extensively useful than those of Archdeacon Paley, and all fewer have succeeded in attracting the admiration of so many different parties. Some of his opinions, however, more particularly in his Moral and Political Philosophy, form an exception to this remark, and there are no points respecting which more opposition has been excited, and more vehement censure indulged, than his definition of *virtue* and his principle of *moral obligation*. Mr. Osborne, Dr. Pearson (the late Master of Sidney College, Cambridge), Mr. Dugald Stewart, Dr. Thomas Brown, and several other writers, unite in considering Dr. Paley's theory, not merely as erroneous, but as fraught with *dangerous* consequences. It is undoubtedly, then, a matter of trifling importance to ascertain how far this imputation is well founded with respect to a work in such general estimation, and which has long been selected as the text-book for the public examinations on the subject of ethics in the University of Cambridge. The definition of virtue adopted by his author is taken from the last of his preliminary essays to Archbishop King's Origin of Evil; but however closely the substance may have accorded with his own sentiments, it is to be regretted that he did not correct the language so as to render it less liable to misconstruction. "Virtue is the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." The good of mankind is here described to be the *subject*, the will of God the *rule*, and everlasting happiness the *motive* or *obligation* of human virtue. To this statement various objections have been alleged by different authors.

In the first place, this definition is said to be defective, and it is certainly so that two of the leading branches

of morality are not verbally specified;—the personal duties and those which relate to the Deity. Since, however, the diffusion of happiness requires the practice of every class of duties, they may all be said to be virtually included in the expression "the doing good to mankind." But allowing that in point of form the description is incomplete, yet as the three-fold division is made in the very same chapter, and even in the next page, the deficiency cannot possibly produce any misapprehension in the mind of the student.

Again, it is affirmed that Dr. Paley's description is confined to human virtue, and that it excludes the virtuous conduct of Deists. In a work designed for general perusal, and more particularly for those who are pursuing a course of education, it was obviously more conducive to the author's purpose to examine the subject with reference to *human* conduct and *human* happiness, than to enter into a disquisition of what may be incumbent on moral agents of a higher order in the scale of existence. And with regard to the exclusion of Infidels, he has expressly intimated his intention of combining the instructions of revelation with the light of nature, and has openly declared his opinion that no consistent system can be formed by those who deny the reality of a future state. After this it is surely unreasonable to expect that he should generalize his plan for the sake of a small party, (in this country at least,) for whom it would be difficult to devise any satisfactory obligation, and to whom the precepts of Christianity, so constantly interwoven with Dr. Paley's work, could not convey the slightest authority.

A third objection, and one on which peculiar stress is placed, is directed against the *principle of obligation* contended for by this eminent moralist. And here it is apparent that some of his opponents have not been sufficiently attentive to the distinc-

tion he has laid down between the *rule* and the *obligation*. It is perpetually affirmed of this system, that moral obligation is made to consist in *general expediency*, or *utility*, while in fact this is only adopted as a rule in subordination to the will of God. Whenever the latter is obvious, there cannot exist a moment's doubt, according to Dr. Paley's doctrine, as to the imperious duty of compliance; and he who believes in the truth of revelation, can, in comparatively but few instances, hesitate respecting the conduct he ought to pursue. But whenever any doubt does occur, then the best mode of discovering the Divine will, in the opinion of this moralist, is to consider the tendency of the action in contemplation to promote the welfare of society; and it is therefore in those cases alone in which the will of the Deity is not explicitly declared that the latter method ought ever to be resorted to. Still, however, it is objected that with our imperfect faculties and limited experience, it is impossible to ascertain what conduct will best conduce to the general happiness. To this it may be replied, that in matters of legislation, and on many other occasions where the public welfare is most at stake, this principle has in fact been acted upon with great success; but however difficult its application may sometimes be found, we may yet affirm that no other method has been pointed out which is not liable to objections of equal, and, in most instances, of greater force. Is not this the case with the theory substituted by Mr. Gisborne, who directs us, in estimating the virtue of our actions, to determine what use of our rights will best fulfil the purposes of our being? The proper use of our rights, however, can be ascertained only by exercising our judgment, and the difficulty attending this inquiry can in no degree be less than that which occurs in examining the expediency of any action.

Are then the dictates of conscience better entitled to our preference? The *moral sense*, as it is termed, with little regard to propriety, by Lord Shaftesbury, Hutcheson and Hartley, whether we admit it to be an original faculty implanted in the human frame of distinguishing right and wrong, or

whether, with better reason, we consider it to be an habitual feeling gradually generated in the mind by early instruction and association, may often act as a useful auxiliary in regulating the conduct, and might perhaps, by proper cultivation, be made to possess more salutary influence than it has with the majority; but it is nevertheless liable to so much uncertainty even in the same individual, and operates so differently in different persons, according to their education, employment and society, that it must be regarded as a very unsafe guide in cases of difficulty, and has frequently led to the most pernicious errors. As a subordinate rule in discovering the Divine will, it is greatly inferior to that of general expediency; and to exalt this feeling of approval or the contrary into the paramount obligation to virtue, as some writers have done, is to place the whole fabric of morality on a narrow and tottering base.

Besides the confusion into which some ethical writers have fallen respecting the *obligation* and the *rule*, it is not uncommon to meet with others who neglect the distinction between the motives which *immediately* direct the conduct (termed by Dugald Stewart the efficient causes) and the *ultimate* reason which renders it incumbent on us to act in such a manner. When, however, we direct our inquiry from the question why men *do* pursue such a mode of conduct, to why they *ought*; when we ask, why they are obliged to conform to the dictates of conscience, why perform what they acknowledge to be their duty, why act in obedience to the Divine commands, we must at length arrive at the answer which has excited so much opposition;—because such a compliance with what is clearly established to be the rule of their actions can be proved to promote their *highest interest*.

This leads me to the last objection to Dr. Paley's theory, which I shall at present notice—that of *selfishness*. This charge, indeed, has been applied both to that modification of the theory which makes obligation consist in the prospect of “everlasting happiness,” and that which refers it to “the greatest ultimate happiness of the agent.” There is this material

distinction, however, between them: the selfishness, in the one case, can only be ascribed to our hopes and fears with respect to a future state; in the other, it must operate in its full force during the *present* life. That the epithet of dangerous may with some reason be applied to the latter I certainly will not deny; while of the former I am not less disposed to assert that, when impartially examined, it will be found to be productive of the most beneficial effects. However indisputable these advantages may be in my apprehension, the prejudices against the theory itself have been carried by many writers to an extraordinary length, and no one, perhaps, has pronounced his sentiments in more unmeasured language than a late distinguished metaphysician in the northern part of this island. In his Lectures* on the Philosophy of the Human Mind, Dr. Brown thus expresses himself: "This form of the selfish system which has been embraced by many theological writers of undoubted piety and purity, is, notwithstanding, I cannot but think, as degrading to the human character as any other form of the doctrine of absolute selfishness; or rather, it is in itself the most degrading of all the forms which the selfish system can assume." The reason alleged for this last assertion is, that the selfishness complained of is in this case rendered more offensive by the image of the Deity, which it continually presents to the mind "not to be loved, but to be courted with a mockery of affection." This, I confess, appears to me to be the language of some narrow-minded declaimer inveighing against those who reject his favourite creed, and not of a dispassionate and liberal philosopher. But let us observe to what inferences these sentiments will inevitably carry us. In the first place, the man who in his conduct regards nothing but his immediate gratification, and who, for the sake of some present profit or pleasure, indulges the worst passions of his nature, must, according to Dr. Brown's assertion, be much less selfish than the man who devotes his whole life, and relinquishes all its enjoyments, to

promote the welfare of his fellow-creatures, should his mind be in any degree influenced by the hope of recompense in another state of existence. Extraordinary as it may appear, this is truly Dr. B.'s own opinion. "The sensualist of the common system of selfishness seems to me, (he observes,) even in the brutal stupidity in which he is sunk, a being more worthy of esteem than the selfish of another life"! This extravagant opinion can require no formal confutation. In the second place, if this author's representation be correct, then Christianity itself is the most selfish system imaginable. Future rewards and punishments are constantly placed in the view of its disciples, and by these sanctions every precept it contains, and every injunction to imitate the example of its Divine Founder, are powerfully enforced.

In answer, however, to this accusation of selfishness against Dr. Paley's theory, as well as against those to which it is allied, it has been affirmed that virtue, commenced from interested motives, will at length become a habit, and will then be practised without any regard to the advantages resulting from it. This, I allow, may unquestionably be the case after a long perseverance in the same course; but still, in my opinion, the *intrinsic value* of the habit does not consist in this exemption from interested views when extended *beyond our present existence*, but in the assurance which it affords that the virtuous dispositions thus formed in the agent will be permanent in their duration and uniform in their effects. I can never concede that an enlightened regard in the mind of the genuine Christian to his felicity hereafter, ought to be suffered to diminish the merit (if the term be ever allowable) of the duties which he performs with punctuality. On the contrary, a frequent recurrence to the consequences of our actions must add vigour and animation to the best-formed habits; and to turn our view from the future in order to render our conduct less interested, is to sacrifice a real advantage to the prejudices of others and the influence of a name. That must surely be a most desirable selfishness (if selfishness it can be called) which

* Vol. IV. p. 91.

inculcates the practice of every thing disinterested in the present life, and which has so often led men to abandon every earthly comfort solely for the promotion of the public good. But do we find that the first promulgators of the religion of Christ, in their arduous efforts to benefit mankind, lost sight of their future recompense? Were not the early converts to the Christian faith exhorted to *press toward the mark for the prize of their high calling*, and so to run *the race that was set before them*, as to obtain—not the mere approbation of their own consciences—but *an inheritance that fadeth not away*?

It does therefore appear to me most unreasonable to maintain, as many moralists delight to do, that the circumstance of being influenced in our conduct by the prospect of retributive happiness or misery in another state of being, deprives our actions of their real merit, and tends to diminish their real efficacy. It is nothing less than to affirm, that the heroism of Codrus, or Curtius, or the Decii, was decidedly superior, in point of virtue, to the martyrdom of the apostles and primitive believers who sealed with their blood their attestation to the truth of the most momentous though, according to this party, the most selfish, doctrine of the Christian religion. I cannot, then, avoid believing, that to endeavour to persuade the great mass of mankind, or, indeed, any except visionary theorists who have never mingled in the world, that they ought to practise virtue for its own sake, and to value it solely as its own reward, is idle and preposterous.

Influenced by the false odium attached to the accusation which we have here been considering, many writers have had recourse to the principle of moral obligation which arises from the will of God, unmindful that when strictly examined it does not in effect differ from the greatest personal happiness of the agent. It is truly incredible that the Divine will should be efficacious on the mind as a predominant motive, and should at the same time exclude all consideration of the Divine attributes; for the mere arbitrary will of any being, viewed abstractedly, could never present a rational incitement to actions

at all at variance with the inclination of the individual. In complying with the commands of the Deity, is it possible, I would ask, to overlook his power, his wisdom, and his benevolence? Is it possible that they should not produce a conviction, whether always present to the mind or not, that this obedience will necessarily ensure the favour of Him on whom the happiness or misery of his creatures must at all times absolutely depend?

If it be said that though this may unquestionably be the case at first, yet when once the habit is established, nothing ulterior to the Divine commands will be regarded by the agent, it must be recollected by the advocates of this principle that the same allegation has been made in favour of that theory of virtue which they themselves have rejected chiefly on account of its interested views.

After estimating the weight of the objections to which I have here adverted, though I acknowledge that Dr. Paley's *definition* of virtue, from its want of comprehension and exactness, has given rise to much misunderstanding, I am still of opinion that his *theory* is well founded, and that it ill deserves the severity of censure lavished on it by its opponents. Notwithstanding the inconsistent manner in which this admirable writer has in some instances expressed himself, it is evident that his principle of *utility*, or *general expediency*, which has excited so much obloquy, is to be regarded as nothing more than a *rule* for discovering the will of the Deity, whenever the latter cannot otherwise be ascertained. And with respect to his obligation of *everlasting happiness*, into which obedience is at length resolved, when viewed with reference to those who believe in Christianity, that is, in truth, to all for whom his ethical work was originally designed, I cannot but consider it as far preferable to that to which it is said to be closely allied, and which is made to consist in the greatest ultimate happiness of the individual. The selfishness ascribed to the one is not only limited to the expectation of a future existence, but is in the highest degree instrumental to the practice of *disinterestedness* in every action connected with the present world; while the

selfishness attached to the other, as far as it relates to that class of unbelievers for whom this modification of the principle was purposely framed, must, if exercised in its fullest latitude, perpetually interfere with the peace and welfare of human society.

CLERICUS CANTABRIGIENSIS.

Newington Green,

August 12, 1826.

SIR,

WITH your permission I offer a few remarks in the Monthly Repository on the communication of your ingenious correspondent Dr. J. Jones on the Perpetuity of Baptism (pp. 395—399). It is not my intention to consider the merits of the Doctor's communication, as it may be denominated *sui generis*. This is a task for which I am not well qualified, and therefore I willingly consign it to the Critical Synopsis of the Monthly Repository for July 1826. It is my intention to select if possible such particulars as seem to have something in common with the opinions and arguments usually ranged on the side of *non-perpetuity*. Of course I have little to remark upon, for my own deliberate purpose precludes me from all that is most ingenious, original and recondite—in fact, the greatest part of the Doctor's statement. I admire these qualities and the author's mental energy and independence, and his honesty and freedom and courage in propounding and advocating his peculiar opinions however singular or strange they may appear to others.

I must, however, qualify my encomium by confessing, that the last communication of your correspondent greatly disappointed me, for it is not so original by far as I anticipated. I expected to find a *fourth* theory of *anti-baptism* wholly new and unheard of: whereas the hypothesis of Dr. Jones, if I do not very much mistake, is essentially the same as that of Robert Barclay. Whether it was not more likely to produce conviction in its plain primitive simplicity than in its new cumbrous garb is somewhat doubtful. Robert Barclay was ingenious and theoretic as well as Dr. Jones, but there is a plainness of speech, a matter-of-fact and logical appearance, and withal a consistency about his affirmations admirably fitted

to convince the judgment. If Robert Barclay fail, can Dr. J. Jones hope to succeed? Robert Barclay is sufficiently affirmative and illogical; but could Robert Barclay have asserted, (even if he had not been an *anti-institutionist*,) "Thus we see [one would suppose the matter already made as evident as the light of day, but let the reader look at what precedes in the Monthly Repository] that Baptism and the Lord's Supper as ordinances of Christianity stand on very different foundations: Christ himself did not practise the one but personally instituted the other"?

If this be not assumption it must be some such logic as the following: Christ did not practise baptism, therefore Christ did not institute baptism or appoint it to be practised. But so far from inculcating water baptism he "abrogated and cancelled it" in his own person, by being baptized of John in Jordan; and for this we have the authority of Dr. Jones's declaration. Moreover Christ further abrogated water baptism in his commission to the apostles, *Go, teach all nations, baptizing them*. The proof of which is contained in the following memorable words: "He [Christ] delineates the divine doctrine which he had taught them [the apostles] under the figure of three sacred streams, [Father, Son and Holy Spirit, if we understand the ingenious and learned author,] and he enjoins upon them to go and bring the nations of the world to their brink, and there not to administer cups full to their ears or to their lips, but to take and plunge them in, and there detain them till every sense should be filled, till every sin should be washed away, till their minds imbibed new ideas, new hopes, new dispositions, and till their character assumed all the brightness that human imperfection can admit. In the ceremony thus to be administered there was [perhaps *no* is omitted by mistake] literal water, and the baptism meant was very different from that for which Mr. Gilchrist contends."

It was not my intention, when I sat down and took up my pen, to meddle with such a sublime passage, and now that I have yielded to the temptation of quoting it, I had better, perhaps, acknowledge my dulness,

by confessing frankly that I know not what to make of it. If the organ of imaginativeness be not remarkably prominent in the author, the organ of perceptiveness must be remarkably defective in me; for I was never more puzzled with any abstrusity of Emmanuel Swedenborg or Jacob Bohmen than on the present occasion: as to the *anti-baptist* doctrine of Robert Barclay, albeit somewhat conjectural, mystical and remote from vulgar apprehension, it is light reading—perception made easy when compared to that of Dr. J. Jones.

The worthy Doctor though somewhat partial to paradox, does admit the fact (and doubtless it is a stubborn one), that water baptism was practised in apostolic times; but he asserts, “The practice owed its temporary continuance to two circumstances peculiar to the times, which rendered it *expedient*.” In resolving the practice into expediency the ingenious author agrees with if he does not say after Robert Barclay and the Quakers, but their mode of accounting for the fact seems to have been too easy and simple and plausible, for he flies off in a tangent from the Quakers to their elder brethren the Essenes. It seems, however, to have occurred in the way to the Essenes, that a remark of Mr. Eaton might be turned to some account as a sort of subsidiary argument for the temporary expediency of baptism. Here Dr. Jones is less ingenious, original and abstruse than usual, and as there is nothing but what any body may understand we quote the whole passage. Having said “baptism in water as a branch of the Christian dispensation is *blown on the wind*” the author adds, “The Christian name at first was in the highest degree matter of reproach, which it required the greatest resolution to encounter and from which thousands, though deeply convinced of the truth of Christianity, were disposed to shrink. Nothing was better adapted to overcome this reluctance than *baptism*, as every convert by submitting to it was called upon to make a public avowal of his faith in the face of the church and of the world. Hence baptism was continued by the apostles as the test of sincerity, as prompting to that manly resolution which when founded in

reason bids defiance to ignominy, to danger, and to death, on the part of the believers. The last lecturer was aware of this and he thus touches upon it: ‘Converts were to enter the church by baptism openly and in the face of the world and to witness a good confession before men. Cheerful submission to this ordinance was at once the test of their sincerity and obedience. For, be it remembered, that to be baptized and openly to profess the Christian name was attended in those days with no inconsiderable risk and danger.’ It was this risk and danger that rendered baptism expedient as means well calculated to guard against dissimulation and pusillanimity, but when the temptation to these ceased, the expediency of baptism, as far as it was adapted to answer the above end, ceased with it.”

Plain and intelligible and commonplace as all this is, (for it bears little of the impress of the author’s extraordinary mind,) we are not quite sure about the correctness of the statement or the soundness of the ratiocination. But we are not disposed to stand upon logical niceties on the present occasion. Assuming, then, that baptism was admirably adapted to overcome reluctance, to encounter the reproach of the Christian name, that it was employed by the apostles as “the test of sincerity, as prompting to manly resolution,” and that it was “expedient as means well calculated to guard against dissimulation and pusillanimity;” is it not as fit and expedient and necessary as ever? Or, has (as Dr. Jones indeed intimates) all temptation to dissimulation and pusillanimity really ceased? If such temptation has not ceased, (and very few believers of any sort, it is presumed, will doubt or deny this,) and if nothing but expediency or obvious utility will satisfy as a foundation of religious faith and practice, is not *water baptism* according to Dr. Jones’s own shewing worthy of all acceptation? He has said, indeed, “When the temptation to these [dissimulation and pusillanimity] ceased, the expediency of baptism as far as it was adapted to answer the above end, ceased with it.” But if, as we firmly believe, all your readers (with the single exception of Dr. Jones) will

admit, that the temptation has not ceased, the *expediency* of baptism remains, and it is as well calculated as ever to guard against dissimulation and pusillanimity. We particularly recommend this consideration to the attention of Mr. Noah Jones and those conscientious persons who are scandalized by the intermixture of Unbelievers with Unitarian worshipers and churches. We are not disposed to attribute extraordinary practical uses to baptism, (for we hold the divine authority of its permanent obligation on grounds wholly independent of and prior to all considerations of obvious expediency or utility, and therefore cannot conscientiously compromise the *question* by mixing up these with the *argument*;) but we do think it no bad test of Christian sincerity and resolution: and if it were made indispensable to *membership*, (which I do not recommend or advocate,) we feel quite sure that it would have sufficient efficacy to wash away such impurities from even Unitarian churches as obstinate and avowed Unbelievers. Whatever affinity there may be between Unitarian Christians and Unitarian Deists and (as it appears) difficulty of disuniting them, the *pool* of baptism (as an eloquent lecturer we believe chooses to term it) would be a gulf of separation between them, through which there would be very little danger of *dragging* the rejectors of divine revelation. Some of them may comply with the easy, harmless ceremony of infant sprinkling or infant dedication; they may in despite of such solemn apostolic language as *eating and drinking condemnation*, even partake of the Lord's Supper: but it is presumed they would shrink with a sort of *hydrophobic* sensitiveness from going down into the water in the primitive Christian manner of apostolic practice.

The Editor of Dr. Priestley's Works has remarked in a note, Vol. V. p. 283, "There is, probably, an increasing number, at least among Unitarians, who consider *baptism* as having no place among professing Christians, such as have already made the profession for which alone the rite of baptism appears to have been instituted." And in another note, Vol. II. p. 335, he quotes these words of

Wakefield: "It appears, from *Scripture* evidence, that baptism, according to the true meaning and design of that institution, can have no place at all among the inhabitants of a Christian country." I am somewhat at a loss whether these two statements are to be taken as essentially identical, and whether any thing more be meant by "professing Christians" than by "the inhabitants of a *Christian* country." Will the candid Editor, or any of those who consider *baptism* as having no place among professing Christians, favour us with some explanation and developement of the principle on which they consider baptism to have no place? If any thing of a personal and actual profession be meant, will they have the goodness to define what kind and quantum and duration of it annul the obligation of baptism or supersede the use of it and render submission to it improper or unnecessary? This information I seek for no mere controversial purpose or in the hope of triumphing over opponents; but, if I can trust my own consciousness, with a higher view and with all the disinterestedness of religious feeling, though in one respect I am deeply interested in the question—for it is as much an affair of conscience as of the understanding with me.

I had intended to take some farther notice of the communication of Dr. J. Jones, but I am not much satisfied with what I have already written upon it, and feel no inclination to proceed, for I have no conviction as to *expediency* or *moral advantage*. The Doctor will probably write a reply, but I have no intention of writing a rejoinder.

A word more at parting. Your correspondent has remarked, that I treat my adversaries with too little ceremony. This is one of the soundest and justest remarks in the communication. I am convinced of its truth and must plead guilty to the charge, and perhaps I have heaped up more guilt on the present occasion: yet I can sincerely assure Dr. Jones that so far from intending either to offend or hurt him, it was my earnest wish to treat him as ceremoniously and respectfully and gently as possible, and such was my reluctance and apprehension in setting about the

present article that, if I had not been very strongly urged, I would not have made the hazardous attempt. I am fully conscious of being in some important respects ill qualified for religious controversy, and would cheerfully leave it to those who possess more of Christian meekness, gentleness and humility, for I view it in my best and happiest states of mind as leading into temptation. As to *this* controversy in particular, it is probable that not only are my notions of logical excellence too high and exclusive, but that my estimate is too low of the opinions and arguments and logical abilities of the anti-baptists. Certain it is, however, that in my judgment the most respectable opponents by far, intellectually considered, I have yet had to contend with, are Robert Barclay and the Dissenting Minister who has published particulars of his life: yet there are probably few of even the anti-baptists who think their arguments worthy of serious and formal refutation. And it is particularly unfortunate for me that I have had to contend as it were in the dark with opponents who speak much and frequently and very unceremoniously about baptism and Baptists, but who have hitherto published very little about them in print. Whilst preparing my lecture for the pulpit and the press I was incessantly assailed with offensive matter reported to me by credible witnesses, such as that baptism is a *worn-out, foolish superstition*, and that we should only expose our weakness and ignorance by attempting to defend it: in short, baptism and Baptists were represented as objects of derision and pity. I did think that opponents who could employ such weapons merited very little ceremony but much scornful rebuke and severe castigation. I am not surprised, therefore, that Dr. Jones should say, I treat my *adversaries* with too little ceremony, or that others should think me guilty of much violence and uncharitableness; and I have heard all sorts of meek, mild, gentle and candid criticism (for reporters abound) of my lecture, which I find is not only antichristian but diabolical. Some, indeed, of the more charitably disposed, I am told, kindly exculpate me from all blame by representing

me as wholly irresponsible for my words and actions.

The chief thing which I regret is, that some of my remarks are liable to be misunderstood and misappropriated. A gentleman of academic eminence complained to me that I had represented him as an enemy to the Baptists, and that he thought it unfair to introduce his name in a sermon, especially when accompanied with a sneer. But I had no intention of representing him as an enemy to the Baptists, and I have never thought him an enemy. It was with some reluctance I introduced his name, and as to what he considers a sneer, nothing more was intended by it than an intimation that academic advantages and honours are no absolute guarantee for correct thinking and sound reasoning, with an oblique hint that he might possibly overvalue the excellencies of his Alma Mater, and undervalue the attainments and talents which have not been formed under her fostering care. I can assure that distinguished gentleman and his friends that I consider his academic advantages truly enviable, and that I think highly both of his acquirements and merits. When I found so soon after the publication of my lecture that the above gentleman was dangerously ill, I was deeply grieved that I had written a single sentence which could be considered disrespectful towards him, or which was in the smallest degree calculated to offend or hurt his mind. Ah, Mr. Editor! most of us have had sufficient experience of human infirmity to humble and soften our heart.

JAMES GILCHRIST.

P. S. Dr. Jones remarks that my arguments have more confidence than solidity. If they want solidity they will be the more easily *blown on the wind*. As to confidence, I devoutly wish I had half as much of it respecting many subjects of grave importance as I possess respecting baptism.

SIR, Sept. 4, 1826.
COMPELLED by the nature of my profession to the frequent exercise of the reasoning faculty, I confess that I am more attentive to the difficult questions which are sometimes mooted in the pages of your

valuable Miscellany than to mere matters of fact. Two or three papers have recently appeared in the Repository on the subject of Mystery in Religion, and a few startling queries have been proposed by your correspondent Clericus Cantabrigiensis. Too much occupied in juridical affairs, and not sufficiently versed in speculative theology, to undertake the task myself, I did hope that some one among the more lettered class of your contributors would have furnished something in the shape of a satisfactory answer. *A Nonconformist*, I am sorry to observe, does not appear to be better qualified to effect that purpose than myself; and instead of boldly meeting the difficulties stated by his opponent, he absolutely evades them, and replies by a few meagre extracts from eminent authors, respecting the justness of whose sentiments there can be little or no dispute.

I have carefully compared the last paper of Cantabrigiensis with the answer of a Nonconformist, and I acknowledge that I am miserably disappointed with the inefficiency of the latter. No one can be a greater enemy to mystery and superstition than I am; and I cannot help thinking that your metaphysical correspondent, when he first advanced his arguments, was not altogether unmindful of some of the doctrines of his own church. I am likewise decidedly of opinion that he is wholly unauthorized in confounding the German Rationalists with the English Unitarians. But still I conceive that if his subtle interrogatories are to be answered at all, they ought to be answered without timidity and reserve, and that if they are really incapable of reply, that circumstance should be candidly avowed, without affording him the opportunity of triumphing over the nullity of the replication by a *judgment in default*.

CAUSIDICUS.

SIR, September 1, 1826.

I BEG permission to state my opinion on the war of Armageddon a little more accurately, by a slight glance at the leading numbers of Daniel and St John, as fixed by the author of the "Eventide." This writer has been happy in his calculating the rise and termination of the *Eastern*

apostacy; but, I think, not so with the *Western*. He admits that the beast and false teacher perish before the Eastern dragon; the 1260 years then would, with more propriety and truth, expire in the year 1814, when the beast was *wounded* indeed, but not destroyed. The next number of Daniel, of 1290 years, finally accomplishes the *destruction* of this *Western* power, and expires at the remarkable period when the *Eastern* 1260 years end, namely, 1844. Thus terminates the first judgment, and the final annihilation of all antichristian power.

In the course of these thirty years are included, 1st, the sounding of the *seven thunders*, which are now rolling in Greece; 2d, the binding of the *Western* dragon, which began in 1825, and the 1000 years' reign of Christ, which runs parallel with the binding of this political power, and ends in 1844; 3d, the *sealing* of the 144,000 of the tribes of Israel, which may point to their present gathering in North America, by order of their appointed magistrate or judge, Mordecai Noah, under the sanction and authority of the United States, and the restoration of the two tribes to their own land.

The sounding of the seventh trumpet commences with the battle of Gog and Magog, in the great plain of Megiddo, near Jerusalem, called by St. John, Armageddon, which ends in the awful and miraculous overthrow of that immense multitude and triumph of the Jews, who follow up their victory by pouring out the seven vials of the wrath of Almighty God upon their enemies, which are the *seven last plagues*, when the mysterious times will be finished of the forty-five years, and of Daniel's 1335 years, which bring us to the era of blessedness, 1889.

In the course of these forty-five years, the "times and seasons" of Daniel, are to be included the return of the ten tribes to Palestine, the evangelizing of the nations, and all the mighty changes which are to introduce that happy period, emphatically called the "new heavens and new earth."

So that it would appear, from this view of the prophetic numbers, there will be no *delay* in the punishment of

the sinful nations either in the East or West, according to the oath of the angel: and that the short period of a century will accomplish all the purposes of Divine Providence for the overthrow of all those powers which have been established in wickedness and blasphemy for so many ages, but in their place introducing and establishing, on everlasting foundations, all the blessings of pure Christianity and its glorious and eternal rewards, when the kingdoms of this world will become the kingdoms of Jehovah and of his Messiah, who shall reign for ages of ages.

PHILALETHERS.

Character of the American People.

I sing the mariner who first unfurl'd
An eastern banner o'er the western
world,
And taught mankind where future em-
pires lay,
In these fair confines of descending day!
COLUMBIAD.

Islington,

Sept. 1, 1826.

SIR,
NORTH & SOUTH AMERICA are at length running together the glorious race of freedom. But I deeply regret that against the United States prejudices are still indulged by very many persons in this country. I have not, however, seen these prejudices more happily exposed than they are in a work entitled, "A Year in Europe, comprising a Journal of Observations in England, Scotland, Ireland, France, Switzerland, the North of Italy and Holland, in 1818 and 1819. By John Griscom, Professor of Chemistry and Natural Philosophy in the New York Institution, Member of the Literary and Philosophical Society of New York, &c. In 2 Volumes. Second Edition, published 1824, at New York." The author is an honest Quaker, who writes with good sense and simplicity. The following extract, dictated by the purest patriotism, will, I am persuaded, prove acceptable to the readers of your Miscellany:

"Having taken a seat in the De-fiance coach for Derby, I left London Feb. 15, 1819, in a mood but little disposed to join in the conversation of two inside passengers, one of whom I found was from Manchester, and

the other from Norwich. In their colloquial topics I felt no interest, till the former happened to mention that he had recently returned from the United States. He had seen the principal towns on the sea-coast, and had ascended the Hudson river as far as Albany. On being asked by the other how he liked the country, he replied, that he was not at all pleased. He was disgusted every where with the want of good manners; for, in his whole route, he had not fallen in with a single person whom he could call a gentleman! This reply appeared to startle his companion, and he asked him how this could possibly happen. 'I know not how to account for it,' said he, 'unless there are no real gentlemen in the country.' 'But,' said the other, 'we see Americans occasionally in this country who do not appear to be deficient in the qualities of gentlemen.' 'That may be; but I believe none but the best of them ever visit England. Information is at a very low ebb among them.' 'But do they not read?' 'Yes, they may read, but they do not seem to profit much by it. The roads are miserably bad, and the coaches worse!'

"Such was the flippant and unqualified invective in which this citizen of Manchester, with a true Lancashire asperate, chose to indulge against our national character and customs. My feelings were somewhat roused, but suppressing the excitement, I proceeded to question him farther respecting America, as one desirous of information and having some intention of going there myself. I found that he had spent only two and a half months in the United States, nearly the whole of which time was devoted to his commercial concerns, and that he had been introduced into no society except that of dealers! Our steam boats, he admitted, were worthy of praise, but he saw little or nothing else in the country deserving commendation. Of the honesty and fair dealing of the merchants he had no great opinion.

"To account for this unreserved vituperation in a man who appeared to be at least civil and good natured, and without any particular antipathies against America, I am much at a loss. He had probably been disap-

pointed in his commercial views, and this may have disposed his mind so entirely against the country and its inhabitants as to exclude all candour, and to fill him with prejudice and dislike. At the same time, I fear there is too much reason to believe that a foreigner, and especially an Englishman, whose previous education had not qualified him to guard against the fatal error of drawing general conclusions from insulated facts, would be naturally impressed with the difference of manners in the middling and lower classes of the two countries, in a way unfavourable to some of our Republican habits. We ought not perhaps to expect that the freedom of thinking and acting so universally enjoyed in the United States, and which must eventually give a decided tone to our national manners, should not produce in some instances an effect unfriendly to the courtesies and refinements of polished life.

"At the supper table of the inn where we stopped, one of my inside fellow-passengers, in reply to another who was riding outside, remarked, 'You are from the North, I think, Sir?' 'I am.' 'Can you then,' I asked, 'distinguish a Northern from a Southern man by his appearance?' 'We can, Sir, generally.' 'What part of England do you then suppose I am from?' 'I do not know exactly, but I should take you to be from the South.' Another, after observing me more closely, conjectured that I was from one of the middle counties. They appeared greatly surprised when I assured them that I had not been in England six months in my life. 'You are not surely from America?' 'I am.' 'I must ask you, then, a thousand pardons, Sir,' said the Manchester passenger with some confusion, 'for the manner in which I have spoken of your country.' 'We see,' said his companion, 'that there are some exceptions to your rule of American gentlemen!' 'Yes,' said he, 'but you know that I before remarked that those who visit England are the very best of the country.' My judgment was then seriously appealed to whether this was not the fact. Indeed I have often been asked whether those who visit Europe are not mostly or altogether of the su-

perior class of Americans with respect to intellect and information, and I have not hesitated to say, that as far as my information extends I might safely answer in the negative.

"This instance of deep-rooted and unwarrantable prejudice against us is not an uncommon case. English travellers cross the Atlantic with inflated expectations of wealth, independence and purity of morals, and with few introductions to persons of respectability: they mix only with the surface of society, and, because they do not discover that human nature is more refined in America than in England, or that the inhabitants of our back settlements are deficient in some of the graces which are conferred only by education and a mixture with the world, they suffer themselves to fly from one extreme to another, imbibe the strongest prejudices, and on their return not only speak but write and publish observations replete with unfairness, if not with the grossest calumnies. Of the numerous Travels through the United States by Englishmen and Irishmen, I know scarcely one which I think has been written in the spirit of true candour, or which shews much acquaintance with human nature.* This course of proceeding is deeply to be regretted. It keeps alive national antipathies, and feeds the spirit which engenders war and all the evils that spring from mutual hatred and animosity. It is time for every honest man in both countries to set his face against every thing that tends to oppose the temper of mutual forbearance and that union of feeling towards which the common origin, the common language and literature, the common sense and the common welfare of the two nations have so direct and natural a tendency."

But whatever, Mr. Editor, be the merits or demerits of the inhabitants of the United States, the chief subject of my displeasure is the existence of Slavery amongst them: so enormous an evil should not be tolerated in a land of freedom. It is "the abomination of desolation standing where it

* An exception, I am happy to say, may be made with respect to the Travels of several Englishmen in the United States, published since the above remark was written.

ought not," to use the awful language of Scripture on the subject. Thus this honest Quaker, Mr. John Griscom, in his interview with that distinguished nobleman, the Marquis de la Fayette, at Paris, tells us, that "in expressing his attachment to the United States, the Marquis took occasion very early to deplore the existence and effects of slavery amongst us. 'When,' said he, 'I am indulging in my views of American prospects and in favour of American liberty, it is mortifying to me to be told that in that very country a large proportion of the people are slaves. It is a dark spot in the face of the nation, and the time must come when the effect will be serious. Such a state of things cannot always exist.' He wished earnestly to see some measures adopted which would gradually lessen the load and finally remove the evil. The Blacks, he thought, ought to be instructed. That they are absolutely necessary in the cultivation of the Southern States, or that White men cannot endure the climate as labourers, he does not believe; for the army in Virginia, while he was with it, performed the most fatiguing marches in hot weather without much precaution, and with no great inconvenience. He thinks it meritorious in France that she has abolished the trade in slaves. 'And what an honour,' the Marquis was pleased to say, 'is it to your Society to have begun this good work, to have borne the cross of it so long, and finally to see it crowned with success in the governments of Europe!'"

With these enlightened views of the Marquis de la Fayette, respecting the abolition of slavery, the inhabitants of the United States must be well acquainted. It is to be hoped that his sentiments on so important a subject will weigh powerfully upon their minds. The flattering welcome recently given to the illustrious companion of Washington in the perilous stages of the revolutionary war, by all classes of people, does them immortal honour. At Philadelphia in particular, the grand civic arch erected opposite the Hall of Independence, and beneath which the Gallic hero passed during his triumphant procession into that city of brotherly love,

attests the fervour of their gratitude. In appropriate niches on its wings were the statues of Liberty, Victory, Independence, and Plenty, whilst the municipal arms were encompassed by full-length representations of Justice and Wisdom, the prime attributes of good government. All this is happily conceived, and, judging from a plate in my possession, it was as felicitously executed. But the republican victors must have forgotten, amidst the obstreperous exultations of the day, that neither justice nor wisdom sanctions the existence of slavery amongst them, at once the bane and disgrace of their country.

To conclude, Mr. Editor—in declaring my anxiety to do justice to the character of the American people, I feel no hesitation to reiterate the expressions of my abhorrence of every species of slavery subsisting among them, already fully disclosed in a former number of your *Miscellany*, and with which several of your readers appear to have been gratified. Slavery, indeed, is a gangrene, eating out, with a cancerous virulence, the vitals of the republic; it is the only impediment that can retard the progress that the vast continent of America is making towards a super-eminent distinction amongst the nations of the earth. It shall, it will, it must come to an end—

"For, see to other climes the Genius
soars,
He turns from Europe's desolated
shores;
And, lo! even now, 'midst mountains
wrapt in storm,
O'er Andes' heights he shrouds his awful
form:
On Chimbarazo's summits treads sub-
lime,
Measuring, in lofty thought, the march
of time.
Sudden he calls, "'Tis now the hour,'
he cries,
Spreads his broad hand and bids the
nations rise!
La Plata hears amidst her torrents'
roar,
Potosi hears it as she digs her ore;
Ardent the Genius fans the noble strife
And pours through feeble souls a higher
life;
Shouts to the mingled tribes from sea to
sea,
And swears—'Thy world, Columbus,
shall be free!'"

BARSAULD.

Whether we avow ourselves pliant
 lists or sturdy republicans, the
 liberation of our species is a de-
 ble topic of meditation. It en-
 s the understanding and purifies
 heart. It urges to incessant
 ts in the cause of suffering hu-
 ity; for the Christian philanthro-
 propelled by the combined ener-
 of science and of religion, sets no
 daries to visions opening upon
 respecting the final happiness
 the world. In spite of the taunts
 fidelity, and of the vagaries of
 ticism, irresistible is the march
 improvement. Thus the moun-
 torrent, swelling in its course,
 mounts every obstruction and
 bes the ocean which, by the al-
 tion of wind and tide, flings its
 ary waters around the globe.
 ed, the eye of Omniscience is
 r dimmed, nor is the arm of
 ipotence ever paralysed. Pro-
 nce has never been wanting in
 ns for the accomplishment of its
 urite purposes of love and mercy
 urds the great family of mankind.

J. EVANS.

S. I think of sending you, Mr.
 or, three papers for the remain-
 numbers of the present volume of
 Repository, on the very peculiar
 umstances in which *Milton's Treas-*
on the Christian Doctrine was
 posed. These considerations will
 ance the interest of that extraor-
 ry work, which has excited so
 h attention in the religious world;
 this may be the more necessary,
 n it is recollected that, whilst the
 ngelical Magazine is sending forth
 monthly essays to counteract its
 onous contents, good orthodox
 op Burgess (my Lord of Salis-
 y) has questioned the authenticity
 the work. His Majesty, who or-
 ed its publication, will not thank
 for it. Such are the Quixotic
 mpts to quench the light of Uni-
 anism in the nineteenth century.
 latter days of Milton, obscured
 visual darkness and embittered by
 nestic infelicity, were encompassed
 a blaze of literary and moral
 y! He is and ever will be the
 iration of posterity.

*Critical Synopsis of the Monthly Re-
 pository for August, 1825.*

MEMOIRS OF PEPYS. Did not
 the authenticity of these Me-
 moirs appear placed upon too strong
 grounds to be impeached or suspect-
 ed, I should say, that the very minute
 and personal particularities to which
 the writer so often descends, savour
 of a fictitious origin, worthy the ge-
 nius of a Swift, or a Galt.

Notes on Scripture. "I will chas-
 tise you with *scorpions*." I cannot
 agree with the critic, that the com-
 mon supposition on this passage is
 "highly improbable." The very ex-
 igency of the place seems to justify it.
 Not only the antithetical parallelism
 of Hebrew poetry is in its favour, but
 the remarkable resemblance between
 a whip composed of several lashes,
 and the scorpion of many knotted
 legs, raises the probable existence of
 the instrument in question almost to
 a certainty. The critic seems to part
 a moment with his usual clearness,
 when he represents the monarch as
 using the expression "*altogether* in
 the way of figure." What! without
 reference to any primary meaning
 whatever? That would be to make
 him "insane" indeed.

Latin Verses applied to Mr. Tur-
ner. This article is a choice literary
 morceau. But let me protest against
 the unworthy squeamishness which
 would interdict a writer of genius
 from contributing to Blackwood's
 Magazine, on account of some of its
 exceptionable principles. In this
 spirit-stirring, bustling, heterogene-
 ous age, it is wrong to impeach a
 man for being sometimes found by
 the side of occasional companions,
 from whom he differs in the cast of
 his principles and character. In the
 grand procession of intellect, some
 must be expected to march together,
 who are strangers in the more private
 walks of life, and are even ardently
 engaged in the prosecution of oppos-
 ing objects. The fierce attack of the
 above-mentioned Magazine on Dr.
 Chalmers for writing in the *Edin-*
burgh Review, which I believe ab-
 solutely intimidated the Doctor from
 a repetition of the act, always ap-
 peared to me to proceed on narrow
 and untenable grounds. I am aware
 that there are extreme cases in which
 a good writer would be disgraced, or

at least would be liable to the charge of gross inconsistency, by contributing to some kinds of publications. So there are some streets in the metropolis, in which no respectable man would open house. Yet there are others which have a very bad name, but where it is no particular disgrace for honest people to live. And this last seems to me analogous to the case of contributors to Blackwood's Magazine.

On Mr. Clarke's Definition, &c. I know not when I have read three columns, to every word and sentiment of which I can so cordially respond as to this communication.

Orthodoxy of Irish Quakers. A satisfactory statement.

New Experiments in Education. I am glad to see sufficient time provided for, in this excellent plan, for the amusement and recreation of the children. Too much restraint, at that happy period of life, is a violation of nature. With occasional controul and direction, children will best educate themselves.

Query on John i. 1. I should be glad to know if any word is distinguished, "in the ancient Greek MSS." by a capital initial.

Critical Synopsis. Veraciousness has been exchanged by the printer's boy for voraciousness. The latter, in this connexion, is much the better word.

Mary Magdalene. Our youthful writer is better at poetry than at retorts.

Union Schools. A new monthly publication, of very promising character, has been commenced with this year at Boston, under the title of the Journal of Education. Since it abounds with such information as the Editor of the Repository appears eager to possess, and contains a variety of able and interesting discussions on subjects corresponding with its title, an exchange of it with your magazine might not be undesirable. Already, I observe, it has been indebted for a short article to one of your late numbers.

Controversy of Freethinking Christians. How frequently is it the case in this world, that to have reason on your side, is of no advantage, and of but little comfort.

Unitarianism at Durham. A pro-

posal of this nature would seem to deserve the attention of the Unitarian Association. The advice, countenance, direction, and support of a public, organized and experienced body, would be all that could be desired to give an impulse to such an infant establishment as is here projected.

Athanasian Creed. Bishop Magee's "hopes and wishes" in favour of those who disbelieve the Athanasian Creed, quite neutralize the horrors of that instrument. If so great a theologian as he find reason to hope for the salvation of Unitarians, I will take my chance for all the condemnation to which I may be exposed for embracing the doctrine of God's Unity.

Ordination Services. The concluding paragraph of this pleasant communication contains, it appears to me, the whole essence of the controversy.

Rammohan Roy. Why has no orthodox periodical as yet taken up the writings of this officious theologian, and crushed him under a confutation?

Mr. Eaton on the Unitarian Fund. Delightfully told. What is the specific nature of the charm which appears in the narrative writings of this gentleman and of Mr. Wright?

American Publications. The North American Review has a regular publisher in London. The Christian Examiner, which has lately passed from the hands of an association into those of a single editor, deserves, I think, a similar avenue to the attention of the English public.

Athanasian Creed. Traces of the approaching exclusion of this disgrace of Christendom from the rubric of the English Church, are multiplying too rapidly and boldly in every quarter to be mistaken.

Review. Mrs. Barbauld's Works. Let me add my testimony of the enthusiasm with which many American mothers speak of the invaluable services of this lady in assisting them to mould the minds of their infant offspring, and filling up a chasm in early education which was nowhere else provided for.

Butcher's Discourses. A thorough and satisfactory treatise on the Sermon on the Mount, is, I apprehend,

a desideratum in English theological literature.

Robberds's Sermon. More extracts would have been acceptable.

Poetry. There is beauty in the first and sublimity in the second of these pieces. The Sonnets breathe devotion.

Obituary. These notices, even on the supposition that they exaggerate the virtues of the deceased, certainly furnish a repository of interesting facts, and accounts of English customs and manners, which are adapted to the gratification of strangers and of posterity.

Intelligence. Mr. Robertson "agreed to give emancipation to the Roman Catholics because they insisted upon being emancipated." If Unitarians should "insist" upon being married in a mode which their consciences approve, may they not hope to obtain Mr. Robertson's enlightened vote?

Critical Synopsis for September, 1825.

Examination of Warburton on Neal. It is consoling to see every malignant stain wiped away from the reputation of a man who will be admired as long as our language lasts, for his independent honesty, simplicity and truth. Neal, it is true, was not very graceful either in his literary outline or execution, but he has far more than balanced the defect by the richness and copiousness of his materials and the lucidness and directness of his reflections. Who ever consulted him for a particular point of information without being insensibly drawn on through several pages of his blended narrative and documents? The virulence with which his merest shreds have been assailed by Churchmen, is a plain proof how obnoxious to the Establishment is the substance of his History. From what quarter has this last received any thing like an unanswerable or formidable attack?

Religious History of Dukinfield. The Sonnet in the margin is quite happy.

Memoirs of Pepys. A feast. Very similar in interest to the Diary of old Henry Teonge.

On a Passage in a Sermon of Channing's. Somewhat coincident

with the remarks of this correspondent, a late writer in the Christian Examiner declares it to be within his experience, that religion generally declines in a congregation in proportion as a minister advances beyond a certain degree of celebrity as an orator. But in such cases, I am persuaded the minister himself must be deficient in genuine piety, and must belie, when out of the pulpit, the story which he repeats when in it.

Mr. Evans on the Religious Opinions of Bonaparte. Go on, good man, and weave, out of the materials of truth and charity, a mantle for the reputation of the illustrious dead.

The sally of the Emperor's imagination respecting the Elysian fields, I should suppose was rather suggested by a passage in Adam Smith's account of Hume's last illness, than by any thing in Virgil. At all events, there is a remarkable coincidence between the speeches of these two dying great men.

The passage from Hannah More, is not so apposite, I think, as might have been elsewhere found. Indeed, I should deny the strict truth of the sentiments themselves. I think men ought to be taught that they *have* "native strength of their own," and told to exert if more than they do. It is true, that all our strength is *given* to us by a higher power. It would be impious to deny that. But surely, after it is given to us, it is *our own*. And we ought to feel the proprietorship in its full extent. It was bestowed upon us for good and high purposes. The doctrine of entire dependence, though true in the metaphysical abstract, yet is dangerous in most, perhaps in all, cases of practical inculcation. I cannot but think it quite exceptionable in the broad statement of Mrs. More before us, and believe it has done vast injury to weak, timorous and corrupt minds, by the unqualified and seemingly humble manner in which it has been so often urged by pious but mistaken writers and preachers.

Instead of excusing the sins of Napoleon Bonaparte on the broad and perilous ground of the inherent weakness of human nature, I would go no farther than a *comparative*, personal and specific defence of him. I would allow him much by way of constitu-

tional infirmity, much more from the circumstances in which he was placed, much when contrasted with the good which he did, and much when compared with the characters of most other heroes. If I were an Englishman, all these things should go to mitigate my fierce prejudice against the former object of my country's hatred; but I would not seek assistance for the purpose in the vague theology of Hannah More.

Dissenting Bells. The remark is so common in America that the English Dissenters are denied the privilege of using bells, that the uncertainty of your correspondent respecting the law on the subject struck me with surprise.

It is singular, on approaching Philadelphia, to witness the influence which original Quaker customs have exerted on the external appearance of that great city. Ten years ago, the only object which you beheld in the shape of a steeple, was a shot-tower. The silence of a Sunday morning there, too, is oppressive to one who has been accustomed to the cheerful clamour which, at the same season, proceeds from the numerous and beautiful steeples of New York and Boston.

Ben David on 1 John v. 7. This verse would not be formidable to Unitarians, even though its perfect authenticity were established. There is such a thing as moral as well as numerical unity.

Letter of Dr. Toulmin on Socinus. Would not a judiciously compiled and translated selection from the works of Socinus, in one volume, be an acceptable and valuable present to the theological public?

On the Proem of John's Gospel. The writer of this Synopsis has for a long time entertained the views here given of this much contested passage. Will the Editor of the Repository have the goodness to transmit to his Penzance correspondent a pamphlet on this subject, sent him some time ago from America? It will at least present the interest of a very exact coincidence between the conclusions of two distant and entirely unconnected inquirers.

Monument to Lindsey. "That rash and inconsistent interpreter of scripture"! *Quarterly Review.*

Mosaic Mission. Audacious speculator! But there may at least be one good tendency in this kind of arguments, viz. that whereas formerly the readers of the Bible were divided into the two classes of believers and scoffers, these new rules of interpreting the miraculous facts of the Old Testament, will, if they prevail, divide the world afresh into the more harmonious and reconcilable bodies of believers in the simple truth of that book, and literal believers in its miracles.

Pastoral Letter of Dr. Doyle's. An amusing document enough for the nineteenth century. I forbear to pick it all to pieces.

Proposed Chapel at Durham. Kind offers and good advice.

Critical Synopsis. Under the article *Poetry*, I observe an error of the press. "*Falls upon the ear*," should have been *palls*, &c.

On Ordination Services. I trust the writer does not think it wrong "to let an American" review the Repository. I like his English spirit about tracts. But we Americans are glad to get good tracts, from what quarter soever they come.

On Necessity and Predestination. A great defect of the writers on both sides of this question, is, to suppose that their views, when once embraced and thoroughly understood, will remove all the difficulties that encumber it. I allow the full force of most of the objections which this neat and lucid correspondent has brought against Dr. Copleston, but to say that I see or feel how philosophical necessity differs essentially from the fatalism of the ancients, would be pretending to something beyond my own experience. The paragraph in which Clericus Cantabrigiensis insists upon a distinction between the two, appears to me to fall short of his aim. The point in dispute seems to be more than once assumed. For instance, "The creed of the Necessitarians, when properly understood, inculcates no [absurd] practice." "*When properly understood*" is a great peace-maker. The truth is, the advocates of necessity wish us to receive their arguments as sound, but to maintain all along a reservation in our minds that they are somehow or other consistent with perfect liberty. I sup-

pose it would be safe to grant them their triumph on such conditions, even though we cannot feel the justice and propriety of it.

I can allow Jonathan Edwards no such impregnable stand as this writer assigns him. On our side of the Atlantic, there are numerous questions of his infallibility as to "his great leading arguments." Indeed, I may take this occasion to remark, that the American Unitarians, almost to a man, have hitherto been averse from embracing, or at least from inculcating, the doctrine of Philosophical Necessity. Not that we explicitly deny it. If there is any thing in it, it must amount, when analysed, not so much to a truth, as a truism. It is just that chain of antecedents and consequents, which is.

Sabbatarians. I can imagine no more heavenly picture of society than a general voluntary observance of the Sabbath—a grateful reception of it as a blessing, and a religious, rational celebration of the day. A compulsory observance of it carries us back from the ground of Christian liberty into the trammels of Jewish childhood.

Review. *Mrs. Barbauld's Works.* This poetry is all music, and the prose extracts are unrivalled for delicate good sense. But I was not prepared for the lofty encomium of the author, which concludes the article.

Poetry. If these sonnets are by different hands, the coincidence by which two such pictures were brought together, is remarkable enough.

Obituary. In a former paper, I recommended a collection of the Poetry of the Monthly Repository. Another fine volume, I should think, might be compiled from its Biography and Obituary. Far from the least interesting would be the present article on William Guy, Esq.

I have heard that a clergyman in the interior of Massachusetts has been some time engaged in compiling the lives of pious and eminent Unitarians.

Intelligence. The case of the Middleton congregation is interesting. It would be worth while to employ a general Unitarian solicitor, of good character and address, whose business it should be to lay statements of destitute congregations before private in-

dividuals; and procure requisite subscriptions. His salary might either be paid by the Unitarian Association, or arise from commissions on collections. The influence of such a functionary on the interests of the sect, would very probably be beneficial. A few private persons would, it is likely, now and then wish not to see the solicitor quite so often; but it would be a part of his duty to apportion and employ his visits with prudence and judgment, and I have no doubt, that in the body at large his applications would be welcomed by a greater number than they would offend.

Hannah Barnard.

[From "The Christian Inquirer," a weekly paper, printed at New York, Saturday, Dec. 3, 1825.]

DIED in Hudson, New York, on Sunday morning last, Mrs. Hannah Barnard, aged 71 years. All the particulars which we have yet received of the sickness and decease of this distinguished woman are contained in a letter dated Nov. 27, addressed to a gentleman in this city, from which we have been furnished with the following extracts:

"Thy much esteemed and revered friend, Hannah Barnard, is no more! She quietly departed this life, without a struggle or a groan, this morning at four o'clock. She was taken unwell last 2nd day, but the symptoms of her disorder did not alarm her friends, and no one was present at her exit but her husband and daughter, and neither of them witnessed it, thinking that she had fallen into a sweet sleep: so quietly, so sweetly did she close her eventful life. I have been intimately acquainted with her for several years: she had more Christian virtues and powers of mind combined than any person with whom I am acquainted."

Thus writes a person who was intimately acquainted with this venerable confessor, and thus will every one say who had the pleasure of an acquaintance with this eminent woman, who for many years was an able and successful minister of the Society of Friends, and who at last became a victim to Transatlantic bigotry and intolerance, which was too readily and

injudiciously imitated in this land of liberty and toleration.

The following facts respecting the life, labours and sufferings of this faithful servant of God, will serve to illustrate the character of one who was "honest enough to be bold, and bold enough to be honest," in what she believed to be the cause of God and truth.

Mrs. Barnard was born about the year 1754, of parents who were members of the Baptist Society, but in the 18th year of her age became convinced of the truth of the principles of the Society of Friends, and at her own request was admitted into membership with them. Being endowed with a clear and discriminating understanding, possessing graces and gifts of no ordinary character, and feeling it her duty to bear a public testimony to the truth, "she was strengthened and encouraged by the sympathy and counsel of several valuable friends to give up freely to these requirements of duty." In the discharge of her ministry in the meetings to which she belonged, and also in the neighbouring States, she met with great acceptance for about twenty years, and as her discourses were pertinent and instructive, her delivery peculiarly eloquent and impressive, she became a minister of considerable eminence, and in that station, as well as in her private character, was regarded with general affection and esteem.

At an early period, her mind was much exercised upon the evils attendant on war, and being fully convinced that all war is inconsistent with the spirit and precepts of true religion, she hesitated not to declare that the kind and benevolent Father of the universe never did, at any time whatever, command or approve of war in any form. This testimony in her visit to England brought on her the charge of disbelieving the Scriptures, and she was there accused and condemned as an Infidel, silenced as a preacher, and finally on her return to her own country, in the year 1802, was disowned.

Since that period she has submitted to all the reproaches and obloquy which ignorance, bigotry and fanaticism could cast upon her; and although she has been stigmatized alternately as a Unitarian, Universalist,

or an Infidel in disguise, yet she has submitted with meekness and cheerfulness to her lot, and has patiently endured persecution for righteousness' sake. There has, however, always been a goodly number of the most pious and intelligent of her own society who have deemed it a privilege and honour to cultivate her acquaintance, and not unfrequently have visits been made to Hudson for the express purpose of enjoying the society and conversation of this gifted woman.

A few weeks previous to her decease she had visited this city and was received with the greatest cordiality by many of her former acquaintance, and she viewed with uncommon pleasure the increasing spirit of inquiry, as well as the tolerant feelings prevailing in the society to which she formerly belonged, and for which she continued to feel an unbroken attachment.

She lived and died a rational Christian; her works of piety and love prove the sincerity of her faith, and she has gone to receive the rewards of a tried, suffering and faithful confessor of the truth as it is in Jesus. "Blessed are the dead who die in the Lord, they rest from their labours and their works follow them."

SIR, *Evesham, Sept. 6, 1826.*

With your leave I will annex the following extract from the last letter to me from my very dear and excellent friend Hannah Barnard, with whom I had corresponded about twenty-four years, with great satisfaction and pleasure. Our acquaintance will, however, I trust, be renewed in a future life of progressive improvement in virtue, knowledge and happiness, never to terminate, through the free, unpurchased mercy and goodness of God, the God and Father of our Lord Jesus Christ, and of all his rational offspring.

The letter is dated "Hudson, Aug. 21, 1825."

After mentioning some very curious and well-authenticated anecdotes respecting the Society of Friends in Philadelphia in former times, she adds,

"As to the state of the Society in this country, so far as I can learn, the opposition to Elias Hicks seems in this Yearly Meeting [that of New

York] dwindled down to a small and very weak, insignificant party. But in Philadelphia they are still among themselves in a very perturbed state; their false rest seems to be broken up, and, for my part, I make no doubt good will *eventuate* from it.

"There is no danger of truth losing by investigation, any more than gold by purification. I often felicitate myself in being wholly released from sectarian shackles, and not unfrequently recollect the prediction of an eminent writer I read in early life, viz. 'There shall be a time when, evangelical light, and truth being risen, Egyptian mists and darkness shall be dispelled; when the fogs of superstition and ignorance shall fly before the brightness of the arising of the sun of righteousness; when, finally, Lutheranism, Calvinism, Quakerism, Popery, and whatever other denomination there may be, shall be melted down into one truly Catholic and Apostolic Philadelphianism or brotherly love.' But before this happy state can take place, that selfish pride must all be eradicated which forms so full an answer to the poet's inquiry when he asks,

"Whence then the imperious, positive disdain,
That spurns back modest doubt and damns dissent?
Whence the foundation of that holy scorn,
That lifts the bigot's brow to scowl reproach?"

"However, happily the way is open and plain for each individual of us to think soberly as we ought to think of others, and of and for ourselves, remembering that we see but in part; yet we all may know, if we are willing impartially to inquire, what the great cardinal virtues of justice, mercy and humility require of us in our intercourse with our fellow-creatures: and great peace have all those who sincerely love this law."

In a P. S. she adds, "I have heard it said that the great Quaker Trinitarian champion, Joseph John Gurney, is expected in this country. Is it so? Or is it only rumour? However, if I live, it is likely I shall know before this reaches thee. If he should come, I presume he will meet with little success in making converts to his creed. His progress will, I ap-

prehend, be much like walking up a steep hill in loose sand.—I ought to tell thee, my daughter, and only surviving child, [Mrs. Mac Kinstry,] is in usual health, her husband also. Her eldest son [an intelligent, promising youth] sailed in May, on his second voyage to Canton. If he lives till the 4th of next month he will be twenty years old. The two others are, I believe, well. Our son's widow and three children are with us, and are in usual health, as is my husband likewise. Adieu, my ever dear friend.

"To Thomas Foster, Evesham,
Worcestershire, England."

Chichester,

August 12, 1826.

IT was a sentiment of the late Rev. Hugh Worthington, not unfrequently repeated in company and in the pulpit, that politics should not appear in that place; and many excellent persons seem to think that a Christian minister who meddles with political matters is going beyond his sphere. Nothing certainly can be more opposed to the mild spirit of the gospel than are the violent passions which rage, when party political fervour is at its height. But in the endeavour to maintain principle, amidst all the storms which self-interest and pride too successfully raise, a true Christian and a Christian minister even may be very beneficially and honourably employed. Why should he not be? He is a moral physician, and as the medical practitioner frequents scenes of disease, why should not the moral physician be present where the moral disease is the most deadly? Is it not because the contrary doctrine is generally received and acted on, that there is so little political principle in the world? Political principle appears to be universally regarded as a thing not to be expected, and as far as my observation enables me to judge, even men otherwise respectable and honourable, have little conception of its importance or obligation. Hence we find Tories sometimes supporting Whigs, and Whigs supporting Tories. Here a man votes for a Government candidate, and there the same person is earnestly engaged for an Opposition member. But if there be any difference among political parties, is it not

how easily men seem to reason themselves into the opinion, that if they are otherwise virtuous, this is of no consequence. I cannot help thinking that there is a great deal of mock morality in our country, which some really very well inclined, but weak-headed individuals, take for the sterling article. It was the opinion of the ancients that to ascend the hill of virtue was a work of difficulty; and our Lord says, that "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Now is it not the fashion of the present day to place goodness in acts of very easy performance? To speak at meetings of Bible societies, societies for converting the Jews, and for Christianizing Africans, is not very difficult; perhaps, in some cases, vanity may be an impelling motive; and to listen to these harangues, when fluently delivered, is not unamusing; to give to the support of these societies is no great hardship; to embrace a very copious faith is not difficult if it is previously determined to adopt a certain rule of Scripture interpretation; and to have the appearance of holiness by professing pity for the certainly damned state of those who do not embrace the same belief; to call cards the devil's paper, and the theatre the devil's house, is very easy; but to be really pious and pure, and inflexible in principle, is quite a different matter. Now I am inclined to suspect that the virtuous principle is not over and above firm even with very many of these professors, and I am quite sure that political principle is ill understood by many of them, and by my countrymen at large. I do not wish to cast any slur upon the above societies; they must be useful to a certain extent; all I desire is, to guard against the idea that the countenancing of these is pre-eminently meritorious, or meritorious hardly at all, unless our hearts be pure; and to impress upon my countrymen, that the Christian obligation "to bear witness to the truth" cannot be confined merely to religious truth; it cannot be confined to the maintenance, that Christianity is superior to Heathenism or Infidelity or Deism; but that it is interwoven with all our actions, however ramified and diversified. It requires

us to be honest in our dealings, patriotic in our senate, incorrupt in our choice of our senators; neither ourselves cheating, nor suffering ourselves to be the dupes of others. It requires that our laws should be as bloodless as possible; that slavery should not be countenanced for the sake of filthy lucre; that we should not content ourselves with a copious creed, nor even with a well-sifted and correct creed, but that we should be inflexible in principle and "obstinately just."

JOHN FULLAGAR.

Bloxham,

August 7, 1826.

SIR,

I WAS surprised to see in the last number of your valuable *Miscellany* (p. 384) the account that the *Plain Speaker*, i. e. Mr. Hazlit, gives of the late Rev. Job Orton. It is the first time that I have ever heard him so described, or thought of such a thing.

Mr. Orton was a native of Salop, a student whom Dr. Doddridge most highly esteemed, and ardently wished might have been his successor in his academy; but, from all that I have ever heard on the subject, I conclude that his ideas of the person of our blessed Lord were not what the founder of the institution required the tutors to be; it therefore did not take place: nor, I suppose, did the Dr. or Mr. Orton wish it should. Mr. O. was settled at Salop, and when he had preached about thirty years, he, through bad health, resigned his sacred office and went to Kidderminster, in part that he might put himself under the medical care of Dr. Johnstone, who was then in high repute in that town and its neighbourhood.

When I was a student at Daventry I dined, (if at Kidderminster, and I was seldom absent from it,) in all my long vacations, once a week, as a settled thing, at Mr. Orton's. His family consisted of himself, his housekeeper, a Mrs. Holland, sister to the Rev. Mr. Holland, then at Bolton in Lancashire, and a servant maid. It very seldom happened that there was any stranger besides myself, for Mr. Orton may be truly said to have kept no company. Much food, therefore, was not necessary, and I

have no recollection of there being more than one joint, or rather part of a joint of meat brought to table at one dinner, of which he partook with moderation. Our drink, to the best of my recollection, was mild malt liquor, which he also took but a moderate share of. There were no spirituous liquors nor wines in general, that I remember, appeared there. Indeed such things were then used very sparingly by our gentry in the country, and especially among religious people; and, permit me to add, that I strongly suspect that it would perhaps have been to the temporal and moral benefit of their children if they had more perfectly, in this respect, followed their example. Mr. Orton was tall and of a rather spare habit, and had not the least appearance of a free liver. He often rode out on horseback in the morning, sometimes walked in the churchyard, which was very near his home, stood high, and had a good walk round it. There I have had the honour to walk with him and receive good instruction from him: and he often, in the afternoon, walked to the Rev. Benjamin Fawcett's, which was a pretty good walk for an old man; and in going, or on his return, would call for a minute or two at the window of Dr. Johnstone's library to speak to him. So that he took as much exercise as could be expected by so infirm and low-spirited a person. Though he was tall he walked very upright and steady, as though little or nothing had been the matter with him. He did not like to see young men move slowly along. The accounts that Mr. Palmer and Dr. Johnstone have both given of him are very just. He was very greatly and deservedly revered by those persons who had the honour and happiness to be acquainted with him. All spoke of him with great reverence and respect.

As to his being afflicted with the gout, as Mr. Hazlitt asserts, it might be so very near the close of his life, but I do not recollect ever hearing of it before. If he was so afflicted, it is nothing strange that he should make use of some large books, or any thing else, to enable him to move from place to place in his house; but I am much inclined to think that the

anecdote about Caryl's works arose from what the late Rev. Samuel Palmer, somewhere, I am persuaded, says of him, that being at Mr. Orton's, and Mr. O. wanting to reach a book from one of the high shelves in his library, he raised himself up by standing on one of Caryl's folios, and observed to Mr. P., "You have often heard of Caryl on Job, now you see Job on Caryl." Mr. O. abounded with useful anecdotes, but not with light and trifling witticisms. It is true Mr. O. was not an angel, but he was a learned, very wise, very prudent, very candid and pious man. I am sorry that any person should have spoken of him in so dishonourable and disrespectful a manner, but I take a great pleasure in vindicating his character, as it is not only supporting truth and righteousness in a wicked world, but making him a small return for the many favours which he so disinterestedly bestowed many years ago on me. If any person should think that I have treated the subject too gravely, I would reply, that the Rev. Job Orton was too venerable a character for wit to play with.

There is, Sir, in your publication for June, 1809, (p. 337,) a curious account of a poor man going to Mr. Orton, while he lived with Dr. Doddridge, to inform him that he was tempted to believe that Jesus Christ was not so great a being as our heavenly Father is. The account carries in it the air of truth, but I wish to have it more authenticated, for at present I believe it is anonymous; perhaps some of your readers will be able to grant me and the public this favour.

There has within no great distance of time been more than one account in your Miscellany concerning Dissenters receiving the Lord's Supper in the Established Church. The following is an extract of a sermon in characters that Mr. Orton put into my hands some time after I came to Bloxham, the original of which I returned to him, but retained a copy of it. I sometimes wish it was in print, for it is by no means superseded by any thing that he has said on the subject, if by any others.

He says, "Christians should be careful to attend with those views

which Christ has recommended. From what has been said, it appears that it's most directly contrary to the nature and design of this ordinance to partake of it, in order to be qualified for places of profit and honour, which our law requires, and so founds an iniquity and occasions a scandalous profanation of this ordinance, and prostitutes a sacred rite of Christianity to be a political tool and an engine of state; and it would not be at all less absurd or shocking to use it in confirming a common bargain, or a profession of friendship. Whoever receives it in this view, prostitutes it. And supposing he could separate between the religious and civil view, (which I don't think it's in any man's power to do, considering that it must be received in such a limited time and with such a particular attestation,) yet it has a tendency to weaken religious principle and regard for Christ, and to teach men to prevaricate with God, and to countenance the abuse of it in others; and therefore eats and drinks unworthily. This reason holds stronger against Protestant Dissenters' occasional conformity in this view; and I hope it will never be the guilt and reproach of any of this society that they have prostituted and profaned an institution of Christ's, appropriated to religious purposes; and I firmly believe it will never be the case of any of you who have a sincere love to Christ in your heart; and as to others, I hope that God, who knows the heart, will prevent their joining in communion here."

JOSEPH JEVANS.

Query. Are the earliest Christian Liturgies to be procured? In what languages, and at what price? A translation of them would promote the Unitarian cause.

SIR,

September 9, 1826.

IT is with me a matter of no small surprise and regret that the doctrine of Universal Restoration, which all who admit its truth cannot but regard as the most glorious discovery of Christianity, should so seldom be taught from our pulpits. It appears to be generally looked upon rather as a topic of polemical divinity than as a powerful instrument in the promotion of the cause of virtue; yet it is not

difficult to shew that, if frequently and judiciously insisted upon, it might become a most important means of increasing the fervour of our love to God, and the extent and comprehensiveness of our good-will to man.

That the *first* of these primary elements of Christian excellence may be secured by this doctrine in an eminent degree, will be evident when we consider, that unless we believe in the ultimate restoration of all mankind, our conceptions of the Deity must be imperfect and self-contradictory: His character will want with us that fulness and consistency of infinite love, a conviction of which is necessary before the mind's best affections can be centred in Him with unreserved trust and complete self-dedication. The *second* is, if possible, a still more obvious consequence: for, if all men are destined to be purified at some future period from their criminal passions, and to enjoy pure and unlimited happiness, all, by a simple process of the associative faculty, become objects of love and sympathy to him who frequently contemplates this final result: of our being. Every one, if this doctrine be true, will experience the necessary stimulus to virtue at some time or other, and every one, in the eye of Him who seeth the end from the beginning, is proceeding onwards (though by a path to us mysterious) to the most sublime heights of moral excellence: that heart must be cold and lifeless indeed, which, with this persuasion, can despise or hate a sinner. These topics have been enlarged upon by Dr. Southwood Smith and others, to whom the gratitude of every one is due who has at heart the diffusion of pure Christian truth.

There are, however, other practical effects which this doctrine appears to me singularly calculated to produce, and of these not the least important is, that of correcting the views and feelings with which future punishment is generally regarded. The discipline which awaits the vicious after death is looked upon by many with a degree of horror, not only unnecessary and superstitious, but in some cases injuriously destructive of mental composure. Yet there is no reason why it should be associated with unmingled emotions of terror and aversion

any more than the afflictive dispensations of the present life: both are equally conducive to the ultimate well-being of their object, and in both cases the means ought to "derive a lustre from the ends."

It is not my wish that the conviction of the severity of these punishments should be less strongly felt, for we have reason to believe that their acuteness will far exceed all earthly pains; besides there are many minds on which the stimulus of fear, produced by this conviction, will have a more lasting and practical effect than the inducements of hope. I will mention two cases, however, most probably of no uncommon occurrence, in which the feelings above-mentioned are injurious to the cause of virtue, and therefore hostile to the true spirit of Christianity.

I. The first case I have in view is one in which repeated attempts to overcome habits of vice, to which time and neglect have given unusual strength, have entirely failed, and the approaching close of life precludes the hope that, in this world, the deeply-seated stain may be washed away. The common result of such a conjuncture would be despair, and this despair would either give birth to an utter recklessness of the future, and concentrate all the powers of the mind on the pursuit of present enjoyment, or, which is nearly as deplorable, would weigh down with melancholy and indolent dejection a mind which, with its glorious destiny, ought to be full of life, and activity, and hope. But if future punishments be viewed as another instance of the paternal superintendence of the Divine Being, and as a final means of fitting men for the unspeakable happiness which he has in store for them, despair gives place to gratitude. The certainty that no bad habits are irremediably fixed, all being destined at some future period to be eradicated from every mind, stimulates the desire for improvement; hope still retains her place, animating every effort, strengthening every exertion, and consoling under every failure. I can conceive of such a man as I have described, continuing his more than doubtful warfare against his own bad passions, in patient expectation of the time when a release from the temptations

of the world and the absence of all means of self-indulgence, together with what additional punishments it may please his Heavenly Father to inflict, will successfully co-operate in producing the consummation for which his spirit longs. He receives death with resignation, though he knows that suffering will be its immediate consequence, the glorious object of this infliction imparting to it, with all its severity and gloom, the aspect of a messenger of love. This power of the doctrine under consideration will, I think, appear very important to all who have felt the necessity of hope, as a supporting and animating element of virtuous resolutions.

II. The second instance in which this rational view of future punishments may be of considerable practical utility is, the death of one whose life has been spent, though not in absolute depravity, still with none of those ardent desires after improvement and that frequent and strict self-examination which experience proves to be the only efficacious means of correcting vicious habits, and counteracting evil tendencies. In this case the pastor who attends the bed of death cannot conscientiously give hopes that death will be immediately followed by a state of bliss, yet fears to disturb, at so critical a moment, the complacent tranquillity with which this result is anticipated. Here, it appears to me, an open avowal of the painful consequences which are likely to follow the departure from this world, accompanied by a distinct explanation of the purpose of this punishment, would be a means, probably the only means, of making the few last moments of life subservient to the future well-being of the dying person. One who should enter on the discipline of a future retribution with his mind composed by the assurance that all will conduce to his greatest good, and grateful to God for thus caring for him, would be much more fitted to experience the benefits of the infliction than he who fondly expects enjoyment, but meets with misery, or dies full of apprehension, and meets his reward with unwillingness, terror and despair. I am perhaps wrong in supposing that this method of fitting the mind for the

change of death has seldom been attempted; if so, some of those who have witnessed its effects will perhaps communicate their thoughts on the subject through the medium of your pages.

The only objection which occurs to me as likely to be urged against the frequent preaching of universal restoration, is the probability of its becoming a means of lessening the hatefulness of vice. If properly understood, it can have no such effect. Pain loses none of its severity by becoming corrective; and though future punishment is not infinite in its duration, it has still no fixed limit, and the persuasion that its severity will be proportioned to the enormity of the crimes to be corrected, will co-operate with a corresponding belief respecting the allotment of future happiness in creating a desire of unlimited improvement in the present life. Perhaps an objection which has been raised against us by our opponents may have some weight,—that we do not enlarge sufficiently in our public teachings on the dreadful severity of future punishments. The office of the preacher is to warn as well as to allure: many can only be warned into goodness.

I offer these remarks in the hope that some one more experienced than myself will take up the subject. At present I am only a learner, and wish to benefit by the experience of those who have been long in the ministry, and whose minds are deeply imbued with Christian principles and Christian wisdom.

AGRESTIS.

Lynn,

August 16, 1826.

SIR,
I WISH to observe that for several years I have considered and read Col. i. 16, 17 in the manner pointed out by your American correspondent (p. 393).

The following reasons have brought me to this conclusion: While the uniform tenor of the writings of Paul prevented me from believing, that in one place he would speak of Christ as a *man* appointed by God to judge the world, and in another as the Creator—in the various renderings of this passage, and in the different commentaries thereon, I never have

seen any thing which has satisfied my mind, and have therefore concluded, that this part of the Apostle's letter to the Colossians was intended to teach them, who had before been accustomed to the worship of many gods, that there was but one God, even the Father. This opinion was strengthened and, to my satisfaction, confirmed by the use of the relative *who*, in verse 18. To me it appears, that if the Apostle was writing of the same person in 18, as in 16 and 17, the introduction of the relative *who* would be entirely superfluous. Nor do I conceive the *who*, in verse 15, is necessarily connected with the *him* in 16; but on the contrary this latter word I regard as applicable to God, "by whom all things were created that are in heaven, and that are in the earth—all things were created by him, and for him."

Knowing then, as your correspondent observes, that Paul frequently introduces, and that sometimes abruptly, a parenthesis; aware of his usual manner of representing the Father as the Creator of the heavens and the earth, and Jesus the Christ as a part of his works; unacquainted with any comment on the passage as it is now read, which will justify its application to our Lord, and conceiving so to apply it introduces something like tautology into the language of the Apostle, I have for some time concluded the creation here spoken of was intended as the work of the Father, and I confess myself pleased at discovering that the opinion I have formed is embraced at least by another.

It may perhaps be remarked, If this has been your opinion, why not before make it known? My reply is at hand. Although, as an English reader, enabled to see what I considered an objection to the present reading of the passage, I was not able to say whether the original would not admit of a different translation, and thus my objection cease to exist. And this is but one of many occasions when I have had to regret my want of knowledge of Greek.

I observe, however, your correspondent remarks he is aware objections may be brought against the view he has taken. I very much wish he had named them. And as I think all

will allow the reading proposed will be of the greatest importance if fully established, I join with him in sincerely hoping that every objection which can be advanced will be brought forward.

ZACCHEUS.

SIR,

AFTER reflecting on the proposal of your correspondent Philadelphos, (pp. 221—223,) I must own that it appears to me not at all a bad one. By what particular name our societies might best distinguish themselves instead of that of Unitarians, is of course a point on which many opinions must be expected, and is not in itself of first rate importance; but that of Philadelphians appears to me as agreeable, unobjectionable, and as much to the purpose, as any which could be proposed. That a name which is in itself a continual challenge to a difficult and obnoxious controversy, has an unfavourable influence on our cause, I have little doubt. Our opinions, indeed, on this and other subjects we must have, and ought not to be ashamed to confess or backward to profess them whenever occasion requires. But I think it will be admitted, that *as a religious society* associating for the purposes of worship and instruction, it is desirable to adopt as broad and liberal a basis of communion as is consistent with the attainment of those purposes. The use of the name *Unitarian* implies that a rejection of the doctrine of the Trinity is the avowed principle of our association. This appears to me to be at once too narrow and too broad a basis: too narrow, because it requires a positive decision on a perplexed and difficult theological question, for which many, although practically and devotionally Unitarians, are not exactly prepared; and too broad, because its provisions are wholly negative, and may suit too well the temper of many very irreligious persons, of whom it is much easier to discover that they disbelieve the Trinity than to say what it is that they do believe. Can there not at length, after so many centuries of unavailing dispute, be Christian societies formed on the express principle of waiving all controverted points, and being satisfied with the

avowal and inculcation of those many and great religious truths concerning whose scriptural authority there is no question? In such societies, disputable points would be left entirely to private opinion; and if a minister thought it well on any occasion to state or maintain his own, the common feeling of his audience, and the acknowledged rule of the society, would oblige him to do it with that modest deference to the judgment of others which befits a private individual, instead of the imposing dogmatism which is so naturally assumed by those who are backed by the authority of a church. As to the devotional parts of the service, it would be required that they should be such as all could join in without offence; they would, therefore, turn entirely on those great truths which no Christians deny. May we not confidently assume, that there is nothing of primary importance in the Christian religion but what is so plainly and repeatedly taught in the New Testament as to be obvious to every reader who is only commonly honest and impartial? Therefore a society which, taking the New Testament for its guide, leaves the interpretation of its contents perfectly open and unrestrained, insisting only on the points in which all agree, is in no danger of failing in any part of the truth about which it need be much concerned. How truly catholic would be the spirit of such a society! How wisely and well would the distinction be observed between what is essential in religion and what is not so! In how fair and new a light would the Christian religion be presented to the world! What are all the disputed matters but the shadows and phantoms of night, glimmering as it were by a feeble star-light, whilst the great and indisputable truths of the gospel have a radiance like the sun, and, if we would but forget our misty disputes, would rise upon us with the lustre of perfect day! If, therefore, a religious society is formed on a principle which excludes dogmatism, and gives a proper precedence to the unquestioned truths of Scripture by allowing them alone to be the subject matter of those devotions in which all must join, this appears to be all that the nature of the case requires.

Aquinas and ye other schoolmen in their treatises of Philosophy and Theology, happening sometimes on ye inexplicable mysteries of Religion, generally say, *hæc sunt de fide*,—these things are to be believ'd vpon ye credit of Divine Revelation, and admit not any exercise of reason or argument about them.

The Apostles' saying, *We walk by faith and not by sight*, may perhaps look somewhat this way; we live and act by faith in Christ, and are not led by any worldly or external motives. They submitted Reason to Revelation, and were guided by the evidence of things not seen, which made them despise that vain philosophy and those disputers of ye world that reason'd too much about these mysterious truths. And indeed this hath done Christianity much harm, and occasion'd many pestilent and pernicious heresies in ye X'tian Church, by scanning ye deep things of God by our shallow reason, by diving to farr into vnfathomable depths, and searching into things vnssearchable and past finding out.

I am told that Mr. Pierce and his brethren have compos'd an Arian Catechism; if you could help me to ye sight of it, I would endeavour to take out ye poison of it, and write an antidote to prevent ye contagion and spreading of it. I am sorry ye great men of your Church [the Cathedral of Exeter] decline ye suppressing of this heresy, and leave ye whole burden of it vpon your shoulders, which I wish you well to bear off, and that you may be a pillar of that Church which you labour so hard to support. I am, Sr, your affectionate brother and fellow-labourer, MATTH. HOLE.

Eson. Coll. Oxon. Novemb. 5th, 1723.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCXVI.

Importance of a Preposition in Theological Controversy.

Is it unreasonable to suppose that, if the meaning of this word *from* and of its correspondent prepositions in other languages had been clearly understood, the Greek and Latin churches would never have differed concerning the *eternal procession* of the Holy Ghost *from* the Father, or *from* the Father and the Son? And that if they had been determined to separate, they would at least have chosen some safer cause of schism?

"*Apelles*. I have now, Campaspe, almost made an end.

"*Campaspe*. You told me, *Apelles*, you would never end.

"*Ap*. Never end my love: for it shall be *Eternal*.

"*Cam*. That is, neither to have beginning nor ending."—*Campaspe*, by *John Lilly*. Act iv. Sc. iv.

—"Eternal sure, as without end Without beginning."

Paradise Regained, B. iv. l. 391.

"To say that *immensity* does not signify boundless space, and that *eternity* does not signify duration or time without beginning and end; is, I think, affirming that words have no meaning."

Dr. Samuel Clarke's Fifth Reply to Leibnitz's Fifth Paper, Sect. 104—106.

Is it presumptuous to say that the explanation of this single preposition would have decided the controversy more effectually than all the authorities and all the solid arguments produced by the wise and honest Bishop Procopowicz? and thus have withheld one handle at least of reproach from those who assert—"Que l'on pourroit justement définir la théologie—L'art de composer des chimères en combinant ensemble des qualités impossibles à concilier."—*Système de la Nature*, Tom. II. p. 65.

H. Tooke's Diversions of Purley, l. 344, note.

No. CCCCXVII.

Moderation.

THE late excellent MAJOR CARTWRIGHT, whose character must be admired by those that are least favourable to his views of political reform, appears to us to have taken a just view of moderation as a virtue.

"As to the general question whether it is right or not for me or any other man to stand forward in the cause, we must decide whether it be or not the will of God that truth and justice should prevail. Temper in conduct is right, but moderation in principle is being unprincipled.—Moderation in practice may be commendable, but moderation in principle is detestable. Can we trust a man who is moderately honest, or esteem a woman who is moderately virtuous?"—*Life and Correspondence of Major Cartwright*, by his Niece, in 2 vols. 8vo. Vol. I. p. 194.

We could wish to believe Major Cartwright's memory to have failed him when he attributes the following speech to the late admirable Dr. JEBB, "Don't tell me of a moderate man, he is always a rascal." *Id.* p. 352.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*The Notes, &c., to Helon's Pilgrimage.**

A VERY important portion of the work before us is yet to be reviewed: its English editor has performed more in its behalf than the act of presenting his countrymen with a faithful and spirited translation of it; to his preface and his notes we have hitherto only adverted, and we shall now consider them with the attention which the learning and the judgment that they manifest will eminently claim.

In our remarks on *Helon's Wallfahrt nach Jerusalem*, as it came from the pen of Strauss, we pointed out some deficiencies and blemishes that seemed to be effects of the haste with which it was prepared for the public eye. A more capital omission, a more striking inconvenience, is thus represented by the translator: †

"The work which is now offered to the public, appeared in Germany in 1820, unaccompanied by notes or even references to Scripture. The author alleged, as a reason for this omission, that the majority of readers would not concern themselves about authorities, and that the few who did might easily find them. He was, however, soon convinced, by the expression of public opinion, that he had underrated the curiosity of the former class, as much as he had overrated the patience of the latter; and promised‡ to remedy the deficiency. As the work had been partly translated into Dutch and illustrated with notes, by the Professors Vanderpalm§ and Clarisse, he purposed to add his own notes to theirs, when their translation should be completed."

Whether Strauss has even yet fulfilled his design, we know not: however, we are not the less grateful for the services of his English translator, who adds,

"It was my original intention to have waited for the appearance of this appendix; but as four years have now elapsed,* and I have been unable to hear any tidings of it from Germany, I thought it better to endeavour to supply the defect. Having no clue whatever to guide me to the sources of the author's statements, it may happen that I have not assigned the precise authority which he had in view; and, in justice to him, the reader will not conclude, that all which is not fortified by a reference is destitute of a warrant from antiquity, but only that the passage in which it is found has not occurred to me."†

We shall accompany the editor through the remainder of his preface; and shall reserve for another number our examination of his notes and illustrations.

He gives a brief statement of the sources whence the materials of this work of Strauss have been derived,‡ and naturally and properly touches on the peculiar difficulty of his author's undertaking:

"The Jews were entire strangers to those kinds of literary production, in which the living manners of a people are preserved to posterity: literature among them was devoted to higher objects than comedy, satire, and ethical description. The history of our Saviour, it is true, carries us into the very bosom of domestic life among his contemporaries; and the knowledge which we thus acquire, is peculiarly valuable, from the stamp of truth which is impressed on every part of it. But if we learn much from this source, there is still more of which we are left ignorant."§

Next to the books of Scripture, the writings of Josephus may be consulted with advantage for Jewish antiquities. From the works of Philo we receive less aid than might have been expected. Among the Christian fathers, Jerome, who was long resident

* Mon. Repos. XXI. pp. 226—230, 291—297, 351—355.

† Vol. I. xiv.

‡ Vol. IV. of the original, at the end.

§ See the *Christian Examiner* [New Series], Vol. I, 239.

* In 1824.

† Pref. xiv. &c.

‡ The materials of the work are evidently distinct from the writer's particular statements.

§ Translator's Pref. xv.

in Palestine, communicates very important information respecting the geography, natural history, and customs of the country. Heathen authors can scarcely be trusted here for any thing beyond geography and the details connected with it.

The Rabbinical writings of the Jews contain a mass of intelligence respecting civil and religious usages, especially the ritual of the second temple. But the *Mishna* and the *Gemaras* are very delusive guides as to the times of the Old Testament: and even as to the manners of a somewhat later age, the authority of the Rabbins is to be received with the utmost caution.*

We agree with the editor that the descriptions by travellers in the East furnish a less fallacious means of completing the picture of Jewish life:† on these we rely, in general, with great confidence; and we are persuaded that in this department of Sacred Literature much remains to be accomplished. Our readers will be gratified by the following remarks of Strauss's translator:

* The Arab Sheikh, among his flocks and herds, recalls the very image of patriarchal times;‡ allowing for the changes which religion has made, the mourning and the festivity, the diet, dress, and habitation of the present natives of these regions, will be found nearly what they were two thousand years ago. It is true that we advance a step further, when, from the present state of the East, we describe what it was at this distant period; than when we merely illustrate Scriptural allusions from modern Oriental manners: but among the various descriptions which might be given, *that* will be nearest to the truth which is most accordant with the known usages of Eastern nations; and though this presumption can never amount to a positive proof of its accuracy, the reader is not misled provided he is informed on what he relies."

* Translator's Pref. xvi.—xx.

† Pp. xx., xxi.

‡ In Mr. Wellbeloved's note on Gen. xxi. 30, and in his appropriate and happy extract from Bruce's Travels, 4to, Vol. I. p. 148; we see a striking illustration of the justness of this statement. Nor can we open Niebuhr's excellent and well-known work without perceiving many similar examples.

Such are the main sources whence a knowledge of Jewish antiquities is to be sought—the Scriptures, the writings of Josephus, of Jerome, and of the Rabbins, and oriental voyages and travels. In this article of review we have not time or room for saying much either on the importance of the study, especially to theological scholars, or on the numerous volumes, by means of which the prosecution of it may be aided. We must be permitted, nevertheless, to lament, that a branch of learning, without which no man can be a competent interpreter of the Sacred Books, is so much neglected among us: and we shall avail ourselves of the present opportunity of speaking of a set of lectures on the antiquities of the Jews, which, though it has been long since perused, in manuscript, within a circle of some extent, is not yet given to the world in the form that so valuable a compilation richly merits.

With this branch of theological literature the English divines of the two last centuries were far more intimately acquainted than their successors in the present age. After we have made every reasonable allowance for human prejudices and attachments, still we cannot notice the contrast without some degree of pain. To the original researches, to the assiduous labours of the Lightfoots, the Spencers, the Pococks, of a former generation we now witness no approaches: nor are the authors of ill-arranged collections of the remarks of those who have gone before them to be enumerated together with the eminent scholars from whose works they borrow a part of their materials.

Among the truly learned though less voluminous productions of its class, the *Antiquitates Sacre Veterum Hebræorum*, by Reland, will particularly deserve the attention of the student for accuracy, conciseness, judgment and method: and we believe that the third edition [1717] will be found more correct, and therefore more useful, than the preceding impressions. Under publications of the same description must be ranked *Lectures on the Three First Books of Godwin's Moses and Aaron*, by the late Rev. Dr. David Jennings. A work edited and recommended by

such a man as Furneaux,* needs not our humble praise. Jennings's performance is certainly learned and able. For general use, however, we should prefer a set of lectures that were also drawn up and read by a tutor in a Protestant Dissenting college. Dr. Caleb Ashworth, who, by his *Hebrew Grammar* and his *Introduction to Plane Trigonometry*, had given proofs of his eminent skill in selecting and of his perspicuity in communicating and illustrating his topics of instruction, left behind him the manuscript to which we have referred. These unpublished lectures on Hebrew antiquities are copious without being redundant, and clear and engaging without being superficial: they exhibit a wide compass of reading, and discuss with perfect impartiality many subjects of controversy among scholars. Were they edited, with a few additional notes, such as Michaëlis' masterly *Commentaries on the Law of Moses* and other publications would supply, they would form a most welcome present to students in theology, nor least to successive pupils in the seminary, for whose immediate benefit they were designed. Gladly, were it in our power, would we save young persons the tedious and often, we fear, the unprofitable labour of transcribing so extensive a course of lectures! We know not whether the respectable trustees of Mr. Coward would feel themselves authorized to commit this manuscript to the press: but we entertain no doubt that in the event of their appropriating a part of their funds to a purpose so seasonable and advantageous, they would obtain the gratitude of numerous individuals; and that the sale of the work would amply defray the expenditure which it requires.

Let not these observations be regarded as irrelevant and digressive, in the review of the preface of the translator of *Helon's Pilgrimage*, a performance that, while it classes among works of taste, is made by its editor highly subservient to the illustration of *Jewish antiquities*.

Upon the national character of the

Jews at the season of this pilgrimage he has the following weighty remarks:

"To those," says he, "who cannot be satisfied, unless the Jews are described as sunk in all the vices which mark a people for the vengeance of heaven, I would suggest how improbable it is, that the religious and moral advantages which they enjoyed should not have made them better than those whose corrupt religion, if it had any, had a pernicious influence on their morals—or that Providence should select the instruments of the moral regeneration of mankind from among a people, whose depravity equalled or exceeded that of the heathen world. Were this a proper place for entering on such a discussion, it might not be difficult to shew how unjustly we identify the whole body of the people with the hypocritical Pharisees whom our Lord rebuked; or infer their ordinary character from what Josephus says of the atrocities committed by them, when stung by oppression, engaged in a desperate struggle for independence and existence, and maddened by faction and fanaticism; under the influence of which Christian nations have manifested an equal disregard of justice and humanity."†

We cordially wish that the Editor may have an opportunity of extending his remarks on a topic so deeply interesting. His statement admits of yet further illustration; and his reasoning is both theoretically and historically correct. The Jewish people, in common with all their heathen neighbours, needed the salvation which the gospel proposed to their acceptance. However, the vices of the contemporary Greeks and Romans were evidently more flagitious than those of the descendants of Abraham, even at the period of our Saviour's advent. The ascendancy of the Pharisees was, in every view, a most unhappy circumstance—the worst symptom of public degeneracy and approaching ruin: but against *them*, rather than against his countrymen at large, the severest censures of our Lord were levelled; and his example would seem to have been followed by Paul towards the beginning of the Epistle to the Romans.† Josephus, it is true, not only records many acts of enormous wickedness on the part of the Jews,

* It was posthumous. The impression before us (a reprint) is of the date of 1808.

* Pp. xxii. xxiii. † Ch. ii. 1, &c.

but delivers it as his opinion, that their character had become depraved beyond example.* To that opinion, nevertheless, we cannot subscribe: the historian had selfish purposes to serve by paying court to his Roman masters; and one method of his expressing his adulation was the darkness of the colours in which he drew the portrait of his nation.

The concluding paragraph of the Translator's preface must not be withheld from our readers:

"The translator may perhaps be singular in regarding the Jewish people, even in the last days of their national independence, as objects rather of commiseration than abhorrence; but surely there can be no question that the language in which they are perpetually spoken of must tend to retard the event which every true Christian earnestly desires, the removal of that veil of prejudice which hides from them the evidence of the divine origin of the gospel. Beneath the exterior appearance of passive submission, which fear and oppression have taught the Jew to assume, and the habits of sordid worldliness to which our unjust laws condemn him, lurks a deep-seated animosity against the Christian name—a name associated in his mind with the brutal outrages of fanatic mobs, the extortion and cruelty of tyrannical rulers, and though last, not least in bitterness, the harsh and contumelious language with which his nation is assailed, as if they were branded with the curse of heaven, and a perpetual memorial of its vengeance. While the feeling continues which such reproaches necessarily perpetuate, the efforts of Christians for the conversion of the Jews will probably be as fruitless as they have hitherto been. It would well become the disciples of the religion of love to set the example of conciliation; and to renounce the use of language which is equally unfavourable in its influence on those who employ and those who endure it.

"Tu que prior, tu parce, genas qui ducis Olympo!"

These sentiments do signal honour to the understanding and the heart from which they proceed. May they be widely spread! May they be universally adopted! We are desirous of believing that in at least the possession of them the Translator of Strauss's Helon is far from being

"singular." It has long been our own persuasion that the Jews will not be converted to the religion of Jesus Christ, unless they are previously invested with all the rights of citizenship.

N.

ART. II.—*The United States of America compared with some European Countries, particularly England: in a Discourse delivered in Trinity Church, in the City of New York, October, 1825. With an Introduction and Notes.* By the Right Rev. John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New York. 8vo. pp. 56. John Miller. 1826.

WE have here a curious and in many respects an instructive sermon. It has, we observe, drawn down upon the preacher the bitter censure of certain High-Church reviewers in this country. Dr. Hobart is a bishop, an orthodox one too, according to the standard of orthodoxy in the English Church, and is of acknowledged talents and piety and of abundant episcopal zeal, and was until lately highly extolled by the dignitaries of our Establishment: but he is a republican, as an American must be to be a good citizen; he has, on the comparison of England and the United States, given the preference to his native country; and he has ventured to point out certain evils in the connexion between Church and State, and to suggest some necessary reforms in the Church of England; and hence he is reproached with ingratitude, calumny, and we know not what heinous sins besides. The good bishop, for such he deserves to be styled, lately visited this amongst other European countries, for the sake of his health. He was welcomed to our shores by many of our nobles and prelates. On his return to his native land, his diocese and his flock, he preached this sermon, which is an honest effusion of respect and gratitude towards England, and of superior love and admiration of the United States.

From Psalm cxxxvii. 4, 5, 6—the patriot's text—he takes occasion to express the feelings of satisfaction in his own country which had been

* De B. J., Lib. v. cap. x. § 5.

strengthened by his observation of foreign lands. His address is truly affectionate and Christian, resembling what we have read in the discourses of some of the primitive bishops of the church, who spoke from the chair of instruction as fathers amongst children. In his warmest eulogies of his native country, he is however anxious not to give offence to Englishmen, of whom he speaks in terms sufficiently laudatory to satisfy those amongst us that do not arrogate to ourselves all that is good and great, desirable and honourable in the earth. We cannot follow him in his survey of all the "blessings, *physical, literary, civil and religious*," which he attributes to the United States beyond all other lands; but we shall take notice of a few passages, that the reader may see in what light a zealous episcopalian regards free political institutions, and to what extent a pious and learned man, who agrees in the principles of our national church, objects to its secular character and conceives that it stands in need of reform to make it what it professes to be, a pure church of Christ.

Dr. Hobart allows, that with regard to the riches, the beauty and the grandeur of nature, it would be absurd for Americans "to urge a superiority over some other lands, or altogether an equality with them;" but, he says, the comparison was less adverse to the claims of his country than he had supposed. Having stated various points of comparison that on this head meet the view of the traveller, he concludes in the following animated passage:

"But he can see one feature of every landscape *here*, one charm of American scenery, which more than repays for the absence of these monuments of the power, and the grandeur, and the wealth, and the taste of the rich and the mighty of other lands—and which no other land affords. The sloping sides and summits of our hills, and the extensive plains that stretch before our view, are studded with the substantial and neat and commodious dwellings of *freemen*—independent freemen, owners of the soil—men who can proudly walk over their land, and exultingly say—It is mine; I hold it tributary to no one; it is mine. No landscape here is alloyed by the painful consideration, that the castle which towers in grandeur was

erected by the hard labour of degraded vassals; or that the magnificent structure which rises in the spreading and embellished domain, presents a painful contrast to the meaner habitations, and sometimes the miserable hovels that mark a dependent, always a dependent—alas, sometimes a wretched peasantry." —Pp. 6, 7.

The preacher ventures to point out some advantages which the institutions for Education in the United States possess over those of England. He seems to have overlooked that there are other Universities in Great Britain besides those of Oxford and Cambridge.

It is, however, in her *civil and religious* institutions, that the Bishop asserts for America "the pre-eminence;" though he candidly acknowledges that for most that is excellent in these the daughter is indebted to the mother.

He describes the principles of civil freedom derived by his country from ours, and points out the supposed superiority of his own in the application of those principles:

"These are the *principle* of representation; * the division of the legislative, executive, and judiciary departments; the check on the exercise of the power of legislation by its distribution among three branches; the independence of the judiciary on all influence, except that of the constitution and the laws; and its accountability, and that of the executive, to the people, in the persons of their representatives; and thus what constitutes the characteristic blessing of a free people, a government of laws securing to all the enjoyment of life, of liberty, and of property.

"But even in this, next to our own, the freest of nations, it is impossible not to form a melancholy contrast between the power, and the splendour, and the wealth of those to whom the structure of society, and the aristocratic nature of the government, assign peculiar privileges of rank and of political consequence, with the dependent and often abject condition of the lower orders; and not to draw the conclusion, that the one is the unavoidable result of the other.

"Advantages confessedly there may be in privileged orders, as constituting

* "The *principle*, I say; for in England it is only partially carried into practice."

an hereditary and permanent source of political knowledge and talent, and of refinement and elevation of character, of feeling, and of manners. And in this view no men can be more imposing or more interesting than the high-minded noblemen and gentlemen of England. But, in this imperfect world, we cannot enjoy at the same time all possible advantages. And those which result from the hereditary elevation of one small class of society, must produce in all the noble qualities which distinguish independent freemen, a corresponding depression of the great mass of the community. And can we for a moment hesitate which state of society to prefer? No. It is the glorious characteristic of our admirable polity, that the power, and the property, and the happiness, which in the old nations of the world are confined to the few, are distributed among the many; that the liveliness and content which pervade the humblest classes among us, are not the mere result of that buoyancy of animal spirits which nature seems to have kindly infused into our frame, and which man shares with the beast that sports in the field or courses over the plain—but a sober sentiment of independence, nurtured by the consciousness that, in natural rights and original political power, all are equal. The obedience, therefore, which fear in a great measure extorts from the mass of the people of other countries, is here the voluntary offering of a contented and happy, because, in the broadest sense of the term—a free people.”—Pp. 12—14.

The Bishop, with all his exultation, in this view of his country, declares himself “more at home” on another:

“It is the religious freedom of my country that constitutes, in my view, one of her proudest boasts. Protected as religion is by the state, which finds in her precepts and spirit and sanctions, the best security for social happiness and order, she is left free to exert her legitimate powers, uninfluenced and unrestrained by any worldly authority whatsoever. And the happy effect is seen in the zeal with which her institutions are supported, as far as the ability of an infant country, and a spreading, and in many cases sparse and humble population, will admit; in the prevalence of those

moral and social virtues that are among her best fruits; and above all, in less, much less of that hostility to her divine origin and character, which in other countries her unhallowed perversion to political purposes inspires and cherishes.”—Pp. 14, 15.

This is a valuable testimony to the happy religious and moral effects of perfect and equal liberty of conscience; the right of every man to which, our pages have asserted and re-asserted until we are apt to think our readers must be weary of the topic.

Our American bishop talks as freely as any English bishop of “blasphemous heresies;” but the phrase is harmless in a land where the law protects all heresies, that is to say, all opinions and all sects, which are in turn all heretical and all orthodox, with regard to one another.

We are not called upon to animadvert on the good bishop's admiration, almost to idolatry, of episcopacy, nor to shew the inconsistency of his eulogy with his censure of the Church of England; our object already explained is somewhat higher. Let it at the same time be observed, that Dr. Hobart makes a distinction (p. 29, note) between *episcopacy* and *episcopal government*; in the former, the Church of England and the Protestant Episcopal Church in America are identified, but not in the latter. “It is correct,” he says, though so say not we, “to speak of the divine institution of *Episcopacy*; but not, as is done by some writers, of the divine institution of *Episcopal Government*, which on many points is of human arrangement and varies in different Episcopal Churches.”

The Bishop thus compares, we might almost say contrasts, the two churches, and the reader will observe that where he seems to approach intolerance, it is for the sake of more effectually guarding ecclesiastical liberty:

“Look at the most important relation which the Church can constitute, that which connects the pastor with his flock. In the Church of England, this connexion is absolute property. The livings are in the gift of individuals, of the government or corporate bodies; and can be, and are, bought and sold like other property. Hence, like other property, they are used

• “And yet dissipation and unbounded devotion to pleasure, the consequences of idleness and wealth, often contaminate the higher ranks, and produce corresponding effects upon the lower.”

for the best interests of the holders, and are frequently made subservient to the secular views of individuals and families. And they present an excitement to enter into the holy ministry, with too great an admixture of worldly motives, and with a spirit often falling short of that pure and disinterested ardour which supremely aims at the promotion of God's glory and the salvation of mankind.

"The connexion thus constituted entirely independent of the choice or wishes of the congregation, is held entirely independent of them. And such are the gross and lamentable obstructions to the exercise of discipline, from the complicated provisions and forms of their ecclesiastical law, that common and even serious clerical irregularities are not noticed. In a case of recent notoriety, abandoned clerical profligacy could not be even tardily subjected to discipline, but at an immense pecuniary sacrifice on the part of the Bishop who attempted to do that to which his consecration vows solemnly bind him.

"The mode of support by tythes, though perhaps, as part of the original tenure of property, not unreasonable nor oppressive, is still calculated to prevent, in many cases, cordial and affectionate intercourse between minister and people. Indeed, even where clerical duty is conscientiously discharged, the state of things does not invite that kind of intercourse subsisting among us, which leads the pastor into every family, not merely as its pastor, but its friend.

"I need not observe how superior, in all these respects, are the arrangements (doubtless not without their inconveniences, for no human system is perfect) of our Church. To the congregations is secured the appointment of their clergymen, under regulations that prevent, in episcopal supervision and controul, the choice of heretical or unworthy persons, and his support arises from their voluntary contributions:—the connexion is thus one of choice, and therefore of confidence and affection. The provisions for ecclesiastical discipline can arrest the progress of the unworthy clergyman and put him away from the congregations he is injuring and destroying, and the Church which he is disgracing; and happy are the effects in the general zeal and purity and exemplary lives of the clergy, and the affectionate intercourse that subsists between them and their flocks. Often have I taken pride and pleasure in exciting the astonishment of those who supposed and contended that the voluntary act of the people would not adequately provide for the clergy, by stating in my own case; the continuance of my

salary; the provision for my parochial duty, and the ample funds by which I was enabled to leave my congregation and my diocese.

"Advance higher in the relations that subsist in the Church, to those which connect a Bishop with his diocese. The commission of the Bishop, his Episcopal authority, is conveyed to him by the Bishops who consecrate him. But the election of the person to be thus consecrated is *nominally* in the Dean and Chapter of the cathedral of the diocese, and *theoretically* in the King, who gives the Dean and Chapter permission to elect the person, and only the person, whom he names; and thus, in the *actual* operation of what is more an aristocratical than a monarchical government, the Bishops are appointed by the Cabinet or the Prime Minister; and hence, with some most honourable exceptions, principally recent, the appointments have notoriously been directed with a view to parliamentary influence. Almost all the prelates that have filled the English sees, have owed their advancement not solely, as it ought to have been, and as in our system it must generally be, to their qualifications for the office, but to a secular interest, extraneous from spiritual or ecclesiastical considerations.

"Advance still higher—to the Church in her exalted legislative capacity, as the enactor of her own laws and regulations and canons. The convocation, the legitimate legislature of the Church of England, and the high grand inquest of the Church, has not exercised its functions for more than a century. And the only body that legislates for a Church thus bound by the state and stripped of her legitimate authority, is parliament, with unlimited powers—a House of Lords, where the presiding officer may be, and it is said has been, a Dissenter—a House of Commons, where many are avowed Dissenters, and where, whenever church topics are discussed, ample evidence is afforded that the greatest statesmen are not always the greatest theologians.

"Let me, not be misunderstood—I am not speaking disrespectfully of Dissenters, nor entering into the question of the propriety of their participating in the civil government of England. But what business have Dissenters with legislating for a Church from which they dissent, and to which they are conscientiously opposed?

"I need not remark to you how superior are the arrangements of our ecclesiastical constitutions. These provide in Diocesan Conventions, consisting of the Bishop, the Clergy, and the delegates of

congregations; and in a General Convention of the Bishops, the Clergy, and the representatives of the Laity, with a negative on each other, for the full, efficient and vigorous exercise of the legislative, executive and judiciary powers of the Church; and at the same time secure in every department, and in every officer, that responsibility which is essential to a zealous and correct administration of ecclesiastical affairs.

“The principle of our ecclesiastical polity we derive from the Church of England. It is the principle which its ablest champion, styled, in olden time and in olden phrase, ‘the judicious Hooker,’ enforces and vindicates—that all orders of men affected by the laws, should have a voice in making them. In the theory of the ecclesiastical constitution of England, the Bishops and the Clergy legislate in the upper and lower house of Convocation; and the laity in Parliament, whose assent, or that of the King, is necessary to all acts of the Convocation. But though the Convocation is summoned and meets at every opening of Parliament, the prerogative of the King is immediately exercised in dissolving it. Hence Parliament—a lay body, with the exception of the Bishops who sit in the House of Lords, and whose individual votes are merged in the great mass of the Lay Peers—becomes in its omnipotence the sole legislature of the apostolical and spiritual Church of England. And the plan has been agitated, of altering, by authority of Parliament, the marriage service of the Church, so as to compel the clergy to dispense with those parts which recognize the doctrine of the Trinity, in accommodation to the scruples of a certain class of Dissenters.* Thanks to that good Providence who hath watched over our Zion, no secular authority can interfere with, or controul our high ecclesiastical assembly. The imposing spectacle is seen there, of her Bishops in one house, and her Clergy and Laity by their representatives in another, (analogous to the mode of our civil legislation,) exercising legislative, and by the Bishops, admonitory authority over the whole Church, and co-ordinately enacting the laws that her exigences may demand. Harmony, union, vigour, zeal, like the life-blood of the human frame, are thus sent from this heart of our system, into every part of the spiritual

body—through all the members of our church, which is destined, we humbly trust, to exhibit, not only as under the most discouraging circumstances she has always done, in its purity, but in the strength arising from increasing numbers, the primitive truth and order which the Apostles proclaimed and established, and for which they, and a noble army of martyrs, laid down their lives.”—Pp. 17—29.

In England, “Church and King” are linked together by custom and prejudice, the Church modestly taking the precedence: what will our “Church and King” clubs say of a Bishop of their own professed faith who writes the following sentences? “In the American Episcopal Church, the body which exercises her legislative power is constituted analogous to the paramount civil body of the United States—the Congress.” “The government of the Episcopal Church in America is perhaps even more REPUBLICAN than that of the Presbyterian denomination.” “Let it not be said, then, that there is any inseparable alliance between an Episcopal Government and monarchy.” Note, pp. 29, 30.

We have omitted, for want of room, some notes affixed to the passages which we have quoted: in some of these the right reverend preacher explains the text as not being invidious or hostile towards the Church of England, but in some others he carries further his exposure of “abuses and defects” in our boasted Establishment, particularly in one (pp. 31 and 32) which shews the neglect of our Church with regard to theological education for the ministry. In this particular the Episcopal Church in America is eminently praiseworthy.

The worthy Bishop disclaims the vanity of supposing that his opinions will have much influence here; but he esteems it “a high act of duty and of friendship” to point out to our ecclesiastics the road to reform. They, let him be assured, will not accept such friendship, nor thank him for such dutiful service. They deem themselves secure in their broad lands and their high places. As yet, they have no dread and little sense of that power to which the American Bishop trusts for the correction and remedy of the diseases of the Church—Public

* “The plan has not succeeded; nor is it likely to succeed. But the fact of its agitation is mentioned, to shew the ideas entertained of the *omnipotence* of Parliament in matters ecclesiastical as well as civil.”

Opinion. (P. 36.) Yet it is a power still, and if we do not mistake the signs of the times, is beginning to work for the liberation of the Christian religion from the secular yoke that has so long bowed it down. They that fall against this stone will assuredly be bruised, and let them on whom it is likely to fall, beware! Meantime, the true friends of pure religion in this country may almost envy the Christians, who can say with this United States' Bishop,

"We want not, therefore, the wealth, the honours, or establishment of the Church of England. With the union of Church and State commenced the great corruptions of Christianity. And so firmly persuaded am I of the deleterious effects of this union, that if I must choose the one or the other, I would take the persecution of the state rather than her favour, her frowns rather than her smiles, her repulses rather than her embraces. It is the eminent privilege of our Church, that, evangelical in her doctrines and her worship, and apostolic in her ministry, she stands as the primitive church did, before the first Christian emperor loaded her with the honours that proved more injurious to her than the relentless persecution of his imperial predecessors. In this enviable land of religious freedom, our church, in common with every other religious denomination, asks nothing from the state, but that which she does not fear will ever be denied her—protection, equal and impartial protection."—Pp. 36, 37.

ART. III.—*Four Lectures, delivered at Worship-Street Meeting-House, near Finsbury Square, London, during the Month of March, 1826, on the History—the Subjects and Mode—the Perpetuity—and the Practical Uses of Christian Baptism.* By John Evans, LL.D., Edwin Chapman, James Gilchrist, and David Eaton. 8vo. pp. 204. Eaton. 6s. 6d.

THESE Lectures were delivered, and are now published, at the instance of "the General Baptist Committee, appointed by the General Assembly." (Advert.) Believing that the baptism by immersion of those that are capable of a profession of faith is alone Christian baptism, and that the rite is of divine institution and perpe-

tual obligation, they are surely commendable for their zealous endeavour to draw the attention of their fellow-Christians to their arguments. They may seem to persons of other communions to magnify the ordinance beyond its just proportions; but it should be remembered that a very high estimate of a doctrine or ceremony is the natural consequence of fixing the attention long and exclusively upon it, and that by this means, under the Divine Providence, all the topics on which mankind differ in opinion are brought into discussion, and thus the cause of truth is eventually promoted. All that can be required of any proselytists is, that they shall keep good faith with the public and good temper; that they shall state what they really believe, and not question the motives or deny the integrity of those that are "otherwise minded."

Dr. Evans relates, in the first Lecture, the History of Baptism; in the second, Mr. Chapman discusses the Subjects and Mode; Mr. Gilchrist defends, in the third, the Perpetuity; and in the fourth, Mr. Eaton argues the Practical Uses.

The first Lecturer takes for his text, Matt. xxi. 25. He interprets the word *baptism* literally: but does not the context make it probable, at least, that it is used figuratively of John's doctrine or divine mission?

He asserts "that John, the Lord Jesus Christ, their disciples, indeed all the first Christians, were Baptists," p. 13. Did they all then receive Christian baptism? Our Lord never baptized. With whom did what is called Christian Baptism begin, and from whose hands did the apostles receive it? This is an inquiry of more than curiosity. Much of the controversy depends upon its determination. Until the question of the identity of John's baptism with Christian baptism, or their distinctness, be settled, the argument on baptism can scarcely be said to be entered on; and yet we do not observe that the Lecturers before us have touched upon the subject.

The worthy Lecturer will surely not assert that the Apostle Paul was a Baptist: he baptized occasionally, it is true, as he did some other acts, not so much in conformity to his own

judgment as in submission to the prejudice of weak brethren; but he rejoiced that he had practised so few baptisms, and he declared that baptism was not in his apostolic commission. Every reader knows, of course, that we refer to 1 Cor. i. 13—17, a passage of vital consequence to the subject of these Lectures, but which is not produced in the course of them, and only *approached* by one of the Lecturers in a *Note*.

Dr. Evans makes free use in his Lecture of the late Mr. Robinson's History of Baptism, an amusing book on a heavy (we must not say, *dry*) subject; and, having brought the history down to the present times, concludes with three inferences, which none, we hope, and least of all ourselves, dispute, viz. that the Baptists are, 1, an ancient, 2, a respectable, and 3, a conscientious people. The Lecturer is throughout candid to opponents, and declares himself strongly for mixed communion, or the admission of unbaptized persons (according to his view of baptism) to the Lord's table. It occurs to us, however, that this charitable practice takes away one of the alleged uses of baptism, of "winnowing the chaff from the wheat," and severing "the unbelieving and immoral from the church." P. 64. To serve as a test of personal religion, baptism should be a constant and not an occasional ordinance.

This Lecturer quotes with high admiration Milton's description of baptism, in which the great poet speaks of "*running water*" and "*the profuent stream*;" but this will scarcely include the practice of the majority of the modern Baptists, who resort in the rite to enclosures in places of worship, called Baptisteries.

Dr. Evans does injustice (undesignedly, we are sure,) to Cromwell, in adopting the charge that he persecuted the pious Biddle. (P. 46.) The Protector detained Biddle in prison, it is true, but it was only to keep him out of the hands of his sanguinary persecutors; and he allowed him an hundred crowns per annum for his subsistence.*

The Dr. has also fallen into the common mistake, which surprises us

in a Cambro-Briton, of confounding the ancient and modern Bangor. (P. 41.) The British Bangor is on the river Dee, above the town of Holt, in Denbighshire.

The second Lecturer discusses the Proper Subjects of Christian Baptism and the Scriptural Mode of administering the Rite, with ability and temper. He does not pretend to advance any thing new upon these trite subjects. The common arguments of the Baptists, which he states perspicuously and urges with no little force, must be allowed considerable weight, even where they do not produce conviction. If we were inclined to object to any part of this Lecture, it would be to the introduction, in which he combats Mr. Belsham's Plea for Infant Baptism from all Christian antiquity. We do not say that the argument of this distinguished divine is unanswerable; but we think that the Lecturer has not hit the exact point of the argument. This stronghold of the Pædobaptists would indeed be destroyed if it could be proved that infant baptism was unknown to the three first centuries, or if its rise in any period within them could be ascertained: the Lecturer fairly attempts this: we question, however, whether he himself be fully satisfied with his success.

Mr. Chapman ingenuously admits Mr. Belsham's observation upon the story of Naaman, as told in the Septuagint, that "*washing* and *baptizing*" are the same; but urges rationally that *washing* may include immersion. (P. 101.) This is an important point in the controversy; for drop the Greek and use only the English term, and the whole question will assume a different aspect. This the next Lecturer seems to be aware of, if we may judge from a note, *see more*, p. 137.

The third Lecturer most zealously maintains the perpetuity of Christian Baptism. He adopts the text of the baptismal commission, Matt. xxviii. 18—20, without any explanation of it, except incidentally, and without taking any direct notice of the argument for the limitation of its injunction in point of time, from the concluding clause, from the parallel place in Mark, and from the interpretation put upon it by the apostles, whose

* See Life of Biddle, 8vo. pp. 7, 8.

history shews that they did not consider it as an universal command.

This Lecturer refers to Christian antiquity, as in favour of the perpetuity of baptism, but refuses to build upon this evidence. The Fathers, he says, were the fathers of Popery. (P. 117.)

He remarks upon those that deny the perpetual and universal obligation of baptism, whom he designates as *Anti-baptists*—that they are few in number, of recent origin, and truly respectable. They make, he says, common cause with his own denomination in their peculiar controversy; and they allege, vainly he thinks, the peace of the Christian Church, as “the chief motive for opposing the perpetuity of baptism.” So far it would appear that these persons, however erring, are entitled at least to common civility; yet there is no epithet, however scornful, which the Lecturer hesitates to throw out concerning them. He fears that the motive that has no small influence with them, is, “disinclination to inconvenience and reproach, or to incur disadvantage and odium for *conscience’s* sake”! (P. 125.)

And this charge, courteous reader! precedes an examination of their arguments contained in the writings of Barclay, the Quaker, Emlyn, the Unitarian confessor, and Wakefield, the Seceder from the National Church, whose honours and emoluments were straight before him. This examination consists of remarks upon detached passages of their works, instead of an inquiry into their whole argument; the remarks themselves being often characterized by levity or petulance. After many declamatory passages of this description, in which the true question is sometimes lost sight of, and in which the little argument that is condescendingly used is so mixed up with irony and banter, that we have found it impossible to separate it, as we intended, for criticism, the Lecturer recounts his success and proclaims his triumph and defies the enemy, in the following passage—a true specimen of what Dr. Jortin calls the *agonistic style*:

“What then, do the *Anti-baptist* reasonings (for such we call them in courtesy) prove, but their own invalidity, or rather

logical nullity? Do they not force us upon this one conclusion, that Christian Baptism was *disliked*, and that being disliked, (no matter for what reason,) it was to be got rid of, if possible, under some plausible pretext or decent apology? And such men as think they are at liberty to take counsel of human policy in such a case, and that they may *conscientiously* abandon Adult immersion, and (lest religion should be stript too bare of *externals*) betake themselves to *Infant sprinkling*, or *Infant dedication*, as a harmless and useful superstition, for which they allege no scriptural sanction or divine warrant, will never be at a loss for pretexts and apologies. No wonder, then, that Christian Baptism has been silently renounced, or clandestinely abandoned; for hardly any of the *Anti-baptists* have come manfully forward to publish their recantation, or to shew cause and justification for the dereliction. And our chief difficulty in putting them on their trial was to find *documents—written evidence*—to produce against them. For though they have been secretly and busily engaged in forming an *Anti-baptist* faction, they have been very cautious of committing themselves by publishing any thing in the shape of a manifesto.

“Mr. Thomas Emlyn has thrown together a few crude doubts and conjectures: Mr. Gilbert Wakefield, Mr. William Freud, and Mr. George Dyer, have given curious specimens of the intellectual emanations which may proceed from learned men who have enjoyed all the advantages of Cambridge. The author of *Particulars of the Life of a Dissenting Minister*, also we believe a very learned man, for he boasts of his learning, has given a statement which has at least the merit of being plain and intelligible. And there is a Dr. Walker, of Dublin, who we believe has written something on the subject; but though we have not been able to procure a sight of that something, whatever it is, we feel a kind of moral certainty (for we know the Doctor’s caliber well enough), that it contains nothing worthy of notice.

“But we have a right to challenge our *Anti-baptist* opponents to come forth in full array of scripture and reason. Let them not lurk in ambush to fall upon the weak and the unwary, who have not leisure to study, or aptitude to defend, a controversial question. Let them not skirmish in secret with mere logical tyros, who are apt to mistake banter for argument, an overbearing manner for overpowering reasoning, and a triumphant air for an actual ovation. Let them not carry on a petty war of interminable controversy with doubtful posi-

tions and useless quibblings, instead of fair and manly reasoning; but let them come to some *open and decisive engagement* with us; and if they can achieve the victory, they shall have all the honours of a triumph; for we will not only peacefully surrender, but we will unite with them in alliance as auxiliary forces, with all the intellectual weapons and moral power we may possess, to aid in extending their conquests."—Pp. 156—158.

The origin of the "doubt and denial" of the present obligation of baptism, is traced with singular historic justice and Christian candour in the following words:

"But with whom did the doubt and denial originate? Not with plain, common-sense Christians; but with a few Quaker fanatics (the *Shakers* of that day) on the one extreme; and with a few scholastic theologians on the other; who whiled away their learned leisure in musty libraries with dreamy theories founded on Rabbinical authority: and who were not remarkable for strong sense, sound reasoning, or clear and comprehensive views."—P. 165.

Whatever we may think, the Lecturer has in his own judgment put the question to rest for ever.

"But enough,—instead of prolonging the argument I ought to apologize for trespassing upon your patience; but I was willing to pursue the exhaustive mode to the utmost with the subject; that a question, which is yet new, might be settled once for all, before it shall have become inveterate by duration; and before the unsound opinion shall have become the badge of faction in the kingdom of Christ, (for there is no Anti-baptist Denomination yet,) or the war-whoop of a powerful party."—Pp. 164, 165.

We would seriously ask our Baptist brethren, under whose sanction this diatribe is published, whether they think that such a mode of preaching and writing can really promote the cause of truth and the interests of the Christian Church? Nay, we would ask them whether such an attack upon their fellow-christians is likely even to accomplish the lower object of bringing on an useful discussion of the point at issue? In spite of insinuation and railing, men will still think for themselves, call for evidence and weigh arguments. The Baptists have nobly stood to their consciences amidst worse evils than

the fulminations of the pulpit; and from themselves let them judge of others, and come to the conclusion, that where reasons are not convincing, passionate words are useless, or rather are harmless, except with regard to those from whom they proceed.

The fourth and last Lecturer, on the Practical Uses of Christian Baptism, affords no occasion for censure, but much for praise. We think he sometimes mistakes baptism for the *only mode* of professing faith, and hence attributes good effects to it which belong equally to every outward form in which the truth of Christianity is avowed by individuals; but we are pleased with the calm good sense and the manly candour with which he explains and recommends his views.

The following passage contains a summary of this Lecture:

"We have observed, that Baptism is connected with an open profession of Christ, with repentance and the forgiveness of sins, with the death and resurrection of Christ, with personal religion and the rights of conscience, and with the answer of a good conscience towards God: that by Baptism Christians were called out of and entirely separated from the world, and by which separation they became the visible Church of Christ. Had they multiplied and spread themselves over the earth, maintaining their pure principles and benevolent character, what sufferings would have been spared to mankind; what scandal would have been avoided; and what extensive blessings would have been enjoyed! We have contended, that many and great evils have resulted from the practice of *infant baptism*; 'that infants are mere machines and utterly incapable of every *requisite* to Baptism; that it subverts the very base of the Christian church, by giving those the name who have not the thing, and by transferring the whole cause of Christianity from the wise and pious few, to the ignorant multitude, who, being supposed Christians, interfere in religion, derange the community, invade the offices, and convert the whole into a worldly corporation.'"—Pp. 200, 201.

We have little expectation that this publication will provoke controversy on that branch of the baptismal question that is now chiefly interesting, i. e. its perpetual and universal obligation; but we should rejoice to see it fully discussed by such as have sufficient leisure, talent, learning and

temper. Every one is interested in it, and the decision of it may deeply affect the sense in which Christianity is to be hereafter and universally received. There are but two principal schools of Christian theology; the one holding that the lessons and discipline of the church are unchangeable in their application to men of every age, every degree of civilization, and every description of moral character—the other, that much of the first form of our religion was temporary, a scaffolding to be taken down when the building was completed; that the condition, relatively to Christian ordinances and the correspondent Christian duties, of newly converted Jews and Heathens, and of Christians born of Christian parents, in countries evangelized for ages, must be widely different; and that in proportion as the gospel is received and represented as an intellectual and moral religion, it is likely to make its way into all places, to retain its influence throughout all times, and to exercise a happy influence upon the minds of individuals, and upon the institutions of society.

ART. IV.—*The Apostle Paul an Unitarian; especially as appears from a Minute Examination of the celebrated Passage in his Epistle to the Philippians, (ii. 6—11,) "Who being in the Form of God," &c., in which are included, Strictures on some Reasonings of Dr. J. Pye Smith in his Scripture Testimony to the Messiah; together with Notes and Illustrations.* By Benjamin Mardon, M. A. 8vo. pp. 52. Hunter. 1826.

UNITARIAN ministers appear to us to be wise in selecting for their discourses on public occasions those texts which Trinitarians have claimed as peculiarly their own. This plan not only shews that they are not afraid to meet any passages of Scripture, but opens the sole way of dislodging from men's minds the prejudices associated with certain peculiar phrases. We could name several recently published sermons which in this respect have very great merit, and have been and are likely to be serviceable to the interests of biblical learning and Christian truth.

Dr. Lardner's Four Discourses on the text adopted in this discourse by Mr. Mardon, are an admirable specimen of pulpit criticism and controversial preaching. Little know some divines who appeal to him, and quote him as the successful champion of Christianity, that his last thoughts and cares were for the promotion of the pure Unitarian doctrine, and that he left these admirable sermons for posthumous publication, a bequest to the religious world! While we cannot praise Dr. Lardner's Discourses too highly, we do not think they supersede all others upon the same text and subject. Their value, perhaps, consists in the example which they set of plain and popular sermons upon words esteemed hard of interpretation. Mr. Mardon has followed in the steps of this great divine, and has produced a very clear exposition of the apostle's words, and a strong argument from them for the Unitarianism of the primitive gospel. He discusses the passage in a series of remarks, which are so connected that we should do injustice to almost any one by selecting it from the rest.

At the end of the sermon are some notes, containing judicious criticisms, useful illustrations and interesting information.

In reference to the publication of Dr. Lardner's Discourses, just referred to, by the late Mr. Wiche, of Maidstone, the author says,

"The conduct of the executors of Dr. Isaac Watts, in withholding the more copious evidence of his having rejected the doctrine of the Trinity, (though we have sufficient proof of this in his *Solemn Address to the Deity*,) naturally occurs to recollection. The expression of Bishop Horsley, concerning the 'cart-load of Sir Isaac Newton's papers unfit for publication,' serves to shew us what injury prejudice may inflict on the cause of truth, and how blind it may render men to the evidence of reason. For, without denying to that accomplished ecclesiastic considerable acuteness of penetration, I choose rather to coincide in opinion with one not his inferior in scientific attainments, the present Professor of Chemistry in the University of Glasgow, according to whose forcible expression, No one who has ever read a page of Sir Isaac Newton's works can believe that he would write a cart-load of papers on a subject which he did not understand. Dr. Horsley was the champion of the *Trinity*, this gives us

the reason why he thought Newton's papers unfit for publication; but it is much to be regretted that they have never seen the light. See Dr. Thomson's History of the Royal Society."—Note *d*, p. 31.

In Note *e*, p. 34, is given a "View of the Evidence, found in the Apostle Paul's Writings and Discourses, in favour of the Unitarian Doctrine," which we regret our narrow limits will not allow us to extract.

Having said in the sermon that not the least *intimation* is given in the text of two or more divine persons together making up the one God, the author adds in Note *e*, pp. 39, 40,

"I am led to use the word here which Dr. Chalmers employs in a collection of scripture texts for the use of young persons, of which I can only write from memory. The undisputed doctrines of the Bible are spoken of in this manner: What are the *proofs* of this doctrine, &c.? But when speaking of the Trinity the expression changes, and the word *intimations* is used: What are the *intimations* of three persons in the Divine Nature? This difference of phraseology evidently implies a difference of judgment as to the amount of evidence. May not this circumstance explain the opinion which that very impressive preacher is reported to have publicly expressed prior to his leaving Glasgow, that a belief in the doctrine of the Trinity is not necessary to salvation? I am not sufficiently acquainted with the writings of the Romanists to be sure of the fact; but this representation of the state of scriptural evidence for the Trinity, by *intimation* only, seems well suited to the genius of the Romish faith, which provides, in the decisions of councils and the opinions of the fathers, a convenient supplementary authority which the doctrine of the Trinity certainly needs."

Mr. Mardon states in Note *u*, p. 47, that a society for Unitarian worship has been formed at the Cape of Good Hope, of which he is assured by Capt. Camfort, who had been present in their assembly.

ART. V.—Observations on the Causes and Evils of War; its Unlawfulness; and the Means and Certainty of its Extinction: in a Series of Letters addressed to a Friend. By Thomas Thrush, late Captain in the Royal Navy; intended as an Apology for withdrawing himself from the Naval Service. Part I. 8vo. pp. 84. R. Hunter, &c. 1825.

WAR is one of the most important subjects which can be discussed, involving as it does the welfare, the improvement, and the very existence of society: a time of peace is the season for considering it coolly and without liability to the imputation of sinister motives: and no one is more competent to the argument than a strong-minded man who has been in the profession of arms. Mr. Thrush deserves to be heard upon this matter, having so nobly proved the sincerity and strength of his convictions by resigning for conscience' sake his commission of "Captain in the Royal Navy."

These "Observations" consist of a series of Letters, addressed, as we gather from some passages, to a Clergyman of the Established Church.

Letter I. is "Introductory," designed to state and enforce the subject, to vindicate the motives of the writer, and to recommend Peace Societies. Mr. Thrush points out to his correspondent some erroneous opinions concerning War, and concludes with a prayer for "all Christians," to which we give our humble but cordial *Amen*.

"May they, when they say 'Thy kingdom come,' resolve to promote it; and when they say, 'Thy will be done,' determine to do it. In these two short sentences we have not only a prayer for universal peace, but a certain way pointed out to obtain it. When men shall pursue this path, 'the sword will cease to devour.'"—P. 14.

Letter II. is "On the alleged Causes of War." These are divided into pretended and real. The writer considers the Balance of Power as a mere fiction, though a fatal one to the happiness of Europe. He exposes, in some well-selected extracts from authors and statesmen, the hypocritical pretexts for hostilities. He accuses the ministers of the Gospel, and with too much truth, of blowing the war-trumpet, and deplores the common practice of eulogizing military heroes. He quotes a saying of Dr. Paley's, "that no two things can be more contrary than the heroic and Christian character," and remarks upon it,

"Every man entering as an officer into the navy or army, if he does not aim at the heroic character, is unfit for either."

these services. And, if he succeeds in his object, he obtains the very reverse of the Christian character."—P. 22.

In Letter III. Mr. Thrush treats "On the Real Causes of War," which is—public delusion with regard to national honour; malevolent passions; rulers; standing armies, which create a military profession; education in Heathen rather than Christian principles; the sanction given to the unlike character by eminent authors and popular divines; the high estimation in which women of all ranks hold the military; some of the generally received doctrines of religion, particularly those of Calvin; political religious establishments; and wars themselves, which are prolific, and produce one another "with a certainty as undeviating as that of seed sown producing a crop." We have here some very just remarks upon the moral tendency of the amiable Fenelon's *Telemachus*, and some severe, but not acrimonious, strictures upon a passage of Mrs. H. More's *Practical Piety*, in which this distinguished and estimable writer speaks of public thanksgivings for national blessings.

A too fruitful theme is discussed in Letter IV., "On the Physical Evils of War." The author first adverts to the cost of war, using here the *argumentum ad hominem*, his friend to whom the Letters are addressed, being a political economist of the school of Mr. Malthus; and next gives a heart-rending detail of the atrocities committed and the miseries endured in the campaigns of Russia and Spain, during the late war. He thinks that no one can survey this picture of "the domination of desolation" without a shuddering of the evil which he describes.

Letter V. is "On the Moral Evils of War," which Mr. Thrush considers to be mainly those that "spring from the breach or neglect of the sacred ordinance of marriage." His views on this subject are somewhat new and entitled to deep attention. He calls upon British females to consider this matter, and "to decide whether war, as an enemy to conjugal duty and affection, does not produce evils similar to those which arise from polygamy or savage life."

Who can deny his general maxim, "that children of both sexes, brought up under degraded mothers, will partake of the mother's character"?

The subject is continued in Letter VI., in which Mr. Thrush dwells particularly upon the evils arising from the Impressment of Seamen. These are many and great, and their enormity, in this gentleman's opinion, will put an end to the practice.

"Is it to be imagined that a custom, infinitely more galling and degrading than feudalism, will endure for ages after the feudal system has disappeared, and that it will stand the shock of civil and religious knowledge, which is rapidly spreading among all classes of mankind? Impressment was suited to the barbarous times in which it originated,—times, when the commanders of ships were about as ignorant as their crews now are. Is it to be expected, that, when knowledge breaks the fetters imposed by ignorance, seamen will fight for laws or legislators that afford them no protection in return? The present system is one of imminent danger, and no lover of his country can look back to our naval history in 1797, without entertaining a conviction, that the safety of a nation depending upon an armed force, supplied by impressment, rests upon a quick-sand. In that year, the force which has, for ages, been considered as the foundation of our national safety and honour, was nearly, and at a very critical period, proving the cause of our downfall. This ought never to be lost sight of by the advocates of impressment; and I trust I am not inconsistent in considering its existence as a very great political, as well as moral evil. It has already caused seamen to expatriate themselves by thousands, and even to fight against the country that gave them birth. It renders them desperate and ferocious; and, as outcasts, deprived of hope and protection from any laws, they become fitted for piracy, or the worst of crimes."—Pp. 72, 73.

He meets (p. 78) the objection of his friend, "How it happens that the moral and religious character of our nation has so greatly improved during the last century, a large part of which we have been engaged in war, if a state of warfare is so very destructive of religion and morality?" As far as the statement is true, he explains it by the unexampled increase of know-

ledge and of moral and religious exertion during this period. He alleges also the circumstances of our insular situation, and of our country not being the actual seat of war, as abatements of the evil. We fear that he has supplied an argument to his Malthusian friend in the admission that "from removing idle and vicious persons out of the country, wars may have rendered it more pure." (P. 79.) He adds, it is true, a consideration which ought to be of weight on the mind of a minister of the gospel, "that these men have been removed to situations where their moral regeneration was little likely to be effected, and where the probability is, that they became more depraved and died in their sins."

There are great moral evils arising from war which Mr. Thrush has not pointed out. We would particularly specify its tendency to render human life cheap and human nature contemptible. Perhaps, this topic, with others which have occurred to us as omissions, may be brought into the Second Part of the Observations, which the benevolent author promises, and which we shall be glad to receive.

Peace Societies may be of great use by collecting facts, and by distributing cheap publications: we doubt, however, whether they have obtained much influence upon the public mind; and we are certain that no associations whatsoever can do the hundredth part of the good that is done by such a writer as Mr. Thrush, who speaks what he has seen and felt; and who has purchased his freedom of speech on this subject by the sacrifice of rank and emolument at the altar of Conscience. He seems to be fully apprized of the arduousness of the conflict in which he is engaged, and we trust he will persevere, acting on the assurance that in moral warfare a defeat is no disgrace, and that victory is a blessing to such as are overcome.

ART. VI.—*A Sermon, preached in St. Saviourgate Chapel, York, on Sunday, June 25, 1826, and addressed to the Students of Manchester College.* By William Shepherd. 8vo. pp. 24. Hunter. 1826.

FROM his standing in his denomination, his character and his lite-

rary acquirements, Mr. SHEPHERD was well qualified to address the young gentlemen at York; and his Sermon, from Titus ii. 15, contains "Counsels of Prudence" by which the hearers, and the readers in like circumstances, cannot fail to profit.

The preacher asserts the respectability of the office of a Dissenting Minister:

"It is true that, as a body, Dissenting Ministers are not endowed with that wealth which, in this kingdom, bestows upon its possessors the factitious importance which is vulgarly designated by that much abused and much prostituted term 'respectability.' We hold not by virtue of our office any superior rank in the community at large. We claim no authority over others beyond that of our individual influence. We are not enumerated among those who derive a degree of consequence from the circumstance, that they can maintain their station in society without any active exertion on their own parts. From the honours and emoluments which constitute what has been, as I think, profanely called 'the majesty of the church,' we are by principle as well as by circumstances absolutely excluded. But still we may be fairly and reasonably admonished in the words of Paul, 'Let no man despise you.' For I will venture to say that if by any reasonable man we are despised, this circumstance must be attributed to ourselves and to our individual deportment, rather than to the nature of our office."—Pp. 5, 6.

He then shews by an enumeration of the Dissenting Minister's duties, that there is nothing in his office which is not venerable and dignified. He founds the same conclusion upon the principle of Dissent, as brought into action in the case of pastors:

"And here let me remark, that if our office be in itself respectable, the circumstances of our entrance upon it are no less so. We assume not that office, in our particular situations, by virtue of the mandate of a patron, by the authority of an ecclesiastical superior, or by the right of rotation as conceded to the members of any seminary of academical instruction. Our respective congregations do not wait the will of others as to the nomination and appointment of their pastors. We are not forced upon reluctant flocks by the process of arbitrary compulsion; nor do we make any peremptory demands upon them for our

support and maintenance. We are elected by the free choice of those who delegate to us the office of conducting their public devotional exercises. It is impossible, therefore, that at the commencement of our ministerial labours we should not be regarded, at least by those who call us to the exercise of this function, with respect and esteem. In the incidents of life it may, and it sometimes does happen, that individuals of questionable, and even of despicable character, may by special influence be inducted into some of the numerous livings appertaining to the Established Church; but it is next to impossible that any one who has so misconducted himself, or has so mispent his time, as to be held in contempt by the wise and good, should obtain a situation as a minister among the Protestant Dissenters.

"From this fact is to be drawn an obvious conclusion well worthy of the attention of the aspirants after this office, namely, that it is their wisdom, as well as their duty, (wisdom indeed and duty are always strictly and inseparably united,) to be solicitous above all things to maintain in its purity the recommendation of a blameless character. It did not escape the notice of that most sagacious of all observers of human conduct, the illustrious Dr. Franklin, that the particular circumstances of Nonconformist ministers strongly urge them to virtuous behaviour. In every country the sects which separate themselves from the communion of the Established Religion, are watched with a vigilant, I am afraid I may say, with a jealous eye. The public instructors of those sects are of course objects of particular attention. A consciousness of this should naturally lead them to guarded circumspection of conduct. We well know that in the estimation of the community at large we shall meet with little indulgence for our failings, that our errors will be magnified, and that transgressions of propriety which in others would be characterized as venial, in us will be regarded by the sharpened criticism of the public as serious offences. The sittings, too, of that tribunal before which we stand for judgment are permanent. We are constantly and directly amenable to public opinion. On that opinion our very existence, as ministers, mainly depends. If the verdict of that opinion is given against us, our usefulness is gone, and our function is virtually, if not formally, at an end."—Pp. 8—10.

This friendly monitor further urges upon his auditors their particular sys-

tem of opinions as a motive to the discharge of all the duties of righteousness and true holiness. He panegyricizes the Dissenting divines now settled in various parts of the kingdom, who received the whole or a part of their academical education at York. Their character, he asserts, speaks volumes as to the good discipline of the institution in which they were bred; and he exhorts the present race of students to be "modest in their demeanour, obedient to the prescriptions of law, courteous to their tutors, and exemplary for the general regularity of their conduct."

Looking to such of the students as were about to quit "the Collegiate walls for ever," and especially to those that were about to devote themselves to the Christian ministry, Mr. Shepherd enforces "a guarded circumspection of behaviour, a decorum of manners, a simplicity and sincerity of conversation, and a general propriety of demeanour," becoming the teachers of Christian truth and righteousness. On this subject he adds, in language somewhat out of the routine of pulpit-phrasology,

"I am the more induced to touch upon this topic, because in the experience of life, I have now and then observed some young men trained and in training for the Christian ministry, who in their intercourse with society at large, have occasionally affected to throw off the divine, and to assume the manners of men of the world. But, believe me, this is a dangerous experiment. It is no part of wisdom to approach to the verge of those confines where propriety ends and impropriety begins. They who act thus put themselves into what is called, and very expressively called, 'a false position.' They heedlessly throw themselves into the way of temptation, and run an extreme hazard of falling into evil. At all events they expose themselves to censures which it were wise in them to avoid. They appear as a kind of mongrels in society, who can have no just claim to reverence or esteem. Nothing is more contemptible than affectation. And in what does affectation consist? It consists in a man's wishing for a while to appear what he is not; and whether an individual sustains the part of the *Bourgeois Gentilhomme*, or of the worldly-mannered divine, he cuts an awkward figure upon the stage of life, and will be despised by every one who makes a due

estimate of human character. If he proceed, as in all probability he will, from levity to vice, his doom is sealed; he becomes an outcast from the association of the wise and good, and is soon regarded with contempt, even by those who are for a time the companions of his vicious indulgences."—Pp. 16, 17.

An admirable passage follows, on the necessity of knowledge to the true respectability of a Dissenting Minister:

"In the present age, knowledge is in these kingdoms most widely diffused. The advantages of elementary education are much more generally extended than they were in the times of our forefathers. That base prejudice which is persuaded that the peace of society is best secured by the involving of the general mass of the community in the darkness of ignorance is fast disappearing. Those who would fain wish to make science a monopoly of the rich and the great are giving up their cause in despair; and now limit their exertions to the perverting of that instruction, the diffusion of which they cannot hinder. The speedy communication with the capital, the consequence of our commercial enterprise, opens to the public at large throughout the kingdom, and that in great abundance, the means of literary information. The laity of that portion of the Dissenters from the Establishment, to which we belong, were at an early period distinguished by their attainments in general knowledge, and they have made advances in knowledge in proportion to the increased facilities of acquiring instruction. If then a Dissenting minister of our persuasion would wish to be held in that respectful estimation in which, for his comfort, it is necessary for him to be held, even by his own congregation, he must be anxious not to maintain a secondary rank, but if possible to take the lead in this march of mind."—Pp. 17, 18.

Mr. Shepherd is not insensible to the merits of many of our ministers who have not enjoyed academical advantages; but he very properly holds up to the view of the York students, in order to excite their emulation, some of the lights and ornaments of our denomination:

"In the mean time I am well aware that profundity of science and elegance of scholarship are by no means indispensable requisites to the character of a useful minister of the gospel. We have

witnessed in our own connexion, and that with the sincerest pleasure, genius and zeal happily surmounting the disadvantages incident to defects in early scholastic discipline. I would not profess myself a Christian if I were not persuaded that the Christian doctrine is no simple and intelligible as to admit of what our ancestors were wont to call the utmost 'liberty of prophesying.' But still we have all a conscious sense that if we can add to the solidity of religious knowledge the graces of mental accomplishments, our profession will thus be adorned. In looking into the annals of Nonconformity do we not read with pride and pleasure of the learned labours of Lardner and Taylor and Farmer? Do we not admire the powers of imagination displayed by a Watts and a Scott; and, though last not least in honour in this department of literary merit, the sublime conceptions, and the fervid fancy, and the chastened playfulness, of a Barbauld? Are we not pleased with the just taste of a Kippis, and with the happy union of learning, judgment, and wit, displayed in the works of Robinson? Do we not survey with respectful wonder the varied labours of Priestley, whose gigantic intellect comprehended the universe in its grasp; and whilst it scanned the laws which regulate the planetary system, analysed into its elements the subtle fluid with which all nature is penetrated, and detected in their combination, and traced to their origin, the still subtler principles that compose the human mind? Do we not, on account of their intellectual attainments, venerate the memory of an Aikin, an Enfield, a Walker, and a Holland? I call upon my young friends to emulate the example of these men, who both morally and intellectually were 'lights of the world.' Copy their virtues; imbibe their ardour in the pursuit of knowledge; and then you may rest assured that no man will despise you."—Pp. 21, 22.

To the distinguished names here enumerated might, of course, have been added many others, and in the place and on the occasion of this discourse there might have been introduced with singular propriety the names of Cappe, Wood and the first Turner.

The preacher concludes with strengthening his recommendation of the pursuit of knowledge to the theological students just entering upon their vocation, by a reference to the present position of our denomination.

His eulogy on Mr. Wellbeloved, in closing, is happily introduced and expressed; and though we are not disposed to approve compliments to the living, and least of all to persons present, in discourses from the pulpit, we cannot help saying, that we have read no part of the sermon with more satisfaction, more heartfelt pleasure, than this well-earned tribute of gratitude and respect to the Principal of the College at York.

“The aspect of the times admonishes those who dedicate themselves to the Unitarian Ministry to store their minds with the fruit of laborious study. We live in a state of perpetual warfare. We are ever and anon provoked to enter into the lists of controversy, and it is incumbent upon us to have our armour well buckled on and our swords sharpened for the combat. We are attacked on every hand. Our adversaries are multifarious, from the puny whipster who is ambitious to shine in a college exercise, to the elegant scholar who wishes to fight his way to preferment in the lengthened series of gradations which exists in the orders of the Established Church. It behoves us

then to be ever prepared to give a reason for the faith which we hold, and to defend our common principles. And this cannot be done without that critical knowledge of language, and that minute acquaintance with the niceties of theological disquisition, the acquirement of which will demand days of patient study, and the stealing of hour after hour from night to be devoted to deep and laborious investigation. Think you, my young friends, that your worthy and revered Principal could have so well maintained the good fight which he lately fought in our common cause, had he dreamed away his early years in the specious indolence of desultory reading, or had he contented himself with skimming lightly over the surface of theological science? The friend of my youth, the associate of my academical studies, will forgive me if even in his presence I point him out to you as a pattern, in the fervent hope that when his days are numbered and his earthly labours are closed, upon some one of his pupils may descend his mantle, invested with which, the new champion may stand forth, the virtuous, enlightened, and bold asserter of the truth as it is in Jesus.”—
Pp. 22—24.

POETRY.

VENICE.

[A Poem, which obtained the Chancellor's Medal at the Cambridge Commencement, July 1826. By JOSEPH SUMNER BROCKHURST, of St. John's College.]

“Glory and Empire!—once upon these towers
With Freedom—godlike Triad! how ye sate!”

BYRON.

SPIRIT! who oft, at night's unclouded noon,
Dost love to watch the melancholy Moon
Shroud in the wanness of her spectral lay
Rome—Athens cold in beautiful decay:
Or where Palmyra's mouldering shrines o'erspread
The Syrian waste—Sad city of the dead!
Beneath some ivied arch dost sit thee lone
To drink the music of the night-wind's moan,
And smile on ruin!—Spirit! who dost dwell
In the deep silence of thy caverned cell,
Noting the shadowy years, and mantling all
The pomp of Earth in mute Oblivion's pall—
Spirit of Time! could Beauty's radiant dower,
Could Genius—Valor mock thy sullen power,
Could Riches fly thee—Venice still had been,
As once of old, Earth's—Ocean's sceptred Queen,
And still been throned in all her ancient charms
Of wealth and art, of loveliness and arms!
Fair—faded Venice! when in visions wild
Imagination on my boyhood smiled,

O! then the glories of thy proud career
 With many a tale repaid my listening ear:
 Thy merchant Dukes by prostrate Kings obeyed,
 Thy deeds of war in distant climes displayed,
 Thy marble palaces, and sea-girt walls,
 The orient splendour of thy gilded halls,
 Touched with bright hues from Fancy's pencil caught,
 All raised the rapture of my childish thought;
 And now—e'en now to manhood's sterner glance
 Thine annals wear the impress of Romance,
 And all that History tells of thee might seem
 The lovely fiction of a poet's dream!

Whilst in his wrath Ausonia's northern foe*
 O'er her fair cities flung a cloud of woe,
 Her outcast sons condemned alas! to roam,
 And seek abroad the rest denied at home—
 Fled from the wreck of arts, the waste of life,
 The Victor's fetter, and the Battle's strife—
 Where Adria reared from Ocean's dimpled smiles
 The free seclusion of her cluster'd Isles!
 Though rude the scene, yet Peace and Freedom there
 Smoothed Nature's frown and made e'en deserts fair,
 Blue heaven above, and murmuring waves around,
 Below, the rocks with verdant wildness crown'd,
 Seemed to the Exile's joyful gaze, a new
 And fair creation screened from tyrant's view!

There Venice rose, and thence in tranquil state
 She viewed each awful change of changeful Fate,
 Whilst Conquest shook with desolating hand
 Her Lion Crest o'er many a subject Land,
 Where soft Italia's sunny prospect lies,
 Blest in its fadeless plains, and cloudless skies,
 Or where green Asia spreads her garden'd shore,
 Or Afric's sons their fertile streams adore,
 And many a marble form of heavenly mould,
 (That flash'd on Genius' glowing thought of old,
 And taught Canova's wand in after time
 To shadow forth the beauteous and sublime)
 The life-like statue, and the breathing bust,
 The column rescued from defiling dust—
 From those sweet Isles that gem the Ægean waves,
 Too bright and lovely for the homes of Slaves!
 To conquering Venice borne—with spoils divine
 Adorned the Palace, or enriched the Shrine.

Light of admiring Earth!—when holy zeal
 Reared War's red flag, and bared the glittering steel,
 Each pilgrim prince, and red-cross chief implored
 The mighty succour of thy sail and sword.—
 And vain the flush of eager Valor—vain
 The Christian's hope to crush the Moslem's reign,
 Till Venice cast her banner to the breeze,
 And bade her navy sweep the sounding seas.
 Proud was that hour when o'er the sparkling bay
 Her martial galleys stretched their long array,
 Proud was that close of day, whose farewell smile
 Wept its sad light on Zara's yielding Isle,

* Attila.

“ Or like our Fathers driven by Attila
 From fertile Italy to barren islets.”

And prouder still, when Stamboul blazing shed,
Funereal glare o'er piles of Asia's dead!

Such were her deeds of yore! but withered now
The wreath of glory from her abject brow!
Her name "The Free" of thirteen hundred years
Has sunk at length in bondage and in tears:
And now—what art thou? City of the waves!—
A tyrant's dungeon of degraded slaves,
Dull as the slumber of their slow canals,
Dull as the silence of their empty halls,
Dull as their dead!—O! would their dead might be
Once more awake, and Venice yet be free!—
Ye shrouded Chiefs, who struck the flying foe,
Pisani,* Carmagnola, Dandolo!
Rend—rend the tomb, and start to second life,
And strive in kindled Freedom's glorious strife!
Strike, as ye struck the Frank, the Greek, the Hun,
Strike, as ye struck when Candia's fight was won,
When Venice thundered with avenging hate
Stern Doria's threat on Genoa's rival state,
Or when in vain Carrara's† valor tried
From Padua's wall to turn the battle's tide!
Mute—mute!—unheard the summons echoes o'er
The fiery bosoms that may beat no more:
But ye—their living Sons—O! spurn the chain!
Alas! they heed it not!—the call is vain!

As o'er the bier, where silent Beauty sleeps,
For ever hushed—some lonely Lover weeps,—
Whilst o'er his soul fond Memory's vision strays,
And all the looks and tones of happier days
Rush on his thought,—“And is she nought but clay?
Perchance the Spirit has not passed away—
Again perchance the long-suspended breath
Will break the dread tranquillity of death!”—
It may not be!—the changeless cheek, the eye
All darkly curtained in Eternity,
The lifeless hair in weak confusion thrown,
The chill white hand that thrills not to his own,
The lips, whose music swayed his wayward will,
Now coldly closed, and colourless, and still,—
These leave not Doubt to gild despairing gloom,
Nor furnish Hope to flutter o'er the tomb!

O! thus may he, who quits his northern home
Amid Italia's softer scenes to roam,
O'er Venice mourn! still beauty lingers there,
But palely sweet, and desolately fair:
Yes! still her turrets rise—her bulwarks' frown
On Ocean's humbled wave looks darkly down,
And still her streets their marble grandeur raise
To wake the wonder of the stranger's gaze!

* Pisani was the Commander of thirty-four galleys against the Genoese. Carmagnola, after a long series of brilliant victories, fell under the suspicion of "The Ten," and was publicly executed. Dandolo was Doge when the Ambassadors arrived from France to ask the assistance of the Venetians for the recovery of the Holy Land, and, although ninety years old, greatly distinguished himself at the capture of Constantinople.

† Carrara, Prince of Padua, with his two sons, after bravely defending his capital against the Venetians, was compelled to surrender, and on the faith of a safe-conduct they repaid to Venice to entreat the clemency of the Senate, who, however, after a short interval, caused them to be put to death in the prisons of St. Mark.

And oft when o'er the Adriatic tides
 His homeward bark the 'nighted fisher guides,
 And views, extending far, her shadowy piles
 Catch the faint splendour of the moon's pale smiles,
 Well might he deem a Spirit's fairy spell
 Had scattered beauty where its magic fell,
 And reared aloft, in gay fantastic show,
 The pomp of Ocean's palaces below.
 Awhile—so still the scene, each echo fled,—
 The city seems a mansion of the dead ;
 Anon—the sudden dash of distant oar,
 The hum of voices on the peopled shore,
 The glance of lights from twinkling casements thrown,
 The mingled swell of Music's airy tone,
 (Heard, where to beauty's not-unwilling ear
 Love tunes some soft guitar—or wild and clear—
 Responsive rowers, o'er the waters wide,
 Chaunt Tasso's lays—their city's ancient pride)
 Burst on his ear and eye, as oft of old
 The wizard Seer,—so legends wild have told !
 Raised sudden, o'er Enchantment's drear domains
 Mysterious visions and melodious strains.

At night, beneath the Moon's deceitful ray,
 Time's footsteps pass like traceless clouds away,
 And ancient arch, worn dome, and hoary shrine,
 Touched by her light in freshened splendour shine ;
 And as the wind symphonious cadence flings
 O'er the swept discord of Æolian strings,
 Or rolling tides from Ocean's sandy shore
 Deep lines efface, and smoothe the surface o'er,
 Beneath her beams, the scars that years have traced,
 With each grotesque variety of Taste,
 Blend in harmonious beauty—but by day,
 The faults of art, the furrows of decay,
 Glare on the sight ; and yet—sweet Venice ! yet
 Some scenes thou hast no heart can e'er forget—
 Where o'er the Great Canal, Rialto's sides
 Bend their broad arch, and clasp the busy tides,
 * Where rots the bridal Bucentaur—or where
 St. Mark's Piazza spreads its palaced Square,
 Whose mosque-like Fane, in Stamboul's spoils arrayed,
 Might seem by Moslem hands, for Moslem worship made.

Not there—not there, 'mid coldy-silent tombs,
 And cloistered aisles, cathedral grandeur glooms,
 No charms that awe the bosom into prayer,
 Or raise the raptured soul, inhabit there !
 But lavish wealth, and vain laborious show
 Their opulent magnificence bestow—
 Here the white marble freezes on the sight,
 There countless gems their rainbow rays unite,
 Vests, Paintings, Gold in rich confusion blaze,
 And forcing wonder, scarcely merit praise,
 That praise reserved—till where the Portals rear
 Their massive height, Lysippus' steeds appear ! †
 In brazen life how well the Statues start !
 How nice each touch of imitative Art !

* The Arsenal.

† The strange peregrinations of these celebrated Statues from Athens to Rome, thence to Byzantium, thence to Venice, and from thence to Paris and back again, are well known.

Whilst in your tongueless eloquence ye tell,
 Relics of Greece! how rifled Athens fell!
 Byzantium's splendour, and Byzantium's fall,
 The pomp of Venice, till victorious Gaul
 Triumphant viewed slow-wheeling from afar
 The spoils of Europe load her Consul's car,
 At once in you we trace—and stamped in you,
 Lives the red fame of deathless Waterloo!

Do these not all reveal? then turn thine eyes
 To where erect yon naked standards rise—
 And rose of yore in bannered pride to show
 The lion's triumphs o'er his Grecian foe.
 But now—they seem like monuments to stand,
 Flagless and pompless o'er a buried land,
 Whilst, posted near, the sword of Austria's sway
 And Austrian cannon mark the guarded way!

Sighing—methinks I pass where spreads the quay
 Its noon-frequented walk, and fronts the sea—
 Behind me glooms the Bridge of Sighs—before
 Winds the far beauty of the bay's blue shore—
 And heaves the light of Ocean's azure breast
 Expanding wide, with scattered islets drest.
 Whence reared Palladio's holy fabrics throw
 Their long dim shadows on the wave below,
 Whilst distant sails amuse the wandering eye,
 And many a dusky gondola steals by,
 And many a gorgeous garb, and foreign mien,
 Amid the tumult on the shore is seen—
 The turbaned Turk, the richly-vested Greek,
 The wild Albanian with his swarthy cheek,
 (As each pursues, with fancied good repaid,
 The real toil of pleasure or of trade),
 There mixed in motley groups, each passing day,
 The semblance of a Carnival display.

But past those times, when Ind's and Ægypt's shores
 Here piled their jewelled wealth and spicy stores,
 And Commerce sate in Venice' ports to hail
 From distant seas the treasure-wafting sail:
 And past those times, when Pleasure's chosen reign
 To Venice lured from far the glittering train!

O! when the Sun withdrew his sinking light,
 And stars look'd out upon the lovely Night,
 The voice of Revel rose beneath the ray
 Of lamps that poured an artificial day
 O'er spacious halls, where gaudy Vice arrayed
 In gladdest guise the nightly Masquerade,
 And forms of Earth, like visions of a trance,
 Wound the light witcheries of the dizzy dance,
 And young hearts heaved to Music's tender strain,
 And hands pressed hands that softly thrilled again!

But vain the bliss that Pleasure could bestow
 To veil the sad vicinity of woe!

* Here, while the Palace echoed gay delight,
 There, the black Prison frowned upon the sight,
 Where Mercy sighed her unregarded prayer,
 And Hope but bloomed to wither in Despair,
 O'er many a Wretch condemned to pine away
 In dungeon deep his melancholy day,

• The Doge's palace is connected with the State prison by the Bridge of Sighs.

To weep where none might soothe, to sigh in vain,
 Or glut the rack with agonizing pain,
 Till fainting Nature faltered out the lie
 By Torture wrung, and deemed it bliss to die!
 For some the gibbet's tall-erected gloom
 In the drear cell prepared a speedier doom,
 And none might know the fate of others—save
 The midnight Moan, and Moon-reflecting wave!
 A shriek—a gasp—a struggle—life was fled!
 The rolling waters, and the shroudless dead!
 Nor more of Culprit's guilt, or Captive's woes,
 Might Slaves demand, or Tyranny disclose!

Slaves—Tyrants! yes! tho' Venice scorped to own
 A lineal Monarch, and a regal Throne—
 And smiled to see her Ducal Sovereign made
 A powerless Puppet, and a sceptred shade,
 Patrician chiefs with crafty caution drew
 A veil o'er deeds too dark for public view,
 Amongst themselves combined despotic sway,
 And reared their wealth o'er Liberty's decay—
 Till late the Land, her day of freedom done,
 Saw many Lords usurp the place of one,
 A mock Republic varnish with a name
 The despot's splendor, and the bondman's shame,
 And Dissipation's baleful arts unite
 To lull the angry sense of injured right.

VENICE—farewell! when e'en thy walls shall be
 Swept from thine Isles, and 'tomb'd beneath the sea,
 Which must at length roll o'er thy cold remains
 Of pillared palaces and gorgeous fane,
 Thy name shall live in every glowing hue,
 Thy Titian's pencil o'er the canvas threw—
 Shall live in Shakspeare's scenes, and Byron's lays,
 And greenly twine with Otway's mournful bays!
 Farewell! but whilst in Granta's classic Bower
 I muse away the meditative hour,
 I turn from Thee, to pour my parting strain
 O'er Albion's Isle, thy Sister of the Main,
 And breathe a prayer that long her shores may be
 What thine were once—the dwellings of the Free,
 In arts and arms, like thine unvalled shine—
 But not, like thine, from all those charms decline!

EVENING STANZAS.

CLOUDS of dim purple wrap the west,
 And white mists fringe the cold blue hills;
 The last breeze sighs o'er earth's dim breast,
 One lone rook seeks his distant nest,
 And breath, condensed from flowers at rest,
 The dreamy air with richness fills.

As yet, no drop of summer dew
 Bathes the brown leaf, or beads the flower;
 No solitary star looks through
 The desert sky's pale misty blue;
 But solemn Evening queens the view,
 And Day and Night revere her hour.

It is the hour for love—but not
The hour for vain and vulgar love ;
The Genius of each twilight spot
Whispers of lov'd ones unforget,
Whose spirits haunt the heart's deep grot,
Whose love will bless its heaven above.

It is the hour for thought—but far
Be thoughts of guilt, of grief, or gain!
Far hence be passion's withering war,
Regret, remorse, and care's harsh jar,
Pride, hate, revenge, and all that mar
The music of the heart with pain!

But every sweet and sacred glow
To this soft hour of peace be given!
The sigh that speaks nor guilt nor woe ;
The tender calm; the melting throe ;
The thoughts that brighten as they flow,
And warble to the waves of heaven!

Credition.

SORROW NOT.

"Ye sorrow not even as others which have no hope." 1 Thess. iv. 13.

WHEN all is tranquil as a vernal day,
Smooth as the waters of yon gliding stream ;
Bright as their glance beneath the morning ray,
Gilded by young Hope's ever-kindling beam:

A sudden darkness veils the trembling skies,
Chills the sunk heart with horror and affright ;
Death's fearful shadow o'er the landscape flies,
And wraps all Nature in impervious night.

But soon a voice, like music softly stealing
O'er the hushed spirit, calms her wild despair ;
Stills the deep throb of agonizing feeling,
And whispers, "Faint not, for thy God is there."

No longer hov'ring round the untimely pier ;
No longer drooping o'er the faded dust,
Meek Resignation dries Affection's tear,
And heavenward Faith reclines on God her trust.

Soon shall the awakened Earth confess His power ;
Soon shall the startled grave resign its prey ;
Soon shall the faithful hail their raptured hour,
And soul meet soul in never-clouded day.

M.

"WEEP NOT." Luke xiii. 28.

WEEP not that in the bloom of hope and youth,
Undimmed by grief or sickness—spotless Truth,
Unsullied Purity, and generous Love,
With cheerful Faith that fixed her trust above,
Have winged their flight to that celestial shore,
Where severed hearts, ere long, shall meet to part no more.

M.

OBITUARY.

1826. April 3, at *Trichinopoly*, in the *East Indies*, the Right Rev. REGINALD HEBER, D.D., Bishop of Calcutta. He had reached that place on Saturday morning, and on the following day had preached, and held a confirmation in the evening; after which, he delivered another discourse, concluding with a solemn and affecting farewell to the congregation.—On Monday, at an early hour, he visited a congregation of Native Christians, and, on his return, went into a bath, as he had done on the two preceding days. He was there seized with an apoplectic fit; and when his servant, alarmed at the length of his stay, entered the bathing-room, he found that life was extinct. Medical aid was immediately procured, but wholly unavailing.—Dr. Heber was second bishop of Calcutta, and succeeded Dr. Middleton in the see, in 1823. He bore a high character and is deeply regretted. He published Bampton Lectures on the Holy Ghost, but is more likely to be remembered by his beautiful prize poem entitled “*Palestine*,” inserted in our 1st volume, pp. 555 and 612.

June 3, Mr. WILLIAM HAMILTON REID, who was a remarkable instance of the force of a naturally strong mind in breaking through difficulties lying in the road to knowledge. He published a pamphlet about the year 1800, entitled, “*The Rise and Dissolution of the Infidel Societies*.” “*This work*,” says his widow, in a sketch of him in the *Gentleman's Magazine*, “procured him the notice of Mr. Canning and of the then Bishops of London and Durham. From the former gentleman he received a present of five pounds, all that, in the form of patronage, he ever received. The Bishop of London made him an offer of Ordination in the Church, which his objection to subscribe to the Articles of faith, and a strong inherent love of independence, induced him contrary to his interest to refuse.”—His application to literature led to his connexion with various newspapers and magazines. Some works of his, chiefly compilations, were published without his name. He was an early and gratuitous contributor to this Magazine, chiefly in the department of Intelligence. The writer referred to, who best knew him, pronounces him to have been a happy man, since his pleasures were intellectual, and therefore dependent on himself.

June 30, aged 56, JOSEPH BUTTERWORTH, Esq., the Law Stationer in Fleet Street. He was Member of Parliament for Dover during the last Parliament, but was unsuccessful in his late contest for the representation of that town, a candidate of more popular principles being preferred. Mr. Butterworth was the most active and influential layman amongst the Wesleyan Methodists, in whose chapel in the City Road he was buried, July 7th.

July 5, at *Highwood, Middlesex*, of apoplexy, brought on by a long residence in India, Sir STAMFORD RAFFLES, in the service of the Honourable the East India Company, late Lieutenant Governor of Bencoolen and Singapore. He published the *History of Java*, and other works which are highly esteemed. He was devoted to scientific pursuits, and in this and in many other respects was a great benefactor to the Eastern part of the British Dominions.

— 6, near *Durham*, JANE, the wife of Captain WATTS. She was the youngest daughter of the late George Waldie, of Henderside, on the banks of the Tweed. She was the writer of *Letters on Holland—Rome in the Nineteenth Century*—and a Novel in three volumes, called *Continental Adventures*, published only a few weeks before her death.

— 6, at his house in the *New Road*, opposite the Regent's Park, London, aged 73, JOHN FARGOER, Esq., the late owner of Fonthill Abbey. He was a native of Aberdeen, and went out early in life to India, as a cadet on the Bombay Establishment. Here by a series of good fortune he amassed immense wealth, said at the time of his death to amount to a million and a half of pounds sterling. He was eccentric; penurious in his personal habits, but generous in his charities. He was deeply read in ancient and modern literature. “His sentiments were liberal,” (we here quote from the public journals,) “and strangely contrasted with his habits. His religious opinions were said to be peculiar, and to be influenced by an admiration of the purity of the lives and moral principles of the Brahmins. It is said that he offered to appropriate 100,000*l.* to found a college in Aberdeen, on the most enlarged plan of education, with a reservation on points of religion; to which, however, the sanction of the legislature could

not be procured, and the plan was dropped." He had been elected a member of the New Parliament for Portarlington.

July 27, in the 53rd year of his age, the Rev. WILLIAM WALES HORNE. He was born at Gissing, in Norfolk, and commenced his ministerial labours early in life at Shelfanger, of the Baptist congregation in which place he was a member. He was first ordained over a Baptist Church at Yarmouth, where he continued several years. From hence he removed to Leicester, where he remained a considerable time. His next removal was to London, as the successor of Mr. Bradford, at the City Chapel, Grub Street. In this connexion, he was accustomed to visit Plymouth Dock. He became afterwards the minister of a congregation meeting in Trinity Hall, Aldersgate House, and of another meeting near the Church, Limehouse; both which were latterly formed into one and assembled in the Ebenezer Chapel, Commercial Road. Mr. Horne was distinguished for high Calvinism, and was, we believe, called an Antinomian by those that describe themselves as moderate Calvinists. He published, "Biblical Criticisms," 2 vols. 8vo.; "Hymns;" "Consolation for Bereaved Parents; or Infant Salvation proved from the Scriptures of Truth;" "The Temple Rebuilt; an Answer to the Rev. T. Latham's Pamphlet entitled, 'The Idol Temple Demolished,'" &c. &c. Mr. Horne was a sufferer under political prosecution during the late war. He gave a political toast at a wedding feast at Leicester, for which he was convicted of sedition, and sentenced to three months' imprisonment in Leicester goal, notwithstanding the great efforts of the late Lord Erskine, his counsel, in his defence.

August 4, at *Bury St. Edmunds*, in *Suffolk*, in the 59th year of her age, MARY, the wife of Mr. Thomas ROBINSON, of that place. The release of this lady from severe sufferings, which had been protracted during several years, will be occasion of thankfulness to her surviving friends and extensive acquaintance, while her memory will be cherished by all who had the happiness of knowing her. Mrs. R. was deprived of her parents early in life, a circumstance which contributed probably to the more independent exercise of the powers of a very strong mind. Educated among Orthodox Dissenters, she nevertheless, at a period when such occurrences were rare, contracted liberal opinions and became a Unitarian Christian; while the generous warmth of her affections and the

stability of her mind rescued her from the imputation of being drawn to that system of opinions by its congeniality with a passionless understanding and blunted sensibility. In that faith she lived and died; strengthened in it by the concurring taste and opinions of the husband of her choice and of her affections. During a period of nearly thirty years in the married state, she enjoyed a full measure of domestic happiness. Until her severe trial came, that of an incurable and most afflicting disease, her days and years passed equably and happily; and her temporal comforts were enhanced by the firm assurance of a still happier futurity, and by a belief in the superintending care of an Almighty Being, who would in the interval watch over the felicity of all those she loved; in particular her husband, her only child, and the numerous children of a deceased sister—the objects of her tenderest solicitude. It was during intense pain, and a short time before her death, that she desired those exquisite lines, by Mrs. Barbauld, to be repeated to her, by which she declared that she was made happier:

Life! we've been long together
In pleasant and in cloudy weather:
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear—
Then steal away; give little warning,
Choose your own time;
Say not, *Good night*, but in some
brighter clime
Wish me *Good morning*.

August 6, at *Chichester*, in the 29th year of his age, Mr. F. SHIPPAM. This young man, whose political firmness and independence, in union with general good conduct, had rendered him greatly esteemed by his friends, was suddenly taken from them, by a fall from his horse; by which he was so severely hurt in his head, as from the first to render the idea of surgical assistance being of any avail, to restore him to his afflicted parents, perfectly hopeless. He was a regular attendant at the Unitarian Chapel, having much at heart the doctrines delivered there; and there the following Sabbath his death was improved by some remarks on the *Sovereignty of God*, founded on the words addressed to the prophet Ezekiel, "Son of man, I take from thee the desire of thine eyes at a stroke."

— 9, in the 72nd year of his age, at the palace of *Cloyne*, in *Ireland*, the Rt. Rev. Dr. WARBURTON, Bishop of that diocese. He was translated from the see of Limerick, which he had occupied 14 years, in

1820. The Newspapers state that he amassed an immense property during his episcopate.

September 4, at *Dover*, aged 47 years, the Rt. Hon. ROBERT Lord GIFFORD, Master of the Rolls and Deputy Speaker of the House of Lords; a remarkable instance equally of rapid and brilliant advancement in life, and of the vanity of all human expectations. Public opinion had assigned to him, at no great distance of time, the highest post which a subject in England can fill.

At *Chatham*, aged 68, Mr. JOHN KAINS, a man possessed of an intelligent mind, amiable manners, Christian candour and peculiar self-command. In the summer of 1813, when Mr. Vidler, at the request of the Unitarian Fund, lectured for some little time at the General Baptist Meeting-house in the above town, Mr. K. was led to listen to the discourses of that nervous reasoner; the consequence was, his becoming a convert to Unitarianism; subsequently exemplifying it in his life to be a doctrine according to godliness, while it encouraged him to hope to the end for a resurrection from the dead, and for a life of peace and consummate felicity in a future and perfect world. In the several social relations will this recollection of him be long endeared to sorrowful but submissive survivors. Nor is it only in the family circle his loss will be felt. A chasm is made in the reli-

gious society of which he was a steadfast member, who cannot fail to remember his active and useful services among them; nor least of all, when destitute of ministerial aid, how prompt he was at his post, on each revolving sabbath, to supply their lack of service, in reading suitable sermons, (being well qualified for the exercise,) and by this means preventing an interest to which he was most ardently attached from dwindling away.

T. F. T.

1825. Dec. 31, at *Sidney, New South Wales*, Mr. PETER M'CALLUM, late Bookseller, Greenock.

"We are sorry to have to announce the death of Mr. BYRRLY, the Editor of the Literary Chronicle, the Star, evening newspaper, and the Mirror, and the compiler of the Percy Anecdotes. He died on the 28th of July. He established, if we mistake not, the Literary Chronicle, now in the eighth year of its age. He appears to have been an indefatigable writer; and if we except an occasional spurt at the Literary Gazette and its contributors, he was, altogether, a very fair and impartial periodical critic. His private friends speak of him as an extremely warm-hearted and excellent man; and from all that we have heard of his character, we see no reason to question the correctness of their testimony." *Literary Magnet.*

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Tenterden District Association.

SIR,

UNITARIAN anniversaries in quick succession occupy your valuable pages, and I rejoice in it. May they increase and multiply! Yet gratifying as this is in itself, it renders condensation indispensably necessary, and the more so, as there is an almost unavoidable sameness in these reports. But I must act upon the principle I have myself stated.

The Tenterden District Association took place on the 23rd of the last month, when the usual affectionate and friendly spirit appeared to actuate every mind. Mr. Buckland, of Benenden, read the Scriptures; Mr. Harding assisted in prayer; and Mr. Ketley, from York College, delivered a very useful and instructive discourse from 2 Cor. i. 5. The Chapel service was well attended. We then ad-

joined to the Woolpack Inn to tea, and spent a very animating evening in the usual way. The company consisted of about one hundred and twenty, of both sexes—Mr. Blundell, of Rye, in the Chair.

With various other sentiments was given, "The New Parliament; with a Speedy Repeal of the Corporation and Test Acts;" when the following resolution was moved and adopted by the meeting: "That it be recommended to the Committee of the Kent and Sussex Unitarian Christian Association to prepare and get presented to both Houses of Parliament, early in the sessions, petitions for the removal of all Tests by which any classes of the community must either violate the sacred dictates of conscience or remain incapacitated for enjoying a perfect equality with their fellow-subjects of civil rights."

Several gentlemen expressed their sentiments; when the Chairman dissolved the meeting by wishing all assembled a

safe return to their respective homes, hoping that their example would be followed by different denominations of Christians; that the same good spirit might prevail among them; and that, however differing in opinion, in agreement with one of the sentiments, "Christian Union might prevail among them, founded on the basis of Universal Liberty and Charity."

L. HOLDEN.

Tenterden, Sept. 6, 1826.

Somerset, Gloucester and Wilts Unitarian Missionary Association.

THE Fourth Half-yearly Meeting of this Association was held at Calne, on Wednesday, Sept. 13, and was numerous and respectably attended. The Rev. R. Wright introduced the morning service, and the Rev. B. Waterhouse, A.B., delivered a sermon on the Character of Christianity and that of its Author, from 1 Tim. i. 11. The business of the Association was transacted in the Chapel after service; S. Viveash, Esq., in the Chair.

More than eighty persons afterwards sat down to a plain dinner, many of whom were ladies. H. E. Howse, Esq., kindly consented to take the Chair. The accustomed hymn of thanks was sung, and the Chairman proceeded to propose several appropriate sentiments, amongst which was "The British and Foreign Unitarian Association," which was received with applause.

The minister of the day introduced the evening service, and the Rev. S. Martin delivered, to a crowded audience, a sermon on the Liberty of Christianity, from John viii. 36.

Southern Unitarian Fund.

THE Annual Meeting of this Society was held at Portsmouth, on Wednesday, the 14th of September, when the Rev. Benjamin Mardon, A.M., preached an interesting discourse at the General Baptist Chapel in the morning, "On the Stability and Perpetuity of the Christian Church," from Matt. xvi. 18. In the evening, the Rev. B. Mardon delivered the Annual Sermon before the Society at the Unitarian Chapel, High Street, from John x. 34—38, on the argument arising from our Saviour's conversation with the Jews in favour of the Unitarian doctrine. He animadverted upon four different theories presented to the reader in Dr. Wardlaw's "Unitarianism Incapable of Vindication,"* to explain this passage consistently with the views of

Trinitarians, and satisfactorily shewed that they were all such as, if employed by Unitarians, would be characterized by their opponents as arbitrary and far-fetched interpretations of the word of God. He proved by a reference to Psalm lxxvii. 6, from which this quotation of our Saviour is taken, that in that passage the terms "Gods," and "sons of God," are words of similar import, and refer to the *high office*, not to the *nature*, of the persons to whom they are applied. From various other passages he shewed that these appellations are frequently in Scripture given to human beings, and consequently that the title Son of God does not imply the deity of Christ's person, but was used by our Lord simply with reference to his office as the Messiah; the parallel between the two applications of the phrase Son of God being destroyed, and the whole argument of our Saviour rendered nugatory, if in the one case it is to be considered as applied to human beings, and in the other as expressive of the Divine nature. The devotional part of the services of the day was conducted by the the Revds. M. Maurice, J. B. Bristowe, and E. Kell.

After divine service in the morning, J. Crosby, Esq., was called to the Chair, and the business of the Society was transacted. The object of the fund is to promote the diffusion of Unitarianism by missionary preaching, or by granting pecuniary aid to small congregations, which without such assistance might not be able to support the expenses of public worship. During the past year, these objects had been kept in view, and it is hoped much important good had been effected. The Society had been the means, under Providence, of strengthening the hands of brethren where from peculiar difficulties the cause might otherwise have languished, and it had promoted an increase of zeal and attendance in more flourishing congregations. At the recommendation of the Committee, the Society resolved that its principal efforts during the present winter should be directed to the population at Portsmouth, where a Wednesday-Evening Lecture will be delivered once a fortnight, by one of the neighbouring ministers, on some topic of controversial theology. The Committee were authorized also to apply the resources of the Society to the support or establishment of Unitarian worship in any other part of the district connected with the Association, which may appear to promise a favourable result.

The friends of the Society afterwards dined together in the Green Row Assembly Rooms, J. Young, Esq., of Hackney, in the Chair. It was cheering to

observe, that though the Society had in the course of the last year incurred the loss of one or two of its oldest and most valued members,* and others, whose "hoary heads are crowns of righteousness," were prevented by increasing years and infirmities from being present on this occasion, yet that their places were supplied by young persons, whose zeal and seriousness are an earnest of the future prosperity of the Society.

At the close of the meeting for transacting the business of the Southern Unitarian Fund Society, a meeting of the friends of the Southern Unitarian Book Society was held; T. Cooke, Jun., Esq., of Newport, in the Chair; at which it was resolved, that a vote of thanks should be presented to the members of the Kent and Sussex Unitarian Association for a valuable present of fifty copies of a Tract lately published by them, entitled, "The Trinity no Scripture Doctrine;" and the Secretary was instructed to select out of the list of tracts published by the Southern Unitarian Book Society, a suitable present to the Kent and Sussex Unitarian Association. "Let brotherly love continue."

E. K.

Somerset and Dorset Unitarian Association.

THE Fifteenth Meeting of the *Somerset and Dorset Unitarian Association* took place at Yeovil, on Tuesday, September 19. There were public services in the morning and the evening of the day. In the morning, Messrs. Whitfield and Walker offered up the prayers of the congregation; and the Rev. L. Lewis, of Dorchester, delivered a discourse on Matt. i. 23; "They shall call his name Emmanuel, which being interpreted is, God with us."

The business of the Society was transacted as usual at the close of this service. The Rev. S. Fawcett was requested to take the chair, and several resolutions were proposed and passed unanimously. Thanks were given to the Rev. L. Lewis for his very excellent discourse. It was resolved to hold the next meeting of the Society at Bridgwater, on Good Friday in the next year; and the Rev. J. G. Teggins, who is engaged as assistant to the Rev. G. B. Wawne, of Bridport, in consequence of his continued and lamented indisposition, was requested to preach on the occasion.

J. Batten, Esq., presided at the dinner of which the friends of the Association afterwards partook, and the after-

noon was spent in harmony and in the strengthening of the principles that united them together.

The devotional service of the evening was performed by Mr. Lewis; afterwards Mr. Teggins addressed an attentive audience, taking for his text the words of Jesus, John iv. 24, "God is a spirit, and they that worship him must worship him in spirit and in truth."

A smaller number than usual of friends from a distance was present at this meeting, and it became a subject of regret that our lay-brethren did not manifest by their presence a cordial interest in the affairs of the Association. To them, and to members of similar associations, who may perchance notice this report, the writer would respectfully observe, that the ministers of a cause which has "God for its author," and contemplates the final happiness of mankind, are cheered by the presence of their friends and hearers, and strengthened for the duties they are called upon to discharge. When ministers meet alone, their hand is weakened, their efforts are powerless; but when they and their people assemble together, their union is more strongly cemented; the zeal of all is revived; and their united efforts towards the purification of the holy religion of Jesus, in our native land particularly, fail not, under the Divine blessing, to produce permanent and happy effects.

E. WHITFIELD.

Unitarian Chapel, Boston, Lincolnshire.

THE readers of the Repository may, perhaps, recollect the account which was communicated in a former Number, of the Opening of this Chapel. (Vide Repos. XV. 482.) The prospect which, about six years ago, presented itself of the increasing success of the Unitarian cause in this town, was thought sufficient to warrant the erection of a larger place than that in which the worshippers of the One God had before been accustomed to assemble, and the present very neat and commodious building was raised. A considerable debt was, however, incurred (far above what was originally anticipated), for the gradual extinction of which a Fellowship Fund was instituted among the members. The present balance of the debt on the chapel is £651: the interest of which sum, together with a very small part of the principal, is annually cleared off, from the Fellowship Fund before spoken of. The writer of this notice makes this appeal to the various Fellowship Funds connected with Unitarian congregations, in the confident anticipation of receiving some aid to-

* Vide Monthly Repository for February, p. 123.

the removal of the very great obstacle to the further spread of Unitarianism in this part of the kingdom. There exists every reasonable probability that the cause here, if freed from incumbrances of this nature, would be great accessions both in numbers and respectability.

GEORGE LEE,

Pastor of the above Congregation.
Chester, Aug. 25, 1826.

Ordination Service at Chester.

A congregation assembling in Crook-st. Chapel having lately elected Mr. Brook Aspland as their Pastor, it was thought desirable to mark his entrance into his new and important duties by a religious service. The term *ordination* was chosen from the difficulty of finding another equally expressive and intelligible, and free from any attachment to old names or customs; and the Chester congregation do not consider themselves responsible for any mistaken notions which individuals may connect with that term. They willingly, however, undertake the responsibility of the service of the 9th of August, and of the term *Ordination*, if interpreted with reference to the proceedings of that day.

The Rev. J. G. Robberds introduced the service by reading a portion of the second Epistle of Paul to Timothy, after which he delivered the ordination prayer, which was fervent and impressive. Mr. Swanwick then delivered an address on behalf of the congregation to their new minister. He expressed in affectionate language their desire to regard and cherish their minister as their friend, their exultation of finding in him a diligent and cautious student of Scripture truth, a fearless independence of thought, and a moderation and freedom from asperity in speaking his respect for individual judgment, and his sense of the fallibility of that judgment. No confession of faith was required, from a conviction on the part of the congregation that early pledges are of little value, while they are frequently a bar to free inquiry and an honest expression of opinions. After stating this, Mr. S. thus proceeded: "I have already stated, my dear Sir, that you have been unanimously chosen as our minister; no one individual of your congregation has gone unconsulted; all have been asked for their free and candid opinion, and all have given their voice for your appointment. This we conceive to be genuine ordination. There is no earthly power to improve your title, and it remains with yourself alone to seal it with that heavenly approbation and sanction with which none of our brother

mortals can stamp it." Mr. S. then proceeded shortly to vindicate the service of the day, and concluded his most animated and happy address by expressing, in the name of the congregation, their fervent wishes for their minister's success and happiness.

The reply by Mr. R. Brook Aspland followed. It was brief and confined for the most part to the topics marked out for him in the address.

The Sermon was delivered by the Rev. William Shepherd, from Luke vii. 18, *Take heed how ye hear.* The preacher, in a plain and impressive manner, pointed out the views and dispositions which make profitable hearers, and urged them by many solemn and powerful considerations. As the whole service is to be printed, we may, without any further analysis, recommend this sound and practically useful discourse to general perusal.

The Charge was delivered by the Rev. Robert Aspland, from 1 Tim. vi. 13—16. A father addressing his son on his public entrance on life is always an affecting spectacle. On the present occasion, the solemn silence and deep attention of a large audience sufficiently marked the interest which all took in the words of the preacher. To a son they must have come home with no common power, and have, we trust, left impressions never to be erased or neglected.

The Rev. William Turner, of York, delivered the concluding prayer. Shortly after the conclusion of the service, the gentlemen of the congregation, accompanied by the ministers and lay-gentlemen who had come from various distances to be present at the service, assembled to the number of seventy in the Royal Hotel, where they dined and spent the afternoon in a free and delightful interchange of sentiments. Mr. Swanwick was in the chair, and the evening owed much of its animation and pleasure to his eloquence. The topic of ordination services very naturally occupied the attention of several of the speakers, and it was remarked by more than one, that never at any religious meeting had the principles of dissent and the right of individual judgment been more prominently put forth, or more consistently advocated; and that modern Dissenters, by their disinclination to these services, cut themselves off from the most convenient and desirable opportunities of impressing the public mind. Throughout the whole of the day, however, the greatest respect was expressed towards those who were prevented from joining their Chester friends by conscientious scruples. They are now respectfully invited to the perusal

of the service which they could not comfortably attend in person. One object of the publication is to remove prejudice and misconception from the minds of those who were not present; another, to perpetuate as far as is possible those good impressions which were made at the time of delivery.

The company were highly interested during the evening by addresses from the Rev. Messrs. Shepherd, Robbards, Aspland, Hawkes, Turner, and Dr. Rees, of London; and Messrs. John Taylor and James Esdaile, also of London.

B.

THE Rev. GEORGE LEE, Jun., late of the York College, has accepted the invitation of the Unitarian congregation at Boston, Lincolnshire, to become their pastor, as successor to the Rev. D. W. Jones, resigned.

An order was made by Sir Thomas Brisbane, Governor of New South Wales, previous to his departure, for the appropriation of 20,000 acres of land to the use of the Wesleyan Missionaries employed in the conversion of the Aboriginal inhabitants of the country.

THE Governors of Tunbridge School lately held their first annual visitation since the establishment of the school under the order of the Court of Chancery. There are sixteen exhibitions of £100 per annum each; to one or two of which scholars are to be appointed annually, until 1829. After that period four boys are to be elected every year. The exhibitions are open to scholars from all parts of the kingdom, with preference to those dwelling within ten miles of Tunbridge.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Trinity no Scripture Doctrine. A Letter to the Clergyman resident near the Town of Maidstone, &c. By Benjamin Mardon, M. A. 12mo. 6d.

History of the Reformation in the Principal Countries of Europe; with an Introductory Sketch of the Rise of Popery, &c. To which is subjoined a History of the Churches of Ireland and America. By the Author of the Lives of Calvin and Knox. 2 Vols. 18mo. 10s. 6d.

History of the Church of Scotland, from its Earliest Establishment to the Present Period; to which is annexed an Account of those Religious Bodies that have Dissented from that Church. 2 Vols. 18mo. 9s.

The Aphorisms, Opinions and Reflections of the late Dr. Parr, with a Sketch of his Life. Royal 18mo. Portrait. 6s.

The Hecuba of Euripides, with English Notes, consisting of a Translation of Porson's, a Selection from other Commentators, &c., with an Analysis of Porson's Preface and Supplement, and a System of Choral Metres. By J. R. Major, Trinity College, Cambridge. 5s.

Todd's Johnson's Dictionary of the English Language in Miniature; to which is added, a Copious Vocabulary of Greek, Latin, and Scriptural Proper Names, divided into Syllables and Accentuated for Pronunciation. 18mo. Portrait. 3s. Bound.

Illustrations of Anglo-Saxon Poetry. By J. J. Conybeare, late Prebendary of

York, and Professor of Anglo-Saxon and Poetry in the University of Oxford. 8vo. 18s.

A Glossary of Cheshire Words. By Roger Wilbraham, Esq., F. R. S. and S. A. 5s.

Designs for Sepulchral Monuments, Mural Tablets, &c. By George Mafpham, Architect. 4to. Engraved upon 31 Plates. 11. 1s.

The Lives of Celebrated Architects, Ancient and Modern, with Historical and Critical Observations on their Works and the Principles of the Art. By Francesco Milizia. Translated from the Italian by Mrs. Cressy; with Notes and Additional Lives to the Present Time. 2 Vols. 8vo. 11. 8s.

The Antiquary's Port-Folio; or, Cabinet Selection of Historical and Literary Curiosities on Subjects of Manners, Customs, &c., of Great Britain, during the middle and later Ages. By J. S. Forsyth. 2 Vols. 8vo. Portraits of Stow and Evelyn. 18s.

General Directions for Collecting and Preserving Exotic Insects and Crustacea; designed for the Use of Residents in Foreign Countries, Travellers and Gentlemen going Abroad. By George Samouelle, A. L. S. 12mo. Plates. 5s. Extra Boards.

Botanical Sketches; or the Twenty-four Classes of the Linnæan System, with Fifty Specimens of English Plants taken from Nature; also an Account of the Place of Growth, Time of Flowering,

- d Medicinal Properties.** With a Glossary. Crown 8vo. Fifty Elegantly Coloured Plates. 15s.
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- A History of the Mahrattas.** By James Grant Duff, Esq. 3 Vols. 8vo. 2l. 12s. 6d.
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- Twenty-First Report of the British and Foreign School Society, to the General Meeting, May 15, 1826.** 8vo. 2s.
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- The Momiers: are they prejudicial or necessary to the Happiness of the State?** By Caesar Malan. 1s. 6d.
- Conventicle of Rolle.** By a Witness worthy of Credit. Translated from the French of Caesar Malan, Geneva. 1s. 6d.
- Sermons.*
- For Families.** By William Brown, of Enfield. Vol. II. 10s. 6d.
- On Several Subjects.** By the late John Hyatt: with Memoir, by John Morison. 10s. 6d.
- Practical, on the Ten Commandments.** By John Graham, Rector of St. Saviour and St. Mary, Bishophill Senior, York. 8vo. 8s.
- Single.*
- The Mystery of Godliness: preached at Halifax before the West-Riding Tract Society, and again at Evesham, before the Unitarian Tract Society for Warwickshire.** By C. Wellbeloved. 8vo.

The Ministerial Character considered.
By R. G. Cartois, B. D.

Simplicity in Ministerial Addresses recommended: delivered before the Bristol Education Society, June 28, 1826. By John Kershaw, A. M., of Abingdon. 1s. 6d.

Advantages from the Combination of Learning with Piety in the Christian Ministry: preached before the Stepney Academical Institution, June 22, 1826. By Caleb Evans Birt, A. M., of Derby. 1s.

On Justification: a Charge to the Archdeaconry of Ely. By J. N. Browne, A. M., Archdeacon.

A Sermon on the Death of Joseph Butterworth, Esq., late Member of Parliament for Dover: preached at Great

Queen-Street Chapel, on Sunday, July 9, 1826. By Richard Watson. 1s.

Death of a Wise and Good Man improved: delivered at Hopton, July 9, 1826; on the Death of Rev. Jonathan Toothill; with an Account of his Experience, &c. By B. Boothroyd, D. D. 8vo. 1s.

Division Dangerous to the Church of Christ in England; a Sermon, preached at the Visitation of the Venerable the Archdeacon of York, holden at Doncaster, on the 9th of June, 1826. By Charles Cator, A. M., of Brasenose College, Oxford, and Rector of Kirk Smeaton, in the County of York. 2s.

The Duty of spreading Scriptural Religion: preached at Chichester, April 20, 1826. By Joseph Turnbull, A. B.

CORRESPONDENCE.

Communications have been received from Messrs. Luckcock; G. Lee, Jun.; Taplin; and P. Eckersley.

We were surprised, not "displeased," at J. C.'s communication.

Theophilus will see by our notice to Correspondents, p. 2 of the Wrapper for July, that we have closed the controversy in which he has taken part. As he is personally unknown to his antagonist and our readers, he cannot complain of being injured by this measure, which we deemed expedient. His P. S. branches another matter; but is it not better to leave the writer on whom he animadverts to enjoy quietly his own rhapsodies?

We have received another packet from our American Correspondent, to whom we have written by the channel last pointed out. This gentleman says in reference to the remarkable deaths of the two Ex-Presidents of the United States, "Have you yet announced to the readers of the Repository the almost simultaneous deaths of THOMAS JEFFERSON and JOHN ADAMS, who expired on the 4th of July, 1826, precisely fifty years from the day when they signed the Declaration of their Country's Independence? The jubilee of our freedom was celebrating with unusual demonstrations of gratitude all over the country, and the names of these two men, together with that of Charles Carroll, of Maryland, now the sole survivor of the rebel Congress, were blessed by a million tongues, when their mighty hearts burst, and they died together. This reality, which will sound like a fiction across the Atlantic, will help to prove, we hope, that there is something poetical and sublime in our destiny after all."—Here we beg to state that we mean to commence in the next Number an article relating to these two great men, and we shall be obliged to any of our correspondents who can assist us in doing justice to their memory by American or English newspapers or other publications, or extracts from them. To be available, communications on this subject should be transmitted early.

Henri's questions may be answered by a reference to almost any commentator on the New Testament. The "Reverend" *Unbeliever's* assertions are not worth the notice of any rational man.

In addition to the *Erratum* in the Report of the Examination at York, pointed out in our last Number, (p. 508,) we are desirous to state, that the Mathematical Prize in the Second Class was adjudged to Mr. W. Gaskell; and that to the same gentleman was awarded a prize for attention to Elocution during the Session.

ERRATA.

P. 450, col. 2, 9 lines from the bottom. A new paragraph should begin with the words "Matt." &c.

P. 452, col. 1, 17 lines from the bottom, begin a new paragraph at "Heb. xi." &c.

THE Monthly Repository.

No. CCL.]

OCTOBER, 1826.

[Vol. XXI.

Bible Controversy in Ireland.

County Cavan, Ireland,
Oct. 7, 1826.

SIR,

YOUR valuable pages have, for the last twelve months, come regularly into my hands—a proof, without saying more, that I duly appreciate the spirit in which they are conducted.

That spirit (however distinct their support of a religious persuasion which, though rapidly gathering strength, is still comparatively unpopular in this kingdom) I conceive to be eminently impartial; and I can regard nothing more truly useful than a repository in which writers of opposite sentiments (witness the controversy between Dr. J. Pye Smith and Mr. Bakewell) may record their opinions on men and things in a few short pages, at the convenient intervals which your work admits of. Many a man may condense in the space of not many lines some valuable thoughts which he could neither afford time nor expense to enlarge into a form for separate publication, and which, were it not for such a welcome Miscellany as yours, must perish for ever, or lie forgotten in his desk, without so much as one friend, perhaps, of sufficient penetration, or exemption from prejudice, to do them any sort of justice.

I must say that such has not unfrequently been the predicament in which I stood myself—more especially, living as I do, in a quarter where mental excitement is exceedingly limited, or wretchedly bigoted. In this country, where there has happened to exist any occasional channel for literary communication, it has been found impossible to gain insertion for any views which did not harmonize, to the fullest extent, with the politics, or the orthodoxy, or the zeal of the medium through which it was sought to make them public. This perhaps was to be expected; but it is needless to demonstrate how much it crushes thought in Ireland, where

almost every thing which is not orthodox is factious and ferocious, and where a love of the genuine liberty of the understanding can scarcely, indeed, be said to exist.

I have been led to these remarks from some intercourse which I have had with a Review entitled the “Christian Examiner and Church-of-Ireland Magazine,” which has been for a year or two established in this country.

You are aware of the contest which has been waging throughout Ireland, between the advocates for the unrestricted dissemination and perusal of the Scriptures, on the one hand, and the Roman Catholic Priesthood on the other. It will be admitted by none more readily than by you, Sir, that the pretensions assumed by the latter, as they are in no degree different from those which their Church has maintained in the darkest and most tyrannical ages, have been not less abhorrent than they ever were, from the feelings and reasoning of every individual who is unaffectedly concerned for the dignity and freedom of the human kind.

Most honourable was the task of vindicating the insulted understanding of man from such odious and unaltered pretensions; but it soon became plain that this task had fallen into hands too feeble for a victory over assailants to whom nothing but the force of IMMUTILATED TRUTH could be formidable. This, however, was a weapon which the Bible advocates had not the force or spirit to wield; the mightiest shaft in their quiver was pruned and stunted till it became a *telum imbellè* in their hands, and their enemies, at the close of the encounter, if not left masters of the field, were at least not driven from their position. Truth, Sir, is mighty; but it must be the WHOLE TRUTH. By appearing as zealots for any species of *constructive* doctrine, and denying the title of Christian and the

hope of salvation to all who could not arrive at the same conclusions with themselves as to the prevailing interpretations of Scripture, they bereaved themselves of all power of triumphant reply. For, if the right of search were to be limited, I do not say by brute force, but by those reproaches which would stamp a sort of infamy upon certain unfavoured opinions, why take from Rome that rebuking power which they so unhesitatingly transfer to themselves? Where is the right of Rome to *condemn all the world as heretical* but herself? No where, but in the asserted attribute of INFALLIBILITY. Is there, then, on earth an AUTHORITY TRIBUNAL, or is there not? If there be, why disturb the possession of the first claimant? If there be not, then why, with the ridiculous airs of CERTAINTY, call the opinions of others into judgment, and dare to condemn, or affect to pity, AS IF they were AUTHORITATIVELY QUALIFIED to point out the limits of God's forbearance and to propound with *more* than Papal assurance (inasmuch as they pretend to reject the guidance of infallibility) in matters which affect not the "living soberly, righteously, and godly," in obedience to the commands of Christ; "HERE is an opinion (our own) which conduces to eternal life — THERE (the opposite one) an opinion which leads to everlasting perishing"?

Sir, I believe, if there be demonstration in the world, I have convicted such persons of a flagrant inconsistency; and farther, I deliberately believe that, while we would insist on the absolute UNITY of essential truth, we may smile at the absurdities, re-side from the contradictions, and disapprove of the enthusiasm, which so often disfigure and impede it, in the comfortable persuasion that no error adopted in sincerity is DANGEROUS, so long as it respects the sanctity of the moral code. Upon the tendency to danger in any opinion (subject to this exemption), it belongs not to man to decide, inasmuch as ALL opinions extracted from the Bible as their common and revered source, must be, so far as human beings have the right to decide, co-ordinate in point of authority, and entitled at

least to all the indulgence and courtesy, and calm good-natured reasoning, of which a Christian controversy might be so easily capable.

No mockery, indeed, can be equal to that of proclaiming a code of conditions for the investigation of truth, and receding from them the instant that certain notions of truth are contested; nothing more insulting to common sense than to invite us to the task of inquiry, by telling us that all are to have a free stage and fair play, and that however we may differ upon "some minor points," (the fixing of Easter, I suppose, or the cross in baptism,) "which are not of such moment as to require the perpetual miracle of an infallible judge of controversies," yet should we therefore not "*act as enemies*," but "in approximating charity, strive to live up to the precepts of our common Christianity," and so forth; and yet, in the very next breath, to undo all these concessions, to forget all these admonitions, to refuse the charity of respect, and *the claim of communion*, the moment any individual or body advances opinions which, in their CERTAINTY of being ALWAYS IN THE RIGHT themselves, they choose to brand with a deviation from their so-called orthodoxy. Let but a Clarke, or a Whiston, or a Price, lay a finger upon their creed, and THEN are all the dogs of war let slip, and the gates of mercy closed! *

Such, Sir, are the proceedings of those who monopolize the favourite title of orthodox in this country; and, indeed, to do them justice, consistently enough with their inconsistencies, the moment that any one proposes to carry their own (pretended) principles to their legitimate consequence, and to point out the errors of their reasoning, they will not so much as give him an opportunity of speaking, but turn about and tell him that "his sentiments are too latitudinarian in their nature, and too dangerous in their tendency, to be admitted into the pages of a miscellany which, by its very title, avows

* The reader is requested to take the trouble of comparing pages 356 and 414 of No. V. of Christian Examiner and Church-of-Ireland Magazine.

its adherence to the tenets of the Established Church ;” regretting also, “that in that Church there could be found a clergyman who would venture to avow them.”*

Sir, those sentiments were mine, and that clergyman was myself; or rather, I should say, those sentiments were poured into my breast by one of the most transcendent names in the imperishable scroll of which that Church has been ever and justly proud! Sir, I am not ashamed to avow, that if not with his “mantle” to shield me, at least in the spirit of CHILLINGWORTH, I am ready to challenge the keenest pen amongst his tributaries, in defence of what the Editor of the “Church-of-Ireland Magazine” has been pleased to designate “as dangerous in its tendency and too latitudinarian” for his pages. And farther, I would hereby convey to him (perhaps his eyes have never fallen upon your work, but it may be reported to him) that my persuasion is strong, that the man who “ventured” to pen that “notice” would, in those days, have acted, heart and soul, the part of the frantic Cheynell over the mortal remains of the great Chillingworth. That illustrious person, you may remember, having been captured by the Parliament forces, died under the surveillance of that party, in the bishop’s palace at Chichester; there Cheynell had access to him, and worried him with controversy during his illness; but after his disease (although he had been so requested by Chillingworth) refused to read the funeral service over him, because he could not think the expressions “hope” or “assurance,” in that service, proper over such a person! Notwithstanding he recited a service of his own, including in the solemnity “THE RELIGION OF PROTESTANTS,” which he condemned to the same grave with its author, in the following words—“Get thee gone, then, thou cursed book, which hast seduced so many precious souls; get thee gone, thou corrupt, rotten book: earth to earth, and dust to dust: get thee gone into the place of rottenness, that thou

mayest rot with thy author and see corruption!”

Look, Sir, to the “LICENCES” prefixed to that noble work, “the Religion of the Protestants;” look to the applauses with which it has been named by every honoured writer of our church from that hour to this, and judge whether the man who could regard my address to the Rev. Mr. Urwick (of whom I shall speak presently) as objectionable in its own nature, and unfit for a member of the Established Church to have written, can indeed be an honour to that church of which he presumes to be the advocate; judge whether I am not warranted in affirming that, having vilified the sentiments I have drawn from her favourite, he would, in those days, have dishonoured the remains and insulted the works of the man with whom it was her pride to be associated, and whom it is her glory to have produced; whether he would not have hung over the grave of her Chillingworth with a countenance responsive to the miserable Cheynell’s, and participated with orthodox ardour in the “*his saltem accumulem donis*,” performed at his memorable obsequies!

But, Sir, I am trespassing, and must think of concluding, if I am to entertain any reasonable hope of appearing in your pages. In truth, I should in all probability have committed to oblivion the circumstances upon which I have been dwelling, were it not that I have lately had the gratification of perusing two most able and interesting tracts, “Remarks on the Character and Writings of Milton,” by Dr. Channing, and a “Review of the Progress of Religious Opinions,” by M. Sismondi; both of which have powerfully revived my impressions on the subject, and determined me to seek for some means of exposing the ridiculous and unworthy inconsistencies of which the “Church-of-Ireland Magazine” must stand convicted in the judgment of every one who has the slightest understanding of the subject. There is reason to believe, too, if we may judge from certain recent menaces by Messrs. Wolfe and Pope, that ere these lines shall have reached you, a meeting will assemble in Dublin, in order to throw down the gauntlet once

* See the back of title-page, No. IX. of Christian Examiner and Church-of-Ireland Magazine.

more to the Roman Catholic clergy, **ON THE RIGHT, FORSOOTH, OF PRIVATE JUDGMENT IN THE INTERPRETATION OF THE SCRIPTURES!**

I have some anticipation, Sir, that you will permit me the honour of addressing you again; once before you have been good enough to pass an indulgent opinion on a performance of mine, in your Number for March 1822, (pp. 170—182,) including a Review of the Controversy on Materialism. If my anticipation should prove correct, I shall take the liberty of communicating to you the aforesaid paper of mine, which has had the misfortune of scandalizing the sagacious proprietors of orthodoxy in our good city of Dublin; and I candidly confess to you, that few pleasures could be equal in my mind to the satisfaction of being under the intellectual grasp of your *truly* sagacious American Critic; whatever he says, he says well, and says temperately; no writer need be *afraid* of his castigations; to be supported by so able an ally, must indeed afford the most elevating sensations; but there is a candour as well as a vigour in all he writes, and as he manifestly espouses or combats opinions for TRUTH'S sake, no writer who loves truth as he does *can* feel distressed at his decisions, or murmur against the gentle and manly expostulations he may incur.

I may observe that the paper in question was addressed to the Rev. William Urwick, a coadjutor at Sligo, who was at that time (November 1825), as was generally expected, about to meet in single combat the Rev. Mr. M'Sweeny, of Carlow, on the points controverted between the Roman Catholic and Reformed Churches. This Mr. Urwick is, no doubt, a talented and well-intentioned person; but I fancy you will judge from the following *morceau* quoted with applause in No. V. of the "Church-of-Ireland Magazine," p. 408, on which I have only lately thrown my eye, and with which I shall conclude for the present, that the dilemma in which he and his party are involved, is beyond even *his* ingenuity to subdue: "Were we to deprive man of liberty of thought in understanding the Divine will, or liberty of action in following his con-

viction of its dictates, we take from him the whole of that free agency which is essential to accountability. If, however, in the use of that liberty, a person misinterprets the will of God and acts contrary to its directions, he must answer for it at the tribunal of the Omniscient Judge. 'Every one of us shall render an account to God for himself.'" (Douay Version. Rom. xiv. 12. What a *chapter*, too, to quote on such an occasion!) "The disciple of heresy and immorality may then refer to his interpretations of the Scripture in vindication of his offences, but the Ruler of immensity pronounces them erroneous, and the man himself must abide the results of that decision, **SHOULD IT INVOLVE THE RUIN OF HIS UNDYING SPIRIT!**"!!!

Merciful Heaven, what a God these men would invent for our worship! Can it be wondered when I declare to you solemnly, Sir, that never was my patience so painfully tasked as in perusing this most perplexed, this illogical, this terrific exposition! But, a word or two of comment, and I have done. **HERESY**, in its modern and popular, not its apostolical sense, (see Whitby, Tit. iii. 10,) what is it? A choice of opinion *upon conviction*. **IMMORALITY**, in its ordinary sense, what is it? An indulgence in corrupt action *AGAINST conviction*. And yet these are the two things which Mr. Urwick is extolled for having so ingeniously placed upon a par! The **HERETIC** (so called) unaffectedly believes that such and such a doctrine is or is not revealed by God, and he adopts or rejects it; his will obeys his understanding—his conclusion follows, and indeed cannot help following, his premises. The **SINNER** has seen that God requires him to love his neighbour, and yet he will not so much as give him a cup of cold water: he has seen that God requires him to forbear from taking his hallowed name in vain, and yet he presses his deposit of his will with perjured lips: so surely as he has eyes to see and ears to hear, he knows that God requires of him to live soberly, righteously and godly in this present world, and yet he resigns himself to theft and lust and drunkenness, as if the gospel were some Egyptian puzzle, or convicted fiction! Unthinking

man, what a comparison! Oh, but Mr. Urwick imagines this person to resort to *misinterpretation* to justify his sins. Strange expedient! rather to imagine a species of insanity which places his argument out of all ordinary contemplation, than yield to the plain and irrefragable dictates of common sense and conscience which award to sincerity and to *good faith* (albeit not the *right faith*) the favour and acceptance of Him who knoweth whereof we are made, and understandeth the thoughts long before, and preserveth all them that *are true of heart*.

No, Sir! this air of demonstration can impose upon no one—who thinks: we know of none but the Carpocratians of old times, the Inquisitor of modern times, and the BIGOT of all times, who could distil such impoisoned sustenance from the gospel, and palm their impurity and their hate upon him who knew no sin, and who died that he might bring us, in the bands of brotherhood and love, to the mansions of our COMMON FATHER!

The truth is, Sir, much as it pains one to think unkindly of a brother, it would appear that this thing of straw, this imagined perversion of Scripture to the purposes of depravity, this fatuous notion that unholiness could be sanctioned by a law which is holiness itself, and that till we are satisfied through what means and mysteries it may be the will of “the Ruler of immensity” to pardon our sins, we may, in the mean time, “act contrary to his directions,” and fly in the face of his palpable commands; this thing of straw, I say, would seem to be set up as a target for his theological missiles, in order that the hated HERESY which he has tied to it, (and which, far from reserving *to be decided by God*, Mr. Urwick and his party so unhesitatingly define and denounce,) may come in for a wound in the operation! It is obvious that the conclusion at which Mr. Urwick has arrived, has been taught to abundance before his time; by those, more particularly, who sought, whether in or out of Rome, to frighten mankind from the temerity of differing in opinion from the majority of their fellow-beings in any particular country: “*Ut quo quisque*

modo volet, colat Deum, est dogma mere diabolicum,” says the *Reformer* Beza; God has always hated this sort of heresy, and it is really magnanimous in Mr. Urwick to treat with so much philosophical forbearance in this world that which is furnishing so rich a repast for Satan in the next. “*Laissez les faire*!” what could be more liberal? The spirit of our commercial reforms has infected our religious speculations, and Mr. Huskisson is not more resolute in *his* system than is Mr. Urwick in combating the *prohibitory* policy which is still so strongly recommended to all who are disposed *stare super antiquas vias*, and to feel, in this respect, as they are assured that God himself must feel. In the theory of Mr. Urwick we must, however, concede that there is much of originality; his reasons, I believe, are novel: his beautiful parallel about free-will, wound up as it is by so happy a conclusion as to the character of God, had never before, perhaps, distinctly presented itself to the human mind: what a pity it should not succeed! Alas, Sir, all such devices are destined, I fear, to *succeed* only to the tomb of their predecessors! It was, indeed, a desperate plunge to get out of a difficulty from which there was no other escape; but truth is not so easily foiled, and I have that dependence upon the providence of a good God, that I am assured he will never permit the deliberate and improving sense of mankind to be deluded into a belief that a BORGIA and a LARDNER, a CHARTRES and a PRICE, a Colonel KIRKE and a THOMAS FIRMIN, will be weighed in the same balance by the hands of the Almighty! Never will that God abuse us by requiring us to admit an absurdity into our minds, and I intreat of Mr. Urwick to point out to the world a greater absurdity than that God should punish us for an impossibility, that is to say, *for not being convinced against conviction*; for I desire Mr. Urwick to say whether we are bound by the laws of God and nature to believe according to our persuasion, or against our persuasion? If the former, and that a just man (not being infallible) may embrace error, then he is punishable for that which he is morally and ra-

tionally bound to do! If the latter, then *any* contradiction may be true, and we may shut the Bible.

No other conceivable way is there for getting out of this dilemma, than by affirming that Milton or Lardner, or, vice versa, Mr. Urwick, have not used as proper means, and as *sincerely endeavoured* to find out the truth, as they respectively might have done. And this, at last, brings the discussion exactly to the issue in which all wise men could easily perceive it *must* end, and in which all good men must, as surely, *desire* it to end; and *that* is, that the favour of God, in the next world, will be awarded, not to the accidental possession, but to the sincere love and the persevering pursuit of it in this. And, "if," as my great auxiliary, Chillingworth, beautifully observes, "by reason of the variety of tempers, abilities, educations, and unavoidable prejudices, whereby men's understandings are variously formed and fashioned, they do embrace several opinions, whereof some must be erroneous; to say that God will damn them for such errors who are lovers of him and lovers of truth, is to rob man of his comfort and God of his goodness, it is to make man desperate and GOD A TYRANT."

"The having done, and continuing to do," says his illustrious pupil, Bishop Hoadly, "all that is, morally and humanly speaking, in the power of men, for our information, and the acting according to the best light we can procure, is that beyond which man cannot go, nor God demand his service."

G. A.

The Fata Morgana.

THERE is no feature of the times more pleasing than the growing taste of all readers for a better class of books than they have been accustomed to peruse. Newspapers, Magazines, children's books and works of every description, are improved, owing to the evident improvement of the public mind. This is not only good in itself, but also an earnest of good to come: for it shews that the light of knowledge is penetrating through all ranks in society; and

where this light finds its way, it will create an inextinguishable desire for more light.

We are led into these reflections by accidentally taking up a book which would not at first view appear likely to suggest them. It is a mariners' book, designed only for commanders and other officers of ships, and is entitled, "The New Sailing Directory for the Mediterranean Sea, the Adriatic Sea, or Gulf of Venice, the Archipelago and Levant, the Sea of Marmara, and the Black Sea." The Compiler is Mr. *John Parry*, "Hydrographer," whose name may be seen on many of Mr. Laurie's best executed and most valued charts. Of the merits of the work as a *Sailing Directory* we are incompetent to form a judgment, though it is plainly drawn up with great labour and care, and abounds with references to the best authorities: but what has struck and delighted us is the useful, instructive and even elegant matter which is introduced into it, and which must be an agreeable novelty to most of its readers. We cannot imagine any thing more pleasing than that the master of a ship in the Mediterranean, while consulting this manual for the regulation of the track of his vessel, should be attracted to some beautiful verses (say Mrs. Barbauld's), to a description of the antiquities of some classical spot, to the relation of some historic event or the picture of some great historic character, to the correction of some popular superstition or the elucidation of some point of natural philosophy. All this may happen to the nautical reader, possessing the volume before us. We quote (from p. 116) one passage by way of specimen: it describes a curious optical illusion in the Italian seas.

"THE FATA MORGANA.

"We shall conclude this Section with a note on a remarkable aerial phenomenon which has been seen on the Strait of Messina, at a certain height in the atmosphere. The name, which signifies the *Fairy Morgana*, is derived from an opinion of the Sicilians, that the spectacle is produced by fairies.

"This singular meteor has been described by various authors; but the first who mentioned it, with any degree of precision, was Father Angelucci, whose

account is thus quoted by Mr. Swinburne, in his *Tour through Sicily*:—"On the 15th of August, 1643, as I stood at my window, I was surprised with a most wonderful delectable vision. The sea that washes the Sicilian shore swelled up and became, for ten miles in length, like a chain of dark mountains; while the waters near our Calabrian coast grew quite smooth, and in an instant appeared as one clear polished mirror, reclining against the ridge. On this glass was depicted, in *chiaro-scuro*, a string of several thousands of pilastres, all equal in altitude, distance, and degree of light and shade. In a moment they lost half their height, and bent into arcades, like Roman aqueducts. A long cornice was next formed on the top, and above it rose castles innumerable, all perfectly alike. These soon split into towers, which were shortly after lost in colonnades, then windows, and at last ended in pines, cypresses, and other trees, even and similar. This is the *Fata Morgana*, which, for twenty-six years, I had thought a mere fable!"

"To produce this deception, many circumstances must concur, which are not known to exist in any other situation. The spectator must stand with his back to the East, in some elevated place behind the city, that he may command a view of the whole bay; beyond which, the mountains of Messina (in Sicily) rise and darken the back-ground of the picture. The winds must be hushed, the surface smooth, the tide at its height, and the waters pressed up by currents to a great elevation in the midst of the channel. All these events coinciding, so soon as the sun surmounts the eastern hills behind Reggio, (in Calabria,) and rises high enough to form an angle of 45 degrees on the water before the city; every object existing, or moving at Reggio, will be repeated upon this marine looking-glass: each image will pass rapidly off in succession as the day advances, and the stream carries down the wave on which it appeared. Thus the parts of this moving picture will vanish in the twinkling of an eye. Sometimes the air is so impregnated with vapours, and undisturbed by winds, as to reflect objects in a kind of aerial screen, rising about 30 feet above the level of the sea. In cloudy, heavy weather, they are drawn on the surface of the water, bordered with fine prismatic colours.*

"Captain Smyth, in his '*Memoirs*,' says, upon this subject, 'One of the most extraordinary phenomena of this celebrated region is an aerial illusion, called the *Fata Morgana*, from being supposed to be a spectacle under the influence of the queen of the fairies, the 'Morgain la Fay' of popular legends. It occurs during calms, when the weather is warm, and the tides are at their highest; and is said, by some refractive property, to present in the air multiplied images of objects, existing on the coasts, with wonderful precision and magnificence. The most perfect are reported to have been seen from the vicinity of Reggio, about sun-rise. I much doubt, however, the accuracy of the descriptions I have heard and read, as I cannot help thinking that the imagination strongly assists these dioptric appearances, having never met with a Sicilian who had actually seen any thing more than the loom, or *mirage*, consequent on a peculiar state of the atmosphere; but which, I must say, I have here observed, many times, to be unusually strong. It is spoken of, by some, as a luminous ignescent phenomenon, infallibly predictive of an approaching storm.'"

SIR,
ARE there not certain critical and climacterical periods in the history of the human mind as well as body? For myself, I am conscious of several great changes in my habits of thinking, wrought out naturally or as the consequence of growth and experience: and nothing is more instructive or entertaining than to look at one's-self in a former state of mind. I refer not so much to opinions as to great principles, by which opinion, and every thing else in the mental constitution, is modified.

There was a time when I considered improvement to consist in differing from, or as I was accustomed to call it, rising above the mass of mankind; what was popular was with me erroneous; and I perpetually mistook singularity for originality. This sentence, I am aware, does not read well, but in writing it I exemplify one of my changes. Years ago, if I penned a few lines for a magazine, I was not satisfied with myself unless I made

* "In a small work lately published, entitled, *The Conchologist's Companion*, we have seen a description of the *Fata Morgana*, which is given as if seen by the compiler of that work. It is, however,

so exactly similar to the above, by Father Angelucci, that we hope to be pardoned for suspecting it to be identically the same."

out periods that would read well ; now I confess I regard language merely as the instrument of thought, and the words that express my meaning quickest and fullest are the words of my choice, however they may sound.

But what I aim at in this hasty letter is to explain my growing tendency (and I presume I am not a solitary instance of this habit of mind) towards the proverbs and maxims in use amongst the people as the deliberate expression of their moral sense.

For instance, I no longer smile when I hear the poor say, in order to alleviate misfortune, that *all must have their troubles*. The maxim does not now appear to me to recognize a blind Fate, but a wise ordination of Providence, under which all are subjected to discipline, and every one has the peculiar trials allotted to him that are best for the formation and improvement of his character.

Again, I can hear without contempt, nay with approbation, the remark so commonly made by persons in humble life, on the experience or observation of great suffering, that it will be *made up* to the sufferer in another world. The saying implies the great doctrine of moral compensation, which is necessary to the vindication of Divine Providence. They who doubt of this truth, should consider the parable of Dives and Lazarus, plainly intended to set it forth ; or if an argument please them better, they may take up the chapter on this subject in the "Light of Nature Pursued," which is amongst the most ingenious parts of that singular work.

The pretenders to superior spiritual light in the present day are accustomed to look with unutterable scorn upon the people when they speak, as the people of all countries are wont to speak, of *making their peace* with God. Unquestionably, there may be error mixed up with the notion and superstition with the practice ; and with what practice and notion may not superstition and error be united ? But in its obvious meaning, the phrase denotes no more than the scriptural term *reconciliation*. Evil and worldly habits estrange the soul from God ; when sickness comes, and especially as the forerunner of death,

warning is given to the imperfect human being to bring himself nearer to the Great Being to whom he is accountable ; and he can prepare to meet his God only by pious and Christian thoughts and devotional exercises. He makes his peace with God, when his mind is brought into a state of humble hope and of calm reliance upon the Divine goodness.

I might produce many other examples, but these may suffice to explain my meaning, and to shew that there is amongst us a mass of popular wisdom. Indeed, it may perhaps be proved that there is not a single term or phrase by which the people, properly so called, are accustomed to express their moral judgment or feeling, that is not the result of long and deep thought upon the constitution of human nature, the course of society and the operation of an all-wise Providence.

ONE OF THE PEOPLE.

SIR,
ONE good effect will, I hope, be produced by the controversy which is now shaking the Bible Society. The public must surely obtain information, of which they are grievously destitute, concerning the Apocrypha. All that nine hundred and ninety-nine out of every thousand Christians in this country know of the matter is, that there are certain books sometimes bound up with the Bible, which in some degree not ascertained and for some reasons not apparent, are of lower value and authority than the rest of the volume. Now, Sir, I do hope that in this book-making age some compiler will give us in a little work the literary history of the apocryphal books. A small portion of industry, learning and judgment, might suffice for the task. In the mean time, perhaps one of your correspondents will point out the works already existing in which a scriptural learner may find at least some scattered notices upon this interesting but neglected topic. If this inquiry should elicit real information, and particularly if it should give occasion to the formation of a *Key to the Apocrypha*, your columns will add another to the many benefits they have conferred upon biblical readers. R. B.

On the Mosaic Injunction, Exod. xxiii. 19.

Parkwood, 1826.

Leges etiam, Judaicæ præcipue, penitus intellectæ et in media quasi luce positæ, voluptate non levi perpendunt ingenii capaces homines.

Spencer, de Legibus Hebræorum.

THE injunction, "Thou shalt not seethe a kid in his mother's milk," Exod. xxiii. 19, is thrice repeated by Moses in the plainest terms; yet no law in the Pentateuch has been more frequently misinterpreted in divers commentaries. It imports a simple prohibition of the heathen custom, "to seethe a kid or lamb in his mother's milk." In translating this text the Septuagint invariably adopted the word ἰγδι, though in other passages of Scripture they used the Greek equivalent of kid. Homer in the Iliad is apt to introduce lambs and kids together in the same sentence: Philo, in assigning a reason for this statute, remarks on the inhumanity of the act, to dress for food or sacrifice a lamb or kid boiled in the milk of its dam. But since it appears conformable with the ritual of Gentile antiquity to dress in their mothers' milk both lambs and kids, in preference to other animals, for victims served up at the altar, the inference seems obvious, that this law was primarily enacted to the end of suppressing among the Jews any latent propensity to indulge themselves in this idolatrous ceremony. The Sabians are reported to have practised the superstitious mode of seething a kid in his mother's milk at the season of gathering into the storehouse the fruits of harvest, or of the vintage, their corn, wine and oil; when in the form of a magic charm they were wont to sprinkle the fruit trees, fields and gardens with the milk in which the kid was boiled, in order to promote at the decline of autumn the renewal of fertility in the spring of the following year. This interpretation of the Pagan rite prohibited in the Mosaic institutes, was entertained by Jews of the highest celebrity for accurate research and profound erudition in the sacred volume, Maimonides and Abarbanel.

The illustrious Bochart has specified and refuted the erroneous views

of different commentators respecting the intention of this command. It is worthy of observation that this interdiction is immediately conjoined with the heavenly mandate concerning the celebration of the feast of tabernacles. Why was this singular enactment so apposite to the annual usage that prevailed among the ancients at the close of harvest, to hold a festival in honour of the rural deities, unless it referred to a species of superstition adapted to conciliate their good-will and implore their benign influences on their pastures, plantations, corn-fields and vine and olive groves? Horace alludes to this custom as prevalent among the people of Italy during the rustic simplicity of primitive times:

*Agricolæ prisci, fortes, parvoque beati,
Condita post frumenta, levantes tempore festo*

*Corpus, et ipsam animum ———
——— Silvanum lacte piabant.*

Epist. Lib. ii. Ep. i. v. 139.

Behold the rude forefathers of the soil,
Content with little, their reward of toil,
The harvest o'er, in scenes of festive ease,
Their Sylvan deity with milk appease.

Ovid has likewise a distich (Fast. Lib. iv. ver. 742) describing the festive tribute offered to Pales or Pomona, to whom, it appears, an oblation of warm milk (*tepidus lacte*) was presented. A modern author attributes a similar custom to the Africans on the coast of Guinea, who are addicted to certain relics of the superstitions that abounded in Syria, in Italy and Greece.

The rite forbidden in the text must be allowed to assume a character both unnatural and cruel, and utterly incompatible with the dictates of maternal affection, when the fond mother is compelled to yield that milk which originally flows as the stream of life and nourishment to her tender offspring, to be thus perverted into the means of its destruction. In regard to the effect produced by the condemnation of this ceremony, it is well known that the Jews, ancient and modern, revolted from its atrocity with abhorrence, and abstained from violating this prohibition with the most scrupulous and religious anxiety. To this law the Codex Samaritanus has subjoined an extraordinary para-

graph, (to which a parallel is not superadded to any other commandment,) denouncing the most awful indignation of God on the guilty transgressor. Even at this day the Jews still maintain it a point of conscience not to eat any flesh that has been touched with milk. Their zeal for this precept is carried so far in our own times as to insist on the indispensable propriety of adapting separate utensils for different viands, one for dressing animal food, and another for preparations of milk diet; two knives, one appropriated exclusively to cut flesh-meat, and the other cheese; two salt-cellars, and two towels or napkins, with distinctive marks inserted, are furnished in order to keep this law inviolate. Whence we may conclude that the Jewish nation would not have been constrained to this excess of rigid observances had not the rite, abolished by the interdict, been contaminated by its magical, idolatrous nature, and if their remoter ancestors, who were sensible of its tendency, had not guarded their descendants from its contagion by traditions that serve in perpetuity to vindicate the precincts of this law. Doubtless, the rite of sacrificing a lamb or kid seethed in his mother's milk, was peculiar to demoniac mysteries, and the Jewish lawgiver interposed with divine authority to prevent the Hebrews from participation in the service of Jehovah, and of the table of demons. Sir William Jones observes concerning that most extraordinary people, the Jews, "that with all the sottish perverseness, the stupid arrogance, and the brutal atrocity of their character, they had the peculiar merit of preserving a rational and pure system of devotion in the midst of wild polytheism, inhuman or obscene rites, and a dark labyrinth of errors produced by ignorance and supported by interested fraud."

WILLIAM EVANS.

Critical Synopsis of the Monthly Repository for October, 1825.

SCHILLER ON THE MIGRATION OF NATIONS. Schiller was one of the haughty aristocracy of literature. He seems to have disdained communion with the vulgar mind. Ambitiously he soared about

in a region where only the few could hope to accompany him. His intellect passionately fed on generalities. There is no doubt, also, that he belonged to that most fascinating, most powerful, yet not most enviable class of authors, who are slightly tinged with insanity. O Tasso, Swift, Byron, Schiller, and ye other kindred demoniacs! dearly did ye pay for that unearthly inspiration which gave you such quick and fiery glimpses into the truth of relations and things. When I saw the boldness with which Schiller here grapples with one of the most abstract and difficult subjects, I felt ashamed of my littleness, my concreteness, so to express it, in the great literary creation. What an awful distance and contrast between the sublime and unintelligible theorizer on the migrations of nations or the genius of the Mosaic philosophy, and the creeping commentator of a Monthly Magazine, who, if he have the merit of perspicuousness, feels it but a mark of inferiority! The study of literature is happy in its tendency, when it thus produces a sentiment, as it now does in my breast, of deep and genuine humility. But let me add, a sentiment also of *contentment*. For thus far, by missing the power of writing like Schiller, I have perhaps avoided his sleepless nights, his cadaverous constitution, his early death.

I have read this translated composition over, I think, not less than twenty times. As a translation, it is excellent. It well represents the marble-like simplicity, weight and purity of Schiller's style. But I could not now sit down and talk about the migration of nations, and tell a friend at what the author has been aiming. The composition is a lyric in prose. It exhibits all the arts and instances of obscurity, being a master-piece in that way. As far as I understand it, I am not sure that the philosophy is quite true. Some historical events the author ascribes to systematic causes, and others he mistily covers over by referring them to what he calls *fortune*. But this last seems to be a shield of ignorance and very unphilosophical. He might have as well referred *every thing* to fortune. When he is aware of the circumstances under which men in the middle ages acted, he assigns them ingeniously

enough; when he is ignorant of them, he ought not to say that "fortune," and "the hand of order," operated here, but he should confess his ignorance. Much that was produced by the "fortune" of which the author so obscurely speaks, was the result often of particular circumstances now unknown, and often of national character, as well as original individual genius, to all which had he alluded more specifically, his analysis would have been much happier and more gratifying. But then what would have become of that sublime and re-

mote *beau-ideal* in which his soul always delighted?

If the Editor of the Repository will submit to the incumbrance, I offer him the following translation of one of Schiller's most characteristic lyrical idyls. As it is occasionally abrupt and obscure, I will subjoin a commentary to connect the parts and fill up the chasms as far as I can understand the matter, begging Comar Yates, or some other ingenious correspondent, to communicate his ideas, if he sees things in a different light from mine.

A GRAVE-YARD SKETCH.

(From Schiller.)

With deaden'd rays
O'er still sepulchral groves the moon delays;
Sighing, the Night Spirit sweeps the vaulted gloom—
The mist-clouds lower;
The stars just shower 5
Faint, mournful beams, as lamps within a tomb.
Like spectres, silent, hollow-visag'd, wan,
In solemn death-pomp, blackening on the sight,
Where the hearse leads, a train moves slowly on,
Wrapt in the mist-glooms of the funeral night.

Tottering on his crutch along, 11
Who, with agoniz'd and downcast eye,
With heart outpour'd in murmurs strong,
Bent sorely by his iron destiny,
Stagger behind the mate-borne bier? 15
Hark! did "Father" burst upon his ear?
Did his boy speak? A shuddering fright
Is o'er his soul; with chilly sweat
His sorrow-wasted frame is wet,
His silver-hairs are rais'd upright.
Torn is his bosom's wound again!
Burns through his soul its hell of pain!
"Father," upon his brain *did* start,
"Son!" echoed back the father's heart,
Oh, Ice-cold, ice-cold, in his winding sheet, 25
Here he lies low,
With all thy dreams, so golden, and so sweet,
Golden and sweet, but to increase thy woe,
Here, ice-cold in his winding-sheet he lies,
Thy dear delight, thy Paradise! 30

Mild, as when rob'd with Elysian airs o'er him,
Flora's son slips from Aurora's embrace,
Breathing a heav'n of soft odours before him,
And drives thro' bright meadows his frolicsome race,
So thro' the fields thy lost darling went sporting— 35
His image shone back from the silver-white wave,
And maidens, a share in his games fondly courting,
Enraptur'd would melt at the kisses he gave.

Boldly he sprang where his equals were thronging,
And mov'd like a roe on the hills in its prime, 40
Unmaster'd, his thoughts and his wishes went longing
And tow'ring to heav'n, like an eagle sublime.

Proud, as a charger curvetting and stamping,
And tossing his mane the storm's fury to brave,
In royal defiance the foamy bit champing— 45
So fearless he trod before chieftain and slave.

Like a spring-day of gladness, his life swiftly hurried,
Sparkling, away, with an evening-star's glance,
In the golden-bright wine-cup his sorrows he buried,
And scatter'd his cares in the maze of the dance. 50
Worlds of rich promise lay hid in his bosom,
Oh!—when he reaches his manhood's fair prime,
Rejoice, thou blest Father, rejoice in the blossom
'Thy bud may put forth in its fulness of time.

No!—Hark! a sound that church-yard portal gave, 55
Its iron-hinges grate upon thine ears,
Opening a vista to yon vaulted grave,—
No, Father! give a loose to all thy tears.
Go, lov'd one, tread the path-way of the sun,
Perfect, exalt, enjoy thy deathless powers, 60
Quench now, at length thy pilgrim journey done,
'Thy god-like thirst of bliss, amid Valhalla's bowers.

Look, rapturous thought! look there at Eden's door!
Hark! now the coffin drops within the ground
With dumb and sullen clang; while, rattling, pour 65
The updrawn grave-cords their complaining sound.
There, drunk with sorrow, how we dash'd and roll'd
Against each other—not a word we spoke;
Our eyes, our bitter murmurs cried, Hold, hold!
Our tears in warmer, faster streams outbroke. 70

With deaden'd rays
O'er still sepulchral groves the moon delays,
Sighing, the Night-Spirit sweeps the vaulted gloom;
The mist-clouds lower—
The stars just shower 75
Faint, mournful beams, like lamps within the tomb.
The coffin yields a dull and hollow din.
Oh for one glance, though worlds the price should pay!
The grave, when once, for ever closes in—
Dull, duller, rings that tumbling earth-heap's din,
The grave must ne'er give back its prey. 81

Commentary.

The principal object of the poem is to represent the succession of mournful ideas, of bitter recollections, of half delirious, but immediately extinguished hopes, of imaginations, reflections, and even sensorial impressions; at one instant wild and delusive, and at another religious and sober, which throng through the soul of an aged father who is following the corpse of a beloved son to the tomb.

The first twenty-four lines are a narrative description uttered directly in the person of the author.

Ver. 9. The poet must be supposed walking in this train, or at least joining them soon afterwards and mingling in their grief. (See vers. 67—70.)

16. The old man who is introduced

staggering on his crutch in convulsive grief before the train, is supposed in this line to be for an instant roused from his reverie by the imaginary vibration on his ear of the word *Father*. The lines which follow (16—30) describe, first, his confused terror at the sound, and next, the agony he experiences when the view of the hearse before him corrects his mistake, and brings anew to his recollection the full truth and reality of his situation.

From vers. 25 to 64, either the poet or some other sympathetic spectator seems to be reading the thoughts and feelings of the father, and then describing them in a kind of apostrophe.

30—51. The old man, after this

manner, is represented as dwelling on the remembrance of the boy he has lost. His thoughts kindle up more and more at retracing an image of so much life, fire, joy and beauty, until at length (vers. 52) his mind again runs away with itself, and begins to form pictures of future happiness which the youth is to experience on earth.

55. The visionary dreams, in which the father and the sympathiser were but now indulging, are suddenly dispelled again by the creaking of the church-yard gate. But religion here comes to their aid. They revel in hopes of the youth's immortality and bliss in Paradise. Yet even these consolations, which are supposed to occupy their minds while they are walking from the church-yard gate to the grave, receive immediately an awful shock by the occurrence of the funereal sensible images so minutely described in vers. 64—67.

59—63. The poetry of the situation is very much heightened by describing the parties as subjected to the influence of ancient northern superstitions, respecting the happiness of the blest, in place of the more philosophical conceptions on that subject derived from comparatively modern Christianity.

67. Here the narrative description, directly in the person of the author, is resumed. He now, as I before intimated, suggests, that he forms himself a part of the sorrowing train.

78. This is descriptive of the sudden wish of the whole company, or perhaps of the father alone, to catch one glimpse more of the departed youth before he is separated from them for ever.

79—81. The poet in his own person, while the train are retreating, suggests the impossibility of gratifying them.

80. The false rhyme in which the word *dis* is repeated is but an exact counterpart to the original. The variety of metres in the translation corresponds to that in the original.

Mr. Freeman on the Coronation Oath. The patronymic of this correspondent, his sturdy good sense, and the particular subject which has called forth such remarks from such a quarter, all suggest to us the ad-

vancement of certain ranks of society in knowledge, conscious importance, and personal independence.

Traditions of Edinburgh. There is something, to me, wofully flat and *mal-au-fait* in Lord Kames's epitaph on Smollett. The Tinklarian Doctor, commemorated in the preceding extracts, would have succeeded more to my satisfaction.

Dr. Jones on St. Luke. This is in Dr. Jones's happiest style—a mixture of profound learning and inspired penetration. I only feel a doubt, though not a strong one, respecting Paul's meaning of the word *gospel*, in connexion with the praise of Luke through all the churches.

Critical Synopsis. On the whole I could not have prescribed to myself a more pleasant and exciting literary task than the Synopsis of the Repository.

Mr. Johns on Ordination Services. I hope Mr. Johns will not proceed to attack those delightful tea-drinking parties which the young ladies, in some places of England, arrange in their chapels, contrary to all scriptural authority and ecclesiastical usage. Although not enjoined in sacred writ, yet they are so entirely in unison with the spirit of Christianity, and with the liberty wherewith we are made free, that I should be sorry to see them abolished. Yet Mr. Johns must discern in them much danger, and must anticipate many evil consequences from admitting active female interference into the concerns of Christian communities.

Epitaph on Baron Maseres. The best commentary on this inscription will be a translation of it.

"Beneath this stone lie the remains of Francis Maseres, Esq., formerly Fellow of Clare-Hall, Cambridge, and for the space of fifty years, Fifth Baron of the Exchequer.

"The honour, integrity, impartiality and liberality of this excellent and most amiable man, were conspicuous to all who knew him. To these distinguished virtues were added a sweetness in discourse and in manners, an affability and good humour, not to be surpassed. His attainments in polite literature and the abstruser sciences were such as entitled him to the highest praise. Having in his youth profoundly studied the Greek and Latin

Classics, he resorted to them for delight in his old age. As a mathematician, none can pronounce him inferior to the most celebrated of his contemporaries. Many specimens of his accurate, copious and well-digested knowledge were given to the press, and contributed to the instruction of the public. As respects articles of faith, so called, he reduced them to the smallest possible compass. A follower of Christ, he most religiously adored one God, the Being of beings, and the Father of all. In the enjoyment of a mild and serene old age, and of every mental faculty, he entered upon that immortality which he had so ardently desired. This event took place in the year of our Lord 1824, and in the 93d of his own life. Farewell, best of men! Farewell, dearest of friends! If sublunary things still attract thy notice, may this monument, erected by Robert Fellowes, to whom thou art most beloved, even in death, be regarded with that complacency which was habitually thine own."

Pulpit Revilings in Yorkshire. "Revile not again."

Defence of Neal by Mr. Kentish. Complete, and the concluding summary admirable.

Toulmin's Edition of the History of the Puritans was printed at Newbury Port, Massachusetts, in 1816, in 5 vols. 8vo.

Dr. Rees on Sandius' Bibliotheca. It were to be wished that the Unitarian Association might patronise Mr. Rees's suppressed project by subscribing for one hundred or more copies. A number might undoubtedly be disposed of among American booksellers.

Norwich Inauguration. Defended with better arguments than temper.

Mr. Cogan on Two Articles. I always expect more or fewer rays of light at the annunciation of certain names among your correspondents; and am never disappointed.

Mr. Evans on the Athenian Creed. If I might presume to add any thing to the excellent and lucid commentaries offered by Mr. Evans on the writers from whom he has presented extracts, I would say, that the following sentences, occurring in the paragraph taken from Mr. Renell, so far from bearing with seve-

nty-on Unitarians and Dissenters, do in fact constitute the very essence of their justification and defence, falling back, at the same time, with a weight of severity, and almost of sarcasm, on the politically founded English Church.

"The revelations of God to man, the glories and graces of the Christian dispensation, are not objects of capricious sport or idle contention. They are not to be received at pleasure, nor rejected with impunity. Those who have the power and opportunity of ascertaining, of receiving, and of defending, their truth, must, in reason, be answerable for their wilful rejection, or intentional corruption."

Review. Milton. Few pieces of criticism have excited more interest in America than the Review of Milton's Work in the Christian Examiner, No. 13. It is ascribed to the pen of Dr. Channing. The eccentricity of some of its speculations, the juvenile ardour and vividness of its sentiments, and the elaborate and exuberant decorations of its style, render it somewhat of an unique among that gentleman's productions. It at least demonstrates that his mind is still as elastic and fresh as if it had never yet conducted with enviable success a long course of moral and religious investigation, nor engaged in the wearying business of theological controversy.

Smith's and Bird's Sermons. Very interesting. Why could not Archbishop Magee and Archdeacon Wingham be persuaded to study these sermons, before they again rush to the attack upon Unitarians?

Bowering's Poems. While I was reading these three pages to a lover of poetry, testimonies of delight and admiration would spontaneously burst forth from the depth of our souls.

Obituary. Unusually interesting. *INTELLIGENCE. Protestant Society.* The worthy chairman must pardon an American for inquiring into the propriety of the expression, "an assembly convoking" for certain purposes.

Address of the Unitarian Congregation, Boston, Lincolnshire, to their Minister, the Rev. D. W. Jones, with his Reply.

THE following address, which was very numerously signed, has been presented by the Unitarian congregation of the above place, to their pastor, the Rev. D. W. Jones, on the resignation of his charge amongst them, with the purpose of sending him to America, was lately announced, as a token of their grateful remembrance of his useful and valuable labours amongst them.

*"Boston Unitarian Chapel,
September 6, 1826.*

Rev. Sir,
We, the undersigned members of the Unitarian society in this place, do not permit you to take your departure to distant climes without expressing to you our unfeigned regret, that you are not only about to leave us, but that it may be *for ever*.
When we recollect that, during a long period of our union, the most harmony, social kindness and mutual regard have uninterruptedly existed between us, as men and Christians; and when we reflect upon the instructions we have received from your addresses from the pulpit, together with classical learning and sophisticated reasoning, teaching us to look through nature up to nature's God, and contemplate your perfected piety in the display of the truths of the Christian religion, your ardent zeal to impress those truths upon our minds, in order to produce the practice of virtue and philosophy, as the only foundation of the Christian's hope, our minds are filled with sorrow that the days of your ministration amongst us are now numbered. However, though the connection of pastor and disciples is now dissolved, and you are going to labour in another vineyard for a few years, yet we hope and trust that as children of the same almighty Father, the bond of Christian union will never be broken.

That long life, happiness and prosperity may attend you wherever you may happen to pitch your tent; but, above all, that the reflection upon a well-spent life, accompanied by an

unshaken confidence in a faithful Creator, and a settled trust in the truths and promises of Christianity, may solace you in the hour of death; and, finally, that you may be received into the kingdom of everlasting joy and felicity, is the fervent prayer of,

Rev. Sir,

"Your sincere Friends and Brothers.

"To the Rev. D. W. Jones."

The following is the reply of Mr. Jones to the above address, which was presented, in the name of the congregation, by the two gentlemen whose names are mentioned:

"My most esteemed Friends,

"For the very kind and affectionate address which you have caused to be presented to me by our mutual and respected friends, Messrs. Love and Wright, I most cordially thank you.

"To have conducted, for eight years, the religious services of so enlightened, so rational, and so intellectual a congregation, I consider a high honour, and to me it has been the source of the purest pleasure.

"I have had an opportunity of knowing you thoroughly, and I am happy to say that the longer and better I have known you the more reason I have had to esteem your characters and to value your principles.

"Believe me, my dear friends, my mind is deeply impressed with a sense of the many acts of kindness which I have received from you, both collectively and respectively, during the period of our union.

"But now, on receiving this last token from you of your regard for my future happiness, on the dissolution of the relative connexion of pastor and congregation, I am so overwhelmed by my feelings, that I am incapable of giving expression to the fulness of my heart.

"In whatever clime and under whatever circumstances I may be, the recollection of your kindness will live in my heart till it shall cease to beat; and at the last eventful moment, when my soul shall be summoned to mount on high, my aspiration, I trust, will be, *May God bless you all*.

"In the mean time, my prayers shall daily be for my dear friends in Boston, once my spiritual children, that they may increase in comforts and happiness while on earth, and

continue to imitate the example of our blessed Master, Jesus Christ, in the practice of virtue; so that, at the close of their earthly career, an abundant entrance may be administered to them by God our heavenly Father, into the realms of eternal bliss, through Christ Jesus our Lord.

“And now, my dear friends, that the God of all grace may be with you all, is the sincere and affectionate wish of

“Your faithful servant,

“D. W. JONES.”

SIR,

Edgbaston.

CAN an adequate reason be assigned why the subject of the following paper should be unsuitable to your valuable pages? Perhaps a little more variety of topics would render the work more interesting to many of its readers, still, however, not losing sight of its avowed and leading characteristic. Whether I have done my subject sufficient justice to remove all hesitation from your mind, is another consideration. If it should be thought that I am floundering out of my depth, the subject itself must be my apology. It served me for three or four hours' amusement during a rainy day; and assuming that all your correspondents, including myself, whether they give their initials, or a fictitious signature, or their real name, are all actuated by the little spark of vanity in supposing they can say something worthy the public attention, I may be excused if I prefer the latter, as being more sincere, more straight-forward, more ingenuous, more manly and more responsible. I have always admired the intrepid magnanimity of Horne Tooke, when arraigned at the bar of his country for treason, and when he was cautioned about admitting some of his own writing which was brought in evidence against him — “I have never,” said he, “written a sentence in my life, which even at this critical moment I am either ashamed or afraid to avow.”

State of the Atmosphere in August last.

A cubic yard of earth is generally rated to weigh a ton, but this is so far indefinite as to leave it uncertain what quantity of moisture it may be supposed to contain, or what the den-

sity of its substance. A pound of common soil will hold about one-fifth of its weight of water to saturate it fully, that is, if all its moisture be completely evaporated it will then absorb one part of water to four, before the water will begin to run off, the whole being put on an inclined plane. What then becomes of this quantity of water during a season of such excessive drought as we have lately witnessed? Though its tendency is to sink into the earth, yet the process of evaporation by wind and heat is perpetually counteracting this tendency, so that the springs which depend upon superficial moisture soon become dried up, and the water thus withdrawn from the surface has no station to which it can be assigned but in the atmosphere with which our globe is surrounded. However paradoxical it may appear to uninquiring minds that the circumambient air when in its hottest and most transparent state contains more vapour than when we are enveloped in the most opaque and gloomy of our November fogs, it is nevertheless a demonstrable fact. Meteorologists, and more especially our countryman Dalton, have experimentally proved that the greater the heat of the atmosphere, and however pellucid and clear it may be to our vision, the greater the quantity of steam or moisture it will of necessity imbibe, and this in a geometrical proportion to its intensity of heat: thus, air at a certain temperature will imbibe a certain portion of vapour and no more; but double that heat, and you much more than double its capacity for containing humidity. Supposing, then, the extreme difference in a square yard on the surface between absolute dryness and the total moisture that it could contain to be, as above stated, about one-fifth part, it follows, that four hundred weight of water might be withdrawn from each yard, and that this quantity might be sustained in invisible solution in the atmosphere, till nature, by some of its mysterious and wonderful operations, shall condense the whole or a part and return it to the earth in gentle showers, or in overwhelming torridoes and floods. To this, however, it may be objected, that the surface yard of soil never can be so com-

pletely saturated as that it should contain the full portion of water it may artificially be made to imbibe, and that the drought is never so excessive as that all the moisture should be exhaled that the surface yard may be supposed to contain. But are there not other causes in constant operation that may more than supply the supposed deficiency? In the first place, when the drought is of long continuance it penetrates much deeper than one yard, and perhaps would draw as much water from the second tier of a yard in depth as would remain in the upper one, and a considerable portion no doubt from the third or fourth tier. Again, it would not be easy to estimate what is the relative proportion of vapour produced by land or water, but it seems reasonable to suppose that the latter from the same extent of surface would yield the most. The heat reflected from the earth in a parched season, and after a hasty and abundant shower, may probably for a short time raise more vapour than any other natural cause; but on the other hand, the action of a strong wind upon the surface of rivers, lakes and the ocean, must be prodigious, and nearly, if not altogether, as effective as the heat above-mentioned. And this being of longer continuance and the surface of the water throughout the globe being so much greater than that of the land, it appears reasonable to admit that by far a greater portion of vapour floating in the atmosphere is supplied from water than from land. If in addition to these sources from whence the elastic fluid is supplied, we assume that previously to the extra drought and at all times there must be somewhat of an average quantity of moisture already sustained in the great storehouse of the firmament—it will perhaps be allowed to be something more than mere conjecture, that a column of vapour of not less than four hundred weight is actually suspended in the air over every square yard in this part at least of our native globe, and in the equatorial regions a great deal more, remembering that I speak of last August.

Four cwt. to a yard will give

968 tons per acre,

619,500 ditto to a mile,

and England containing 49,450 square

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miles, will give the inconceivable amount of 30,635,264,000 tons.

This statement is by no means intended as a scientific analysis or inquiry, but such a one as may be comprehended by every reader, and therefore the more interesting as more generally understood. It must of course or necessity be a subject beyond the reach of mathematical and correct calculation, so that probability is the only inference to be drawn from uncertain premises; but this probability alone is surely enough to elevate the mind to admiration and astonishment at the sublime and wonderful mechanism employed by Omnipotence in the works of creation. However the calculation may be grounded on real or imaginary data, let any drawback be conceded, take the amount at one half, at a fourth, or lower still, according as the evidence may appear defective or satisfactory to each individual, and enough will still remain to shew the matchless skill exhibited in the wonders of nature; and perhaps after all objections, the amount instead of being reduced should be largely augmented to meet the reality.

To common observation it generally appears that the sudden and expansive formation of clouds originates at a distance, but this is a delusion which if it would prove any thing would establish much more in favour of my position than it would militate against it. For what is this alleged distance? Every spot has its own predisposition to local phenomena, so that if any district should suddenly supply more than its share or average amount, it only proves the capability of all to sustain more than what has been supposed. Or it may be imagined that clouds of immense magnitude and density are the result of accumulation, rolling onward and increasing as they advance, till the electric combination releases their contents and precipitates them to our astonishment and dismay. But neither will this supposition always meet the fact. Sometimes a cloud commencing over head and "no bigger than a man's hand," shall in the course of half an hour, and when no current or motion in the air is perceivable, become so dense and gigantic as to seem to threaten destruction to all animated life, or even to crush the very

mountains into the bowels of the earth; and perhaps within the same short period of time shall be entirely dispersed in the aerial expanse without any discharge to the earth at all. We may attempt to reason upon these mysterious operations, but the human intellect will probably never be able to fathom the causes. We say the alterations in the current of the air or the changes in the electric fluid produce the effects, but how the causes themselves of these changes are brought into action we are unable to explain. Our active and prying imaginations can easily place the globe on the shoulders of Atlas, but on what terra firma he himself is then to stand baffles all our ingenuity to conceive. Whether, therefore, tens of thousands of tons' weight of the watery element shall be vehemently snatched in spiral eddies from the bosom of the tranquil and majestic sea as exhibited in the tremendous water-spout, or whether the same quantity shall be silently condensed, or dreadfully huddled in chaotic uproar within a limited compass of the cerulean canopy, they are equally above our comprehension, but equally within the scope of the original and immutable laws of nature. Working by such stupendous and to us inconceivable agencies, we still are enabled to trace the hand of Omnipotence guiding and sustaining the whole in beautiful harmony and equilibrium. Whatever temporary violence may agitate or distress us, whatever changes may seem to forebode alarming and continued calamities, we may safely cherish the unbounded confidence that the whole is governed by general and unchangeable laws; that the wisdom which created is in perfect unison with the goodness that will sustain the goodly fabric for our support and enjoyment, either commensurately with his own duration, according to the supposition of the sober and reasoning Deist, or limited to the period which he himself shall decree for its change or annihilation, as communicated by his revealed and sacred word.

And, as a conclusion, we see enough to convince us, that if mankind would but do as much for themselves as a beneficent Providence has done in their behalf, more than half of the

natural evils of life would be neutralized if not removed, and the remainder teach us by contrast the value of those blessings in which we so profusely abound.

JAMES LUCKCOCK.

The Person and Blindness of John Milton.

Ages elaps'd ere Homer's lamp appeared,
And ages ere the Mantuan swan was heard;
To carry nature lengths unknown before,
To give a Milton birth, ask'd ages more.
Thus *Genius* rose and set at ordered times,
And shot a day-spring into distant climes,
Ennobling every region that he chose;
He sunk in Greece, in Italy he rose,
And, tedious years of gothic darkness pass'd,
Emerg'd all splendour in our Isle at last!

COWPER.

Islington,

October 2, 1826.

SIR,

OF the importance attached to the person of MILTON the following paragraph taken from an evening paper testifies: "An original portrait of Milton has been recently discovered by Mr. Robert Lemon, of the State-Paper Office. The portrait is enclosed in an oval border and represents Milton apparently about twenty or thirty years of age, the hair parted on the forehead and hanging down over the shoulders curled or wavy, but not enough to warrant the epithet of ringlets; the forehead rather high and peculiarly formed, and the nose straight and well proportioned; but the mouth and chin are beautiful; not the beauty of fancy or the beauty of taste, but what every person, even the most unenlightened, immediately pronounces beautiful. The costume is strictly that of the period—a plain falling collar or band, with a cloak or mantle thrown round the shoulders. This portrait remarkably answers to the description or cognomen bestowed upon Milton, that of *the lady of his college!* There is a softness of expression in the countenance and an intensity of thought with a mildness of character utterly at variance with the sturdy politician and unbending theologian of his eventful period,

a difference so peculiar as might well cause that singular designation to be given to him."—Between thirty and forty years ago, I well recollect observing a series of well-executed portraits of John Milton in the successive periods of his life, decorating and enriching the council-room of my Alma Mater, King's College, in the University of Aberdeen. I gazed upon them with rapture! So hallowed is the image of the great poet, so profoundly revered is his person, now upwards of a century decomposed and mingled with his native dust.

JOHN MILTON is at once the ornament and glory of the British nation. Particulars respecting his history must be acceptable—especially proceeding from his own pen, they must prove gratifying to the curiosity. His *blindness* is well known, and it is thus singularly described by himself. In a letter from Milton to the "most illustrious Leonard Philaras, Ambassador from the Duke of Parma to the Court of France," dated Westminster, Sept. 28, 1654, his expressions are these :

"It is now about ten years I think since I first perceived my sight beginning to grow weak and dim, and at the same time my spleen and other viscera heavy and flatulent. When I sat down to read as usual in the morning my eyes gave me considerable pain and refused their office till fortified by moderate exercise of body. If I looked at a candle it appeared surrounded with an iris! In a little time a darkness covering the left side of the left eye, which was partially clouded some years before the other, intercepted the view of all things in that direction. Objects also in front seemed to dwindle in size whenever I closed my right eye. This eye, too, for three years gradually failing a few months previous to my total blindness, while I was perfectly stationary every thing seemed to swim backward and forward, and now thick vapours appear to settle on my forehead and temples which weigh down my lids with an oppressive sense of drowsiness, especially in the interval between dinner and the evening, so as frequently to remind me of Phineus the Salmydessian in the Argonautics—

' In darkness swam his brain, and where he stood,
The steadfast earth seem'd rolling as a flood;
Nerveless his tongue and every power oppress'd
He sank and languished into torpid rest !'

"I ought not to omit mentioning that before I wholly lost my sight, as soon as I lay down in bed and turned upon either side, brilliant flashes of light issued from my closed eyes, and often upon the gradual failure of my powers of vision colours proportionably dim and faint seemed to rush out with a degree of vehemence and a kind of inward noise. These have now faded into uniform blackness, such as ensues on the extinction of a candle, or blackness varied only and intermingled with a dimmish grey. The constant darkness, however, in which I live, day and night, inclines more to a whitish than a blackish tinge, and the eye in turning itself around admits as through a narrow chink a very small portion of light. But this, though it may perhaps offer a similar glimpse of hope to the physician, does not prevent me from making up my mind to my case as one beyond the reach of cure, and I often reflect that, as many days of darkness, according to the wise man, are allotted to us all, *mine*, which by the singular favour of the Deity are divided between leisure and study and are recreated by the conversation and intercourse of my friends, are far more agreeable than those deadly shades of which Solomon is speaking! But if as it is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;' why should not each of us likewise acquiesce in the reflection, that he derives the benefits of sight not from his eyes alone, but from the guidance and providence of the Supreme Being? Whilst he looks out and provides for me as he does, and leads me about as it were with his hand through the paths of life, I willingly surrender my own faculty of vision in conformity to his good pleasure; and with a heart as strong and as steadfast as if I were a Lynceus, I bid you, my Philaras, farewell!"

Now hear Milton's affecting strains in *Paradise Lost* :

With the year
 Seasons return, but not to ME returns
 Day or the sweet approach of ev'n or
 morn,
 Or sight of vernal bloom, or summer's
 rose,
 Or flocks, or herds, or human face di-
 vine,
 But cloud instead, and ever-during dark
 Surrounds me—from the cheerful ways
 of men
 Cut off, and, for the book of knowledge
 fair,
 Presented with an universal blank
 Of Nature's works to me expung'd and
 ras'd,
 And wisdom at one entrance quite shut
 out !
 So much the rather *thou*, celestial light,
 Shine inward, and the mind thro' all her
 powers
 Irradiate—there plant eyes—all mist from
 thence
 Purge and disperse, that I may see and
 tell
 Of things invisible to mortal sight !

After this interesting account which Milton imparts of his own blindness in prose and in poetry, I shall also furnish a delineation of his *person* from his own pen, by way of reply to a scurrilous opponent who had reproached him with deformity. The poet thus breaks forth indignantly on the occasion :

“ Let us now come to the charge which he brings against me. Is there any thing in my life or my morals on which his censure can fasten? Certainly, nothing! What then is his conduct? that of which no one but a savage and a barbarian could be guilty; he reproaches me with my *form* and my *blindness*! In his page I am

‘ A monster, horrid, hideous, huge and blind!’

“ I never indeed thought that with respect to person there would be instituted any competition between me and a Cyclops. But my accuser corrects himself immediately: ‘ So far, however, is he from huge, that a more meagre, bloodless, diminutive animal can no where be seen!’ Although it be idle for a man to speak of his own form, yet since even in this particular instance I have cause of thankfulness to God, and the power of confuting the falsehoods of my adversary, I will not be silent on the subject lest any

person should deem me, as the credulous populace of Spain are induced by their priests to believe those whom they call heretics, to be a kind of rhinoceros or a monster with a dog's head! By any man, indeed, who has ever seen me, I have never to the best of my knowledge been considered as deformed—whether handsome or not forms a less object of my concern. My stature I confess not to be lofty, but it approaches more to the middle height than to the low. If it were, however, even low, I should in this respect only be confounded with many who have eminently distinguished themselves in peace and in war,—and I know not why that human body should be called little which is sufficiently large for all the purposes of human usefulness and perfection. When my age and the habit of my life would permit, I accustomed myself to the daily exercise of the sword, and was not either so puny in body or so deficient in courage as not to think myself with that weapon, which I generally wore, to be secure in the assault of any man hand to hand, how superior soever he might be to me in muscular strength. The spirit and the power which I then possessed continue unimpaired to the present day; my eyes only are not the same, and they are as unblemished in appearance, as lucid and free from spot, as those that are endued with the sharpest vision. In this instance alone, and much against my own inclination, am I a deceiver! My face, than which, he says, nothing is more bloodless, still retains, at the age of more than forty, a colour the very reverse of pale, and such as induces almost every one who sees me to consider me as ten years younger than I am; neither is my skin wrinkled nor is my body shrunk. If I should misrepresent any of these circumstances my falsehood must be instantly detected by thousands of my own countrymen, and by many foreigners who are acquainted with my person, and to whose ridicule and contempt I should justly be exposed. It might then be fairly concluded that he who in an affair of no moment could unnecessarily be guilty of a gross and wanton violation of truth, could not be deserving of credit in

any thing which he asserted. Thus much I have been compelled to speak of my own person: of yours, though I have been informed that it is the most contemptible and most strongly expressive of the dishonesty and malice which actuate it, I am as little disposed to speak as others would be to hear. I wish that it were in my power, with the same facility with which I have repelled his other attacks, to refute the charge which my unfeeling adversary brings against me of blindness; but alas! it is not in my power, and I must consequently submit to it. It is not, however, miserable to be blind—he only is miserable who cannot acquiesce in his blindness with fortitude. And why should I repine at a calamity which every man's mind ought to be so prepared and disciplined as to be able on the contingency of its happening to undergo with patience, a calamity to which man by the condition of his nature is liable, and which I know to have been the lot of some of the greatest and the best of my species? Among those on whom it has fallen, I might reckon some of the wisest of the bards of remote antiquity, whose want of sight the gods are said to have compensated with extraordinary and far more valuable endowments, and whose virtues were so venerated that men would rather arraign the gods themselves of injustice than draw from the blindness of these admirable mortals an argument of their guilt. What is handed down to us respecting the Augur Tiresias is very commonly known. Of Phineus, Apollonius in his *Argonautics* thus sings—

“Careless in love, in conscious virtue bold,
His daring lips heav’n’s sacred mind unfold,
The Gods hence gave him years without decay,
But robb’d his eye-balls of the piercing day!”

So far Milton—now attend to his biographer.

“The concurring voices of all,” says Dr. Symmons, “who were personally acquainted with him, will not allow us to doubt that the harmony of Milton’s features and form seemed to make his body a suitable residence for his superior soul. I borrow the expression and the thought from Au-

brey, who says, ‘His harmonical and ingenuous soul dwelt in a beautiful and well-proportioned body!’ At Cambridge the fineness of his complexion occasioned him to be called ‘the Lady of Christ’s College,’ and the ruddiness which lingered on his cheek till the middle of life, gave to him at that period an appearance of remarkable juvenility. His eyes were dark grey, and their lustre, which was peculiarly vivid, did not fade even when their vision was extinguished! His hair, which was light brown, he wore parted at the top, and clustering as he describes that of Adam, upon his shoulders! His person was of the middle height, not fat or corpulent, but muscular and compact. His deportment (I use the words of Wood, from whom nothing but a respect for truth could have extorted any favourable account of his great contemporary) was affable, and his gait manly and erect, bespeaking courage and undauntedness.” To this paragraph the biographer subjoins this note: “The personal beauty of Milton has given occasion to a little romantic story which is pleasing to the imagination. As the youthful bard was asleep under a tree an Italian lady accidentally passing near the place was struck with his charms and alighted from her carriage to contemplate them. After gratifying her curiosity and feeding her love with the spectacle, she dropped a paper intimating the occurrence and professing her passion, and then withdrawing without awaking him, she proceeded on her journey. This event, as the story further relates, determined him to cross the Alps for the purpose of discovering the fugitive fair one among the beauties of Italy! It is unnecessary to say that his search was unsuccessful, but in the voice and the charms of Leonora Baroni he found an ample compensation for the loss of his imaginary mistress.”

Referring to Milton’s own account of his blindness, it is delightful to perceive with how much feeling he describes his calamity, whilst he portrays the attributes of his person with admirable correctness and modesty. Most edifying, indeed, is his submission to the will of heaven, and the brutality of his adversary is chastised with a becoming indignation.

Towards the conclusion of the preceding detail, he, under his deprivation of the precious blessing of sight, indicates his consciousness of possessing those superior gifts with which he was endowed, and which the gods by way of compensation have bestowed on mankind. It is supposed that Milton lost his sight about the year 1652, in penning his defence of liberty. This is his own account, most poetically expressed :

“**CYRIAC!** this three-years’ day these
 eyes, though clear,
 To outward view, of blemish or of spot,
 Bereft of light their seeing have forgot ;
 Nor to their idle orbs doth sight appear,
 Of sun, or moon, or star throughout the
 year,
 Or man or woman ! Yet I argue not
 Against heav’n’s high hand or will, nor
 bate a jot
 Of heart or hope, but still bear up and
 steer
 Right onward. What supports me, dost
 thou ask—
 The conscience, friend ! to have lost
 them overplied
 In Liberty’s defence—my noble task,
 Of which all Europe rings from side to
 side !
 This thought might lead me through the
 world’s vain mask,
 Content though blind, had I no better
 guide !”

There is somewhat of tenderness and heroism in this effusion of Milton’s muse that overwhelms us with admiration. Nor can we cease to wonder that even amidst total blindness, the first and noblest poem of *Paradise Lost* could have emanated from such a mind. There is a sort of inspiration under which his soul labours which elevates him far above the rest of mankind. His powers were vast, his attainments surpassingly multifarious, and his energies were not to be subdued. He was “fallen,” indeed, “on evil days and evil tongues !” But, actuated by the best and most honourable motives, he was intent to the last on promoting the political and religious interests of his country. It is deeply to be regretted that he did not survive the Revolution of 1688—an event which would have consummated his choicest hopes and expectations. The seed he had sown, and which by the restoration of a profligate and unprincipled monarch had seemingly perished, then sprang

up into a golden harvest. The tyrant family was for ever fled, and in its room came William of immortal memory. The British Constitution was defined and adjusted by the sacred boundaries of law, hallowed by the Protestant religion ! These blessings have descended to us, and will, I trust, descend to latest posterity.

The manner after which Milton recreated himself, when disengaged from literary labours, is worthy of attention. A subject fit for the pencil, it must not be suppressed. Fuseli drew it to the life with his usual felicity.

It seems that “Dr. Wright, an ancient clergyman of Dorsetshire, found Milton at a small house, one room on a floor, and up one pair of stairs, in a chamber hung with rusty green, sitting in an elbow chair and drest neatly in black—pale, but not cadaverous, his hands and fingers gouty and with chalk stones. He used to sit in a grey coarse cloth coat at the door of his house near Bunhill Fields, in warm sunny weather, to enjoy the fresh air, and so, as well as in his room, received the visits of people of distinguished parts as well as quality !”

I close this my first paper with the character of John Milton, drawn by his masterly biographer the late Dr. Charles Symmons, a respectable clergyman of the Church of England : “He was a man in whom were illustriously combined all the qualities that could adorn and elevate the nature to which he belonged, a man who at once possessed beauty of countenance, symmetry of form, elegance of manners, benevolence of temper, magnanimity and loftiness of soul, the brightest illumination of intellect, knowledge the most various and extended, virtue that never loitered in her career, nor deviated from her course, a man who, if he had been delegated as the representative of his species to one of the superior worlds, would have suggested a grand idea of the human race as of beings affluent with moral and intellectual treasure, who were raised and distinguished in the universe as the favourites and heirs of heaven.”

J. EVANS.

SIR,
I OBSERVED, in your last number, some severe, but deserved remarks on a very obnoxious advertisement which appeared on the cover of the *Evangelical Magazine* for September: I noticed also your charitable expectation that the conductors of that work would apologize for its admission in their next number. You are doubtless aware, Sir, that they have done so; but as many of your readers probably never see that work, I trust, Sir, you will do them the justice of inserting their disavowal of the scandalous passage adverted to. It is this:

“Our correspondent who complains, with much good reason, of an *infamous* advertisement, which certain unnatural parents got inserted on the cover of our Magazine last month, is respectfully informed, that nothing but an oversight, in which the Editors had no concern, gave publicity to the frightful announcement.”

JUSTITIA.

Measures of American Unitarians for promoting Unitarianism in India.

[From the *Christian Examiner*, published at Boston, U. S., for May and June last.]

AT the Ministerial Conference in Berry Street, (Boston,) Dr. Bancroft was re-elected Moderator, and the Rev. Mr. Ware, Secretary. The address was delivered by Dr. Ware, of Cambridge, upon the *Duty of Unitarians in respect to Christianity in India*. It is now in the press and will be published as a tract. On motion of Dr. Tuckerman, of Chelsea, it was unanimously resolved,

“That in the opinion of the Conference the peculiar circumstances of India justify and require an effort in aid of the cause of Christianity in that country, and that the members use their individual exertions to promote this object.”

Two other resolutions were also passed, viz.

“That this Conference do earnestly request every Unitarian minister to communicate to his people all the information he has or may obtain on this interesting subject, at such time

and in such manner as he shall himself deem to be expedient.

“That any member of the Conference, who shall raise from his people, or otherwise, any funds in support of Christianity in India, be requested to forward them to the Treasurer of the *Society for obtaining Information concerning the State of Religion in India*, to be applied according to the discretion of that society.”

The American Unitarian Association.

Its First Anniversary was celebrated in Boston on the 30th of May. After the meeting had been opened by prayer by the Rev. Dr. Bancroft, the President, an abstract of the Treasurer's report was read. The Secretary next read the report of the executive Committee, which gave a full account of the rise, measures, success and prospects of the Association. As it is to be published as a tract, we forbear saying any thing more of it at present, with the design of hereafter bringing it, together with the other tracts of the Association, distinctly before our readers. The tracts printed last year are four in number, of which 17,000 copies have been published. The report closed with recommending the three following resolutions:

1. That the proposal to form a union with other societies having similar objects, receives the approbation and concurrence of this Association.

2. That it is considered highly desirable, that, as far as practicable, Auxiliaries be formed to the Association in every Unitarian congregation.

3. That this Association views with high gratification the prospect which is opened of a more extended, mutual acquaintance and co-operation among Unitarian Christians throughout the world.

Upon the reading of the resolutions from the chair, the meeting was addressed by the Honourable Judge Story, one of the Vice-Presidents. He maintained, with great force, the necessity and utility of religious associations both for disseminating truth and for self-defence.

These points were supported by arguments drawn from the history of Unitarianism in particular, from the early ages of Christianity to the pre-

sent time. But, in the estimation of Judge Story, this particular Association had its highest claim to favour, not as a powerful means of diffusing a certain set of religious opinions, but as an instrument for maintaining the rights of conscience, freedom of inquiry, and the common principles of Protestantism.

Upon a call from the Secretary the meeting was also addressed by Mr. Saltonstall, of Salem, who represented the necessity and advantages of association, co-operation and sympathy among Unitarians above all others: by Dr. Nichols, of Portland, who made an eloquent appeal in behalf of Christianity in India, where she had been misrepresented, and whence she called upon us to redeem her character: and by the Rev. Mr. Colman, of Salem, who thought this Association would be a powerful check upon the increase of infidelity, a barrier against the incroachments of spiritual tyranny, and a means of paralyzing the efforts of persecution.

The resolutions were unanimously adopted.

Unitarian Christianity in India.

On Sunday evening, the 7th of May, a meeting of persons interested in this subject, was held at the Vestry in Berry Street. It was addressed by several gentlemen, and the remarks and statements of one of them, Dr. Tuckerman, the Secretary of the *Society for obtaining Information respecting the State of Religion in India*, have since been published in the *Christian Register* for May 13. We wish we had room and time to lay an abstract of them before our readers. On motion of Dr. Tuckerman, however, it was unanimously resolved, that "it is expedient that means should now be devised by us, and, as soon as may be, carried into execution, for the advancement of Christianity in India." The same gentleman made inquiry "Whether 'the Scheme,'* which is proposed by the Unitarian Committee of Cal-

cutta, be the best that can be adopted for this purpose; or, shall other means be devised by us for the accomplishment of this object?" A Committee was appointed to take this question into consideration, and report, on the 14th inst., at the Pantheon Hall, where all Unitarians interested in the subject were invited to attend.

The adjourned meeting was a very full one. Prayers were offered by the Rev. Dr. Ware, of Cambridge; and the Committee just mentioned, reported, "that upon examination of this 'scheme,' it appears to them that a more simple plan, as far at least as our agency is required for the attainment of this object, will be more readily received among us, and more easily executed"—and that, in their belief, "the amount required of American Unitarians, that is 7500 dollars, will be more cheerfully contributed as a *gift* than as a *loan*; and that a far more preferable mode of obtaining this amount will be, a widely extended subscription, which will allow all who are interested in the object to contribute to it, according to their ability, than one which will comprehend only the comparatively small number, who can or may be disposed to give largely to the cause.

"It is thought also, that while we have entire confidence in the integrity and the judgment of the gentlemen who are in the proposed 'scheme' as 'trustees for the appropriation of donations, and of the subscriptions of shareholders,' greater general satisfaction will be felt if the subscribers to the fund among ourselves shall have a voice in the question as to the manner in which their funds shall be invested and applied. On these grounds your Committee would propose the following resolutions, viz.

"1. That Funds be forthwith raised by subscription for the purpose of promoting Christianity in India.

"2. That a Committee be now appointed to obtain subscriptions to this Fund, who shall be authorized to call a meeting of the subscribers to determine upon the method of its investment and appropriation.

"An animated discussion ensued, which evinced the deep interest of the speakers and the assembly in the subject, the general respect and con-

* See the last Number of the *Christian Examiner*, p. 16. ("The Scheme" here referred to, is given in full in the Appendix to the "First Report of the British and Foreign Unitarian Association," p. 45. Editor.)

science felt in regard to Mr. Adam and his associates, and a determination to take active measures for their aid. We would gladly publish the minutes of this discussion, which we have before us; but we must again regret our want of room. The resolutions were unanimously adopted; and a committee, consisting of the several ministers, and one layman from each of the Unitarian societies of Boston, was appointed for carrying them into effect. They have not yet reported their success:"

Book of Sports.

MR. BRODIE in his "History of the British Empire,"* having alluded to the Book of Sports, as it is called, gives the following account of it, II. 377—380:

"The Christian church had, from the earliest times, set apart the first day of the week as sacred; but as it was a different day, so it was held to be a different institution, from the Jewish Sabbath; and entitled to reverence merely as an appointment of the church, (which was empowered by Heaven to make such regulations,) not as a direct obedience to the fourth commandment. Many of the reformers, however, regarded it in a different light, and observed the *Sabbath* with all imaginable strictness. The Puritan clergy now carried the sanctity of the Sabbath to the greatest height; and devoted that day to preaching, and to extemporary or pulpit prayers after the litany. Their hearers frequently permitted the service to be over before they entered the church. The grand object of Laud and his party, however, being in a manner to supersede preaching and lecturing, and, above all, the preaching of those who did not cheerfully join him in his innovations, it was conceived to be necessary, to lessen the reverence for the Lord's-day, to inure the people to sports, that they be withdrawn from sermons, and to impress upon the general mind that Sunday was exactly in the same situation with other holidays appointed by the church, and that to regard it in any other light was an unpardonable impiety. Laud seems to

have had more respect for holidays than for it. This, while it struck no less deeply against the interest than it affected the piety of the Puritan ministry, whose influence in the community depended on very different principles from an attention to rites, meats and vestments, was particularly calculated to gratify the ambition of the ruling party, since it implied a most extensive authority in the church—in other words, the prelates; and, besides teaching the people how inadequate they were to form any judgment upon doctrinal points, ever reminded them of the authority which appointed the regular periods of worship, and prepared them for the reception of all the ideas connected with particular days. The Book of Sports had been published in the preceding reign; but there had been an express statute passed in the first of this reign against plays, sports, &c., on Sunday; yet a declaration enjoining them was now ordered to be read by every minister, while extemporary prayers, nay, preaching too, were prohibited. The measure excited general consternation: as it was intended for a test of uniformity, so it was esteemed; and indeed was nothing short of demanding that the popular clergy should, besides doing violence to their consciences, be themselves the instruments of their own ruin in the public opinion. Many, though with much heart-burning, complied; hundreds were, as we have said, silenced, suspended, deprived, or obliged to leave the kingdom for a refusal. The spirit with which many complied with it may be conceived from the remark of one, who, having read the declaration, said, 'Dearly beloved, you have now heard the commandments of God and man—obey which you please.' Another, having read it, preached upon the fourth commandment. Mr. Hume ascribes the Book of Sports to the king's desire to infuse more cheerfulness into his people; but it is very unfortunate that this elegant historian had never thought it worth his while to study the subject. Charles was not so insane as to make men mad by an injudicious attempt to compel them to be merry—against the statute law too. Laud, after relating in his Diary an accident that

* Four vols. 8vo. 1822.

Viscount Mansfield met on Good-Friday in running at tilt, says, 'Should not this day have other employment?' How he would have had the Sunday employed we have already shewn."

Some Account of Education in South America; in a Letter just received from Joseph Lancaster.

[Communicated by the Gentleman to whom it was addressed.]

*Franciscan Monastery, Caracas,
29th of 8th Month, 1826.*

RESPECTED FRIEND,

THINKING that my kind friend who commenced his friendly aid in the earliest part of my career, who continued his friendship till I had discharged every duty, and nothing left but to depart and sigh over the ingratitude of my native land, and who, I find, has not forgotten me since, will be glad to receive a letter from me under happier circumstances from this new world, I venture to send him these lines with my kindest remembrances and my most grateful and affectionate respects. To this I must add some other information. My journeys in North America were not like those in England. The cause did not make much progress because I had no Bell to contend with. In England you have had too much *bell-metal*; it is pity but you could cut off a fraction from some of your enormous church bells and send them to America; the power of friction might then give a polish, and a polish to some purpose. The North Americans know no aristocracy but wealth, and they worship *that* with a witness. Thou wilt readily believe me also, that with all the excellency which I have found among them, and certainly some of the first characters in the world, nature's own princes, are to be found in North America; yet it is natural the mass of the people should have as much selfishness as any other nation on earth. The greatest enemies of the Lancasterian system in America are the old schoolmasters, and I have often said there that I found the school-serpents more subtle than all the beasts of the field (except a few in the British and Foreign School Society). But I must now leave North America for South.

I had two years' illness, and consequently, having no income but what was dependent upon my own industry in lecturing or keeping school, I naturally suffered greatly, perhaps as much as I did in England by the kindness of ——— and the humanity of ———. I by no means charge this on the American nation. Baltimore is a city full of narrow Roman Catholics, and equally narrow sectarians; it is a city full of alleys and narrow courts, and in them the people lock up their hearts, with a few exceptions, and in these alleys their souls live; they are a commixture of the refuse of all nations of the globe; they look fair to the eye, but after all this enticement to the view, the man who establishes a school there might as well set up a school in a graveyard, frequented only at particular times, and solitary at all others. Every good institution reared in Baltimore, unless kept alive by a British interest, is born only to die a rapid and unnatural death, and what the whim does not kill, the climate destroys; as was my case. An Englishman complains of rain and shivers at the cold; but the climate of England is as heaven to earth compared with the extremes, summer's heat and winter's cold, of North America.

I presume thou art by this time well acquainted with my plans and prospects here; yet I am only now forming out the nucleus of a great and extensive work which will leave the exertions of my past life at distance. It has ever been my lot to go on the forlorn hope of humanity, and after I have opened the way, others who had been previously idle were found stepping to rob me of my reward and strip me of my honour. But duty calls; the cause of suffering humanity is still near and dear to my heart; the voice of the fatherless and the un instructed plead; and I take my post on the vanguard for their help. Perhaps before this reaches thee I shall be personally completing my arrangements with Bolivar in person for promoting the education of the youth of all South America, to which in outline I have already his highest and most decided approbation. He is expected from one fortnight to one month in *Caracas*. He will not make a long stay here; but

he is a man to do a work or stroke, as well as see a noble object, at one view. We are not new acquaintances. I expect our meeting, after sixteen years, will be very interesting.—Having not heard of my friend so long, I write at a venture, yet I hope this will reach him, and that I shall have an answer, as I am about to publish an interesting report of progress soon, and hope to have the pleasure of sending him a copy.

School is daily increasing; prejudices are dying away; I have a printing press and types, and an adopted family of twelve superior native youth who make me as happy as they can make a father. Some are printers and some are schoolmasters. I have a good library and a fine collection of philosophical instruments. I am about to lecture in Spanish, which will form a new era in my life, if not in the history of this country. The prospect is great, is boundless; but this thou may be sure of, that Joseph Lancaster will stick to his great and glorious cause of education while flesh adheres to his bones and life remains in him. I shall be very glad to hear from an old friend: any school reports or books on education will be highly acceptable, and my friend, R. Ackerman, Esq., of the Strand, will with pleasure undertake to forward them. Letters, &c., may be directed to me, Franciscan Monastery, Caracas, and if sent by West-India or Lagaira packet, must be post-paid, or the packet will not bring them. I shall never forget ———; I have the picture of it, and of thy house, from some prints of Ackerman's; and I shall never forget thy kindness, but the remembrance will be yet more pleasing by a letter to thy friend,

JOSEPH LANCASTER.

The Emotions manifested by the Apostles upon a Review of the Condescension and Philanthropy of the Messiah, not in Harmony with one Species of the Unitarian Creed.

“Who is he, Lord?” John ix. 36.

SIR,

AS scholars we may feel curious to learn how the God of Abraham and of Christ was dispossessed of his supremacy, but as readers of

what are commonly called the gospels and of the apostolic writings, we can only smile or weep over the event. That when we address “our Father, who is in heaven,” we address only a fraction of the Supreme Being, leaving out at the moment two other persons who are as much in every sense of the word God as himself, is “verily and indeed” what our more lively neighbours might term a little *trop fort* even for any *established* religion but the Roman Catholic. To the credit of the Protestant world in the nineteenth century, it would (and to its praise be it spoken) appear, that this vagary of an avowedly traditional church has at the present day not very many *undoubting* advocates out of its *proper* pale. On the Continent the doctrine of a Trinity in Unity has been, very generally, more tacitly or more avowedly abandoned: and even in our own country, there are, it is pretty obvious, thousands and tens of thousands amongst those who “to prevent diversity of opinion” have *more patrio* subscribed the Athanasian reverie of a Three-one God, who are as little enamoured of its grotesque phraseology and travesties of Scripture, as any anti-creed and article fraternity.

Well, then, say many of my less *exoxy*-loving Unitarian brethren, this hypothesis, or rather this pure fiction, having been despatched, consigned to so well-merited oblivion, how irresistible and certain is the conclusion that the Christ was neither more nor other than a mere man, the son of Joseph and Mary, and that the sum and substance of our obligations to him is his having exemplified the doctrines he taught, especially that of a resurrection from the grave! Now I am not unwilling to be liberal in my concessions to this inference. Whether it were, indeed, the creed of the Idiotai, who held the monarchy in opposition to their quite apostatizing brethren, is a question on which I have more than my doubts. But that it is incomparably, indefinitely, infinitely, I had well nigh said, the more *à priori* probable hypothesis, (and as an argument this fact always seems to me one as strong in the eye of piety as of reason,) I grant at once. I am not reluctant to admit that it would appear to accord bet-

ter, than any modification of the mediatorial scheme, with the attributes of God as revealed in the antecedent dispensation of "the law and the prophets." Upon a review of the tenor of many of the discourses of our Saviour, and of several of the most memorable asseverations in them, I could sometimes be almost tempted to think, that if any other divinity were predicated of his original Son of God than is compatible with this conception of his nature, it must have been an *after-thought*. I do not deny that the attempt at any other solution of the term immediately involves the inquirer in inextricable difficulties. These, it will be owned, are not niggardly admissions. What, indeed, I shall perhaps be asked, can possibly remain after them? How surprised then must be my catechist when I reply, Only the whole, (and that in the opinion alike of Christians of every denomination,) only the whole of the controversy. The question still survives in all its force, Was this rational and scriptural Christianity apostolical Christianity? And if upon this simple issue I record, in limine, my own conviction in a peremptory negative, I shall do more justice to my candour than by a more sceptical statement. Start not, gentle reader; I am not going to debate in a single sheet arguments which have swelled into multitudinous volumes. To the discussion no human being could feel himself more utterly incompetent than myself. No! let learning dispose, as it may, of the confession that Jesus Christ is Lord, and of all the kindred theology of a hundred texts. I meddle not with matters so much too high for me. Let it, and welcome for me, refine fact into metaphor, physical into moral creation, undefinable and indefinite exertion of power into a fiat of yesterday. I adventure not upon speculations so little suited to my poor John-Trot talents. The solitary impression made on my ill-informed and unlettered mind by a perusal of the apostolical epistles for which I would just now crave publicity is this: that if the doctrine named be indeed the doctrine of these writings, hyperbole-bombast may surely claim them as their *ne plus ultra*, their *chef-d'œuvre*. The love of Christ

which *passeth knowledge*—the length and breadth and depth and height (I know not what): his *unspeakable* riches—(language seems to be in throes at the instance of thought)—what are all these transports, with their correspondent expressions, awakened by the recollection of the kindness of a fellow-mortal man, who died a violent in preference to a natural death, and, with the assurance of a resurrection in less than three days, challenged a premature grave? I cannot, *malgré moi*, so deem of these "not mad" men, of these "speakers," beyond all mankind, of "the words of truth and soberness." It were at least as respectful and as plausible to suspect their understandings of misapprehension as their feelings and diction of extravagance. No, they spoke as they felt, and they felt, at least so I cannot but conclude, as men only could feel who recognized in the object of their wonder, almost more than of their love, a Being, in some sense or other of the word, *superhuman*. The mysterious *σα θεῶν* ever present to their minds, his *κνωσις* might indeed well transcend the efforts of language in its praise. To the believer of a paradox like this, his faith might well be termed life's blood,* the very tenure of existence. With the name of *such a Son of God*, the page of the devoutest and most consistent Unitarian that ever bowed in sole and undivided *latreia* before the God and Father of all, would of course be quite instinct. It is likely to meet us at every turn, to startle us ever and anon by its occasional or frequent juxta-positions and precedences: to be identified at one moment with that of the Supreme Being, and at another to be invested with all its borrowed, indeed, but proper, majesty. Am I now doing more than sketching the history of an awful and endeared name in the compositions of the apostles? Or is it, on the contrary, precisely to these that we should refer the catechumen for a triumphant comment on the text, disclaiming for this name the merely complimentary epithet of "good," negating any thing characteristic in the appellation or dis-

* "I live by the faith of the Son of God."

affirming its knowledge of events buried scarcely skin-deep in the womb of time! True; it is no longer the "meek and lowly" Jesus itinerating the streets of Jerusalem, but "the risen Christ ascended up on high, having led captivity captive:" no longer the Lamb of God led to the slaughter amid the taunts and execrations of a petty multitude in Palestine, but among myriads of saints and angels and innumerable hosannas, seated "hard by" the throne of God. This is indeed a discrepancy in time and state which might be supposed to account in some degree for here and there a phenomenon in the language of inspiration: but, let me ask the "straitest of a sect," do they reach, do they approximate a complete solution of that entire metamorphosis which a true glance from the eye of a stranger to our controversies must decry in what is predicated passim there of the great ordained prophet of Nazareth? I ask not how the glory of the man, and nothing else or more, on earth, tallies with his humiliation: but I do ask whether all this, realized as it may be presumed to be by the piercing eye of an apostle's faith, will explain and account for the veneration, the wonder and the love which he seems to have felt? Seems, do I say? Which beyond all question, if words have any meaning, he did feel from head to foot, at every retrospection of the sacrifice made by this victim at once and conqueror of the grave, in his pilgrimage upon our globe, and in the shedding of his blood. It is not for me to measure another's apprehensions on any subject by my own; nor do I know well how to transfuse the spirit of my own expressions and feelings into the heart of another man. But only compare now the writings of some eminent saint of the pure Humanitarian school with those of Paul. Is it not the rayless glare of a winter's morning sun beside the glowing glories of a summer's western sky? Is it not the casual and colloquial mention of the benefits derived from this heavenly luminary, contrasted with the fervent and constant adoration of some Oriental devotee? Interrogatories are, I am well aware, not arguments; but to many an ingenuous

mind an appeal may be often well nigh as conclusive as a demonstration. Whence then all this *toto cœlo* difference between the apostles and some of those who sit at their feet? No explanation can, I think, be given of it, than, that they thought also *toto cœlo* differently of the person of their common Master. The enthusiasm of the one is now as much in character as the complacency of the other. In the one case, the love of Christ is something tangible, definite, easily explicable; in the other, something inaccessible, unfathomable, unintelligible, ineffable. Here, all is staid, proportioned, equidistant; there, a leading association has taken entire possession, lords it over the mind, can never be out of season or out of place, "constrains" every thing to itself; at one moment prompts a long irrelevant digression, at another crosses it and immediately becomes its theme; surprises us by extraordinary collocations, interrupts us with long parentheses—is, in short, the alpha and omega of the writer's thought, and is ever breaking out, luxuriating, and almost playing pranks, as it were, with his language. Who is there that does not instantly recognize this principium and exitus in St. Paul's Epistles? What is their theme, which, only in subordination to that of the love of God, well nigh alternates with it, scarcely at times preserving its "distance due"? But one answer can be given by any one who has ever read them. Whence then, again I ask, this only not leading, this predominant, this, I had almost said, monopolizing idea? Be the affirmative what it may, it cannot, cannot be But, after the example of a great and good man, I check myself, and my page warns me that it is high time to bring these already too long-protracted observations to a close. That they will be welcome to the generality of your readers, even as matter of amicable controversy, is more than I am authorized to hope: that they will be received in the spirit of charity, I feel myself no less warranted than entitled to expect. They will not have the slightest effect on the faith of a confirmed Rationalist: but should they only increase his good-will and indulgence towards no inconsiderable number, within and

without the pale of the Established Church, of our denomination (for I consider every fellow-christian as an Anti-trinitarian who recognizes ex-animo the God and Father as the God above all) who are any thing rather than scandalized at the frequent aspiration of the heart to the Son, who have no trust to God-ward but in and through him, and had rather (*petimus veniam*) worship even in the temples of orthodoxy itself than in any other where the Saviour, the advocate, the intercessor, did not run through and inspire the whole of the Liturgy or extemporaneous prayer,—my purpose in intruding them will be answered, and I shall stand excused to my own mind at least for having run the hazard of giving offence, when I would far more willingly do every thing, but compromise my convictions, for the purpose of conciliating approbation. For myself, in spite of the obloquy that may attach to it with the less sceptical, I blush not at the name of non-descript. Illi in me sœvient, who can tell me the Christian sect to which John or Paul belonged? The generic name given first at Antioch to the contemporaries is quite enough for the more moderate ambition of your correspondent,

J. T. CLARKE.

SIR,

AS Mr. Gilchrist, in the Repository for September [p. 513], invites a discussion on baptism, saying, "Will the candid Editor, or any of those who consider baptism as having no place among professing Christians, favour me with some explanation and developement of the principle on which they consider baptism to have no place?" I will, with your permission, endeavour so to do, and hope that in the doing of it Mr. Gilchrist will not overpower me with dogmatism, notwithstanding his assertions in his discourse, that the doubt and denial of baptism being a Christian ordinance "did not originate with plain, common-sense Christians, but with a few Quaker fanatics (the *Shakers* of that day) on the one extreme, and with a few scholastic theologians on the other," "not remarkable for strong sense, sound reasoning, or clear and com-

prehensive views." And though he has "been willing to pursue the exhaustive mode to the utmost with the subject; that a question which is new, might be settled once for all, before it shall have become inveterate by duration; and before the unsound opinion shall have become the badge of faction in the kingdom of Christ, (for there is no anti-baptist denomination yet,) or the war-hoop of a powerful party"—I say, I hope that, notwithstanding this strong, I might say this priestly or even papal language, Mr. Gilchrist will have sufficient moderation, love and good sense to meet my weak arguments with his strong ones, and not endeavour to overpower them with unsupported and haughty assertions.

Prior to entering on my views of baptism, I will by concession remove some of these parts of the argument in which we both agree. 1. I allow that John did baptize by immersion. 2. That under his authority his disciples did immerse. 3. That when Jesus had been pointed out by John as he who was the promised Messiah, that then the disciples of Jesus did immerse a greater number than the disciples of John. 4. That after the ascension of Jesus his apostles continued to immerse as they had done before the crucifixion of their Master. All these things I allow, and whilst I allow them, I say that the apostles did no more than what Jesus had appointed them to do; and yet, that though he appointed them to baptize, baptism or immersion is not an ordinance of Christianity.

But Mr. Gilchrist asks for the principle on which this assertion is founded. The principle is this: that from the heralding of John to the destruction of Jerusalem, Judaism continued to exist. But when the Jewish national polity was destroyed, then, and not till then, was the kingdom of God or Christianity established.

Permit me to explain and by evidence establish this principle.

1. Neither John nor Jesus proclaimed that the kingdom of heaven was come, but that it was at hand. Neither do the apostles, after the ascension of Jesus, speak of the Jewish dispensation as passed away, but as ready to pass away; and thought:

Paul blames Peter for Judaizing out of Palestine, he not only circumcised Timothy, as being born of a Jewish mother, but performed his vows in the temple, and acted as other Jews did, a conduct more unjustifiable than was the duplicity of Peter upon any other ground than that, whilst the Jewish temple and polity continued, he and every Jew was bound in Palestine to observe the Mosaic ritual. And if the Mosaic ritual was to be observed during the continuance of the temple and its service, the baptism of John by immersion was of course to be continued, because it was the appointed ordinance by which the man who was convinced by the heraldizing of John or Jesus, or their disciples, gave notice publicly of their change of sentiment and their union with those who left the Jewish church to become members of the new dispensation, i. e. in Jewish phraseology, of their being born again.

2. That this was the case is farther evident from the command Jesus gave to his eleven disciples to baptize, for he gives the command in connexion with the reception of the Holy Spirit and the continuance of the Jewish age.

The command was given to the eleven disciples *only* to baptize, and the others baptized as well as they; yet it does not appear that any received the gifts of the Spirit but such on whom they laid their hands; and those who were baptized, their baptism was considered as imperfect and incomplete unless they had received the gifts of the Spirit, for this was the Divine seal or testimony to their sincerity.

My deductions from this are three:

1. That seeing the ordinance of immersion was appointed as a testimony to the Israelitish nation, who has a right to extend the ordinance beyond the period appointed by its institutor, the political existence of the Jewish nation?

2. Jesus gave the command connected with a promise to be received on obedience to it, the baptism of the Spirit: does it not naturally and necessarily follow, that unless a new command is given for the extension of the time, and wholly independent of the promise, that when the period expires for which the command was

given and the promised gift ceases to be communicated, that of course the ordinance which was to precede the gift ceases also?

3. That this command to baptize was given by Jesus to the eleven apostles *only*; and the history of the Acts and the writings of Paul shew that though others did baptize yet the apostles themselves always completed the act by laying on of hands, and conferring the gifts of the Spirit. Who then is the man that has a right to take upon him to perform an office belonging solely to the apostles? And of what avail can a ceremony be, when it carries not with it the seal of the Divine approbation to the sincerity of the person or to God's approving of the deed?

To confirm this view of the subject of baptism by immersion, that it never was intended by the institutor of it to be more than an initiatory introduction to Christianity, during the continuance of the Mosaic economy and Jewish polity, I observe,

1. That it is invariably spoken of in connexion with the gifts of the Spirit, and that our Lord notices to Nicodemus, unless he be born of the water and the Spirit a man cannot enter into the kingdom of God, to receive both of which baptisms has been impossible since the destruction of Jerusalem; the apostles *alone* conferring the latter, and they, perhaps John excepted, dying before that period, and there is no evidence of his baptizing after that era.

2. Every apostolic allusion to baptism proves the ordinance to be temporary.

3. That Paul the Apostle of the Gentiles expressly declares, that he was not sent to immerse, and those few who were immersed by him were most probably not Gentiles but Jews.

4. There is no direct evidence that any Gentiles but Cornelius were immersed, and his immersion might be from the misplaced zeal of Peter, or from his having embraced Judaism, or from his being in Judea.

5. The multitudes converted and immersed by Peter appear to have been all Jews, as the prejudices of the apostles at that time would not have admitted Gentiles into the church.

6. The apostolic injunctions were

the rule of Gentile action in Christianity, and they do not even notice baptism.

7. Gentile children were not sanctified by baptism, but by being born of a Christian parent, either father or mother.

I have purposely but touched upon the general evidence to be deduced from the New Testament against the continuation of baptism as an ordinance. It will be quite time to defend these propositions when they are disputed: at present I cannot but feel them to be so self-evident that I shall be astonished at Mr. Gilchrist not allowing them. Whether he allows or not, the conclusions which I draw from them are,

That seeing John the Baptist and Jesus our Legislator invariably connect the immersion in water with the immersion by the Spirit, and that as Jesus gave the command with the promise of conferring this gift, therefore the ordinance is incomplete without the gift; the ordinance when existing being appointed solely as a testimony to the Jew, that his brother Jew had renounced Judaism for Christianity. God having therefore withheld the gifts of the Spirit; has, by so doing, demonstrated to the Christian that, the end for which the institution was given being completed, there is no longer now any occasion for the ordinance.

As Mr. Gilchrist cannot put me down among the scholastic theologians, perhaps he may take me for a fanatic: but, be this as it may, I will be content if he gives me Scripture evidence to support his opinion and invalidate mine. But if he cannot do this, as I believe him to be an upright, honest man, I shall not despair at seeing him embrace the fanatical faith which he now reprobates.

T. A. T.

Brighton,
Oct. 8, 1826.

SIR,
THERE is nothing in Mr. Gilchrist's reply (p. 513) to my paper against the Perpetuity of Baptism, which either requires or deserves a rejoinder; yet I am very desirous to give the public a full but concise view of my arguments. I therefore draw them up here to a point, and send them to the Monthly Repository,

with a few remarks on Mr. Gilchrist's attempt to set them aside.

FIRST. John assured the people who came to his baptism that he was *not* the Messiah, because he baptized with water; while the Messiah himself who was coming after him, would baptize with more refined and efficacious elements—holy wind and fire. See Matt. iii. 11.

SECONDLY. The Jews expected that when the Messiah promised to their forefathers should come, he was to introduce as the test of his claims a species of baptism which should wash all diseases from the bodies and all impurities from the minds of his followers. As the wisdom of Heaven thought fit to prepare the Jews for the arrival of their expected Christ by the divine mission of his forerunner, the same divine wisdom further thought proper to authorize this forerunner to signalize the advent of his principal by an *external* baptism, subordinate to and symbolical of that diviner baptism which the Messiah himself was to administer. As then Christ superseded his herald, so his baptism, by nobler elements, superseded the office of John, which was baptism by water. This is the drift of John's statement: and our Lord's own words are more explicit: "Suffer me *now*: for thus it behoves me to fulfil all righteousness—all righteous institutions." To fulfil a rite or ordinance which pointed to the Messiah, was to answer the purpose of it by complying with it, and then substituting the reality for the shadow. Thus Jesus fulfilled the law, having carried its ceremonies, its types or symbols to their consummation, and then set them aside for ever.

THIRDLY. As our Lord thus virtually superseded baptism by water, it would have been *improper* in him to practise it. Accordingly we are told on the express authority of an evangelist, that Jesus himself did not baptize, though, for reasons it is not difficult to discover; he tolerated the occasional practice of it by his disciples. Thus we see that Baptism and the Lord's Supper, as ordinances of Christianity, stand upon different foundations: Christ himself did not practise the one, but personally instituted the other.

FOURTHLY. The very solemn pas-

sage which at first sight appears to sanction baptism by water, completely and unequivocally excludes it from being a Christian institution. "Go, make disciples of all nations, baptizing them *into* the name of the Father, of his Son, and of his Holy Spirit." I take the word "baptize" in its true sense of "plunging." Observe, then, our Saviour does not say, "Go, make disciples of all nations, *plunging them into water*, in the name of the Father, of his Son, and of his Holy Spirit," but simply, "*plunging them into the name of the Father, of his Son, and of his Holy Spirit.*" Which is to this effect: "Go, convert the nations of the world, and plunge them, not like John the Baptist, in the gross element of water, but into a far nobler, more refined and beneficial element—the knowledge of one God, and that under the endearing character of a *Father*, to the destruction of all superstition and idolatry—the knowledge of his *Son*, as the messenger of his love to bring life and immortality to light—the knowledge of his Holy Spirit, producing in you, and in the persons converted by you, the fruits of righteousness, and enabling you to work miracles in attestation of the great truths you reveal and proclaim to the world." In other words, "Go not to baptize in water the nations of the earth, but to reform them by preaching the gospel to them."

Now this interpretation receives confirmation, if it need any, from two vouchers who could not have been mistaken, I mean John the Baptist and the Apostle Paul. For with regard to the first of these it is an exact fulfilment of his own testimony: "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Spirit." John i. 33. With respect to the apostle of the Gentiles, it is not to be supposed for a moment that our Lord gave him a commission different from that which he had already given his other apostles. On the contrary, it is morally certain that the commission which he gave both parties was precisely the same. Let it be granted, then, that Jesus thus commanded the Apostle Paul: "Go,

and make disciples of all nations, plunging them into the name of the Father, of his Son, and of his Holy Spirit." How was the apostle to understand this command? Did he understand it as enjoining the obligation of water baptism, or as setting it aside altogether and enjoining the initiation of the Gentiles in the principles of the gospel? The apostle himself answers the question: "He sent me not to baptize, but to preach the gospel." Can any language, any comment, be more unequivocal and decisive?

I shall now subjoin a few remarks on the mode in which Mr. Gilchrist thought fit to animadvert on these arguments. "In Dr. Jones's communication I expected to find," says he, "a *fourth* theory of anti-baptism, wholly new and unheard of: whereas the hypothesis of Dr. J., if I do not very much mistake, is essentially the same as that of Robert Barclay . . . In him there is a plainness of speech, a matter-of-fact and logical appearance, and withal a consistency about his affirmations admirably fitted to convince the judgment. If Robert Barclay fail, can Dr. J. Jones hope to succeed?" The purport of this representation is the following: "Dr. Jones's arguments are not new: they have been urged by a far abler and more convincing writer, and they have failed. They cannot therefore succeed when retailed on the second hand; and the loss of novelty and force imparted to them by a superior mind, renders even an attempt to refute them unnecessary." On this I have only one word to say. If any of my readers will compare my arguments with those of Barclay, he will find Mr. Gilchrist's assumption to be a *total misrepresentation*, and that as a convenient and plausible shift for declining to refute what he was not competent to do. If a century ago these arguments had been brought to light and made public with all the force, brevity and simplicity which I have given them above, an enlightened Christian could at this time of day hardly be found, who considered the childish practice of plunging in water as an ordinance of the Christian religion. They are, however, at length made known, and the knowledge of them must gradually

prevail; and as they are founded on the authority of Paul, of Christ, and his evangelists, they will prove the *curfew* of baptism, tolling the knell of its departure for ever.

On my paraphrase on the command of Jesus as stated in my fourth argument, Mr. Gilchrist has these words: "It was not my intention, when I sat down and took up my pen, to meddle with such a *sublime passage*, and now that I have yielded to the temptation of quoting it, I had better perhaps acknowledge my dulness by confessing frankly that I know not what to make of it. If the organ of imaginativeness be not remarkably prominent in the author, the organ of perceptiveness must be remarkably defective in me; for I was never more puzzled with any abstrusity of Emmanuel Swedenborg or Jacob Behmen than on the present occasion: as to the anti-baptist doctrine of Robert Barclay, albeit somewhat conjectural, mystical and remote from vulgar apprehension, it is light reading—perception made easy when compared to that of Dr. J. Jones."

The taunts which Mr. Gilchrist here so unsparingly heaps upon me, fall upon our Lord, though I am far from thinking that he would advertently speak with disparagement and disrespectful sneers of our divine Maaster. For the subject of dispute is not a question to be *mooted*, but a matter of *fact* to be ascertained by inspection. Does Jesus then command his apostles to plunge the persons converted by them *in water*? He does not. Does he command to plunge them in any thing else? Yes, he commands the apostles to plunge their converts into the name of the Father, his Son, and his Holy Spirit. Then he considered the name or knowledge of the Father, &c., as a metaphorical element, bearing some analogy to the literal element of water, to which he alludes in the use of the word βαπτίζοντας: and his meaning can be no other than this: "Go, make disciples of all nations, plunging them, not, like John, in the gross element of water, but in a far more efficacious and diviner element, the principles of the gospel."

Here Mr. Gilchrist is the dupe of his own early prejudices: he had ever associated baptism with *water*, and

whenever he sees that word applied, he infers that it must mean real water. Yet he might have read in the New Testament passages which cannot fail to rectify his mistake: for there we read of baptizing with *wind*, of baptizing with *fire*, of baptizing with *the Holy Spirit*, and with *death*. The word, indeed, is so often catachrestically used, that its literal, appropriate sense is lost in its various metaphorical significations. Some of these figures, it must be confessed, are bold and hardly analogical; but that of being baptized or plunged in the knowledge of the gospel, is so simple, so natural and obvious, that no man, who is not blind to his own reputation, would call the propriety of it in question, much less brand it with the sarcastical terms which Mr. Gilchrist uses on this occasion. From this passage we discover that Mr. Gilchrist has yet to learn, that when a writer applies extravagant and contemptuous epithets to his adversary, they rebound, if not justly applied, with double force upon himself.

His attempt to frustrate my communication by representing me as a *lover of paradox*, as *imaginative* and *mystical* beyond even Swedenborg and Behmen, neither surprises nor offends me. The artifice is not new: from the commencement of my literary career till now I have felt its effects. A spirit of opposition, if not founded in malignity, envy and jealousy, at least not consistent with candour, has ever been industrious, in private and in public, behind my back and to my face, as representing me as *fanciful*, and as a man of airy speculation without the ballast of solid judgment. This representation is one of the causes which rendered my works, though long before the public, as hardly known to any except to an ungenerous few, who used them not to make them better known, not to quote or recommend them, but only to pilfer them, and, like the jackdaw in the fable, to plume themselves, whenever it answered their purpose, with what belongs to another. Neglect, disparagement and sneers at the want of solid parts, under the courteous epithets of *imaginative* or *ingenious*, are but a poor recompense for honest industry, for zeal to pursue truth, without the sanction of great

names, and to introduce systems less popular indeed, but more conducive to the improvement and melioration of society. Yet such is the state of things, that this is the only recompence which men who have the courage and perseverance to act on these principles can at present reasonably expect. But this, however it may disappoint or mortify, should not discourage them. The period will come, though distant, when, if they have been successful in the cause of truth and virtue, full justice will be done them. With the progress of time towards that period, the march of knowledge will keep an even pace. Truth alone is immortal, while error, whether founded on power or on prejudice, is as perishable as the men who entertain it. Personal prejudices or animosities will become extinct, and party names forgotten, with the revolution of years. Biblical criticism will become more general, more instructive and systematic; the philosophy of language better understood; undue submission to learned authorities will give way to evidence and sound reasoning; the institutions of society, deriving their origin from the dark ages, will receive successive shocks from public discussion; and, gradually opening their dark and dreary interior to the light of reason, moulder by slow degrees or suddenly tumble by their own weight. When this happy period arrives, those opinions in theology or literature that are important and useful, if found to rest on the pedestal of ancient facts, and to be sanctioned by the great law which regulates the human mind, will rescue those who in times past maintained them, from neglect or ignominy, and confer immortality on their names; while the reputed wise and learned who direct the public taste, but who, from interested motive, employ their talents to prop established errors—while the indolent, the conceited, the blind tool of prejudice, and the obsequious slave of power, who have no other way to raise themselves but by depressing others differing from them, will be forgotten, or if, in consequence of the art of printing, they still survive, they survive like skeletons preserved in the cabinets of the curious, or like mummies which the art of embalming

the dead keeps from putrefaction, and perpetuates in their ghastly figures only the triumphs of death.

Mr. Gilchrist in a postscript informs us, that he has more confidence in baptism than in many subjects of grave importance. Those who know his sanguine temper will not doubt but that he is sufficiently confident in what he may chance to believe. But the public have to do not with his *confidence*, but with the *grounds* of it: and it may not be amiss just to hint, that confidence misplaced is *credulity*; and that an overweening zeal for a frivolous external ceremony, always argues narrow views, and is too commonly the mere offspring of ignorance and superstition.

But on what does Mr. Gilchrist rest his confidence? He answers, in the Preface to his Lecture, "On Christ's authority, and the majesty of the Christian dispensation." The authority of Christ, we have pretty clearly seen, is *against* him. With regard to the second ground, I cordially embrace the Christian dispensation as truly majestic and worthy of all acceptation; but its majesty consists solely in the grand and elevated views which it unfolds respecting the attributes, the government of God, and the final destination of man; and moreover, in the purity of virtue, the simplicity of character which it produces in its genuine votaries. But what has majesty like this to do with the puerile practice of plunging a person over head in water, and then perhaps giving him a spoon-full of brandy against cold or the ague? Persons who do not know Mr. Gilchrist might suspect, that in his zeal for baptism he is a disguised enemy of the gospel, wishing to degrade its native dignity by patching upon it the worn-out rags of Judaism as part of the bright ethereal robe in which she descended arrayed from heaven.

With regard to *expediency*, it seems the forlorn hope, as the only use to which it can now be applied, is to distinguish the *Deists* from the *Unitarian church*. What will the independent Baptists say of such use? They will deem it a gross prostitution to apply a Christian ordinance for the separating two parties whom they are studious to represent as

common enemies of Christianity. But is it not rather singular that, after nearly *two thousand years' experience*, no better reason for its perpetuity can be pointed out? Yet it is a good argument considered as *argumentum ad hominem*, for Mr. Gilchrist seems to regard it as a *relic* of the *ark*, transmitted thence to the school of John, and preserved, after the Christian dispensation, as an *heirloom* in the faithful family of the Baptists, and now solemnly bequeathed to Mr. Noah Jones, doubtless on account of the holy patriarch whose name he has the good fortune to bear. Mr. Jones, it is hoped, will not be so ungrateful as to refuse the boon, though there be reason, from his late controversy in the Repository, which he maintained so well, and for which every lover of the gospel feels obliged to him, to believe that he is not a young bird to be caught by chaff.

The public use of baptism, to distinguish between Unbelievers and those who believe in the gospel, is still more singular from a writer who, in his lecture, intimates, that usually it is too ostentatiously administered and ought to be more private. There is another ground which is indeed omitted, and the omission of which I ascribe to Mr. Gilchrist's *modesty* and *diffidence*; for this reason I will take the liberty to propose it by way of question, and if he will adopt it, instead of opposing, I will support him in my future communications on this subject. When the water of baptism is now blessed by the minister, may it not become impregnated by some divine quality with which the penitence of the initiated on this occasion may be disposed to combine by some mysterious law of chemical affinities? Pythagoras informs us, that truth lies in the bottom of the well: why may not a virtue of this kind lie at the bottom of the consecrated water? The circumstance of its being *stagnant* or *impure*, or of the cistern being *noisome*, affords no presumption against the probability of some such divine infusion: for it is supported by the broadest analogies of nature. Pearls lie buried in the mud of the ocean. The richest ore is embosomed and ingulfed in immense masses of gross earth which conceal and debase it. The most

salubrious plants spring on wild and shaggy heaths, and amidst inaccessible precipices; and it is a frequent theme with the Eastern bards, that the rose flourishes best in the midst of thorns. Why then may not some Christian grace, some celestial charm, calculated to purify the soul and raise it from earth to heaven, blend with the weeds, the newts and the toads at the bottom of the baptismal pool, which the pious convert, on being plunged, may discover and swallow? If Mr. Gilchrist place the perpetuity of baptism on these analogies, I should be ungrateful to appear any longer among anti-baptist writers; for I love *analogy*. She is the handmaid that attends me in all my inquiries—the Ariadne, whose thread guides me in the labyrinth of error, whose fibres, spreading through the boundless constitution of nature, the frame of the human mind, and the various compositions of mimic art, serve as conductors to my thoughts, and cause them occasionally to sparkle with the electric fluid of truth. When, however, I consider that this ground is slippery, and that Mr. Gilchrist is not one of those who can make the worse appear the better reason, I recommend him, on second thought, to give up the question. The practice of baptizing by water, we are assured both by the example and precept of Christ, is foreign to Christianity, and therefore must, sooner or later, like water itself, glide away or evaporate from the Christian church; and the more he and such writers meddle with it, the more turbid and offensive must be the sediment which it will leave by their attempts to confine it. The time is not distant when even the very name will be known only as a *blot* in the pages of ecclesiastical history.

J. JONES.

SIR,

October 11, 1836.

IN the Lectures lately published by the General Baptists, Mr. Gilchrist, p. 150, charges with inconsistency those who reject one institution of Christ, but receive another. He throws down the gauntlet and says, "I will undertake, if the opponents require it, to make out as strong a case for the non-perpetuity of the Lord's Supper, as ever they

have yet made out for the non-perpetuity of Baptism." As an opponent of baptism, I take the liberty to require this; and I do this because, "with perfect decency, I conceive that I may set at naught baptism as unnecessary while I profess reverence for the Lord's Supper." This Mr. G. seems to think impossible. He says, "Both these institutions stand or fall together, both rest on the same foundation, they have both the sanction of the same authority." Notwithstanding this assertion of the positive Lecturer, I come to the conclusion at which I have arrived, simply because I do not find in **SCRIPTURE** a single instance of baptism being enjoined on any but converts; while I observe that the Apostle Paul enjoined the observance of the Lord's Supper on the members of the Corinthian church, as a part of their regular religious worship.

Now this conclusion I came to, as Mr. Gilchrist will have the goodness to observe, from reading simply the New Testament. And I mention this more particularly, because, p. 165, Mr. G. asks, "What would be your own conclusion respecting the rite in question, if you had nothing to judge by or reason from but the New Testament? Did you ever doubt, did you ever suspect or suppose that the perpetuity of baptism could be brought into doubt by a believer in divine revelation, before you found it was actually doubted or denied by persons around you?" In answer to this question, I say, Yes, I did. I did come to the opinion that baptism is a rite only binding on converts, from the perusal of the New Testament, in opposition to parental authority and bias: nor have I been at all staggered in this my sentiment by any thing I have seen written by Baptists or Pædobaptists, neither of whom appear to me to have a single passage of Scripture in their favour, (to the whole extent of their respective creeds,) and who gather all their weapons for their contests from the acts and monuments of the Fathers.

It is a curious fact also that Mr. Gilchrist, who seems to think that no one, with simply the New Testament in his hands, could doubt the perpetuity of baptism, has himself not

brought forward one single passage therefrom in favour of its perpetuity. He has treated with some degree of irony or contempt, Emlyn, Wakefield, Frend, Dyer and others; but with all his confidence, he does not appeal to Scripture. He has indeed taken a passage from Matthew as a text to his discourse, but that text appears to be rather more against the perpetuity of baptism than for it. Our Lord in connexion with this injunction, says, "Lo! I am with you (my apostles) to the end of the world." Now the word translated "world," Mr. G. well knows, ought rather, in the opinion of many able commentators, to be rendered "age." Mr. Chapman and his Baptist brethren contend strenuously that immersion is the leading sense of baptizo, and that hence immersion is the *mode* by which the rite should be administered. By the same rule, then, should the end of the *AGE* be substituted for the end of the *world*; and if from this phraseology we are to imagine that our Lord had in view a period *short* of the end of our mundane system, to that period, whatever it may be, the continuance of baptism seems to be confined.

From the words of Mark, that "certain signs should follow those who believe," some imagine that baptism was confined to the apostolic age. Mr. Gilchrist says, that, if there be any thing in this remark, we should rather say that *faith* was not to be perpetual. But is not this trifling with the subject for want of argument? The *perpetuity* of faith rests upon the force with which certain positions strike the mind in every age; but whether or not an act is to be performed in every age, is a question determinable by very different reasoning. Mr. G. further says, p. 161, "The command of Jesus is, 'Go ye and teach all nations, baptizing them.' And what is thus express in the imperative, is equally express in the declarative form, for the words of our Lord are, 'He that believeth and is baptized.' Teaching and baptizing are conjunct in the authoritative command, and believing and being baptized are conjunct in the authoritative declaration of the

Christian Lawgiver. If then every person should submit to be taught Christian truth, every one who does so submit, ought to submit also to be baptized." Thus far Mr. G. But does not this reasoning lead to the conclusion, that baptism should form a part of our constant worship, if teaching and baptizing be conjunct? Mr. G. seems anxious that the clergy should no longer be *drones* in the hive; his plan would afford them plenty of work.

A BEREAN.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCXVIII.

Rules of Translation.

[From *Quarterly Review*, on Wiffin's Translation of the "Jerusalem Delivered."]

MUCH didactic prose and poetry has been written upon the subject of translation, the substance of which may be comprised in an exhortation to translate rather by equivalents than by a literal version of the author's words. If we try the merit of this precept, however, by its fruits, we shall find that, though its adoption may have produced good poetry, it has not often produced the thing required. With the exception of

"Mittitur in disco mihi piscis ab archiepiscopo—

— Po non ponatur quia potus non mihi datur"—

"I had sent me a fish in a great dish by the archbish—

— Hop is not here for he gave me no beer"—

we do not know of above one good translation executed upon this system in more than a century from the time in which it was most popular. On the other hand, we have many among the best in the language, and not dispicable even as poetry, for which we are indebted to that severe style of version which was in fashion before the doctrine of equivalents was broached. Among these many of Ben

Jonson's Essays rank foremost, and Sandys' Translation of Ovid's *Metamorphoses* may be deemed a happy specimen of the school.

But it may be said, is the translator, working according to Mr. Wiffin's system, and not dealing in equivalents, to copy closely every line, however hard to bend into another language; is he to render every thing literally? We say, No: this would be a real infraction of the precept of Horace; one, by the way, of which our favourite Ben Jonson has occasionally been guilty, as in his version of *vultus nimium lubricus aspici*, to wit, "a face too slippery to behold." What then is to be the guide, and how far is such an author to be literal or not? We answer again, he is to be as faithful an interpreter as the idiom and construction of his own language allow; and (as example is always clearer than precept) we will cite, as the model of translation best agreeing with our notions of what is fitting, a great statesman's extemporaneous version of Tacitus's comparison of eloquence to fire: *Eloquentia sicut flamma, materie alitur, motu excitatur et urendo clarescit*. Somebody having cited this passage after dinner as impossible to be rendered into English, Mr. Pitt instantly disproved the assertion by repeating, "It may be said of eloquence as of a flame, that it requires matter to feed, motion to excite it; and that it brightens as it burns." The example is short, but sufficient. We have here a version of Tacitus which is spirited, and yet close enough to assist a boy in the lower school of Eton in the construction of his task. If any rule can be considered as absolute, we conceive that which we maintain is without exception; and if there be foreign authors, ancient or modern, who cannot be subjected to it, we aver that they may be paraphrased, but cannot be translated. Such is that exquisite idiomatic poet Catullus among the Latins; and such is Aristophanes among the Greeks, of whom we have seen most brilliant and successful imitations — and no translations.

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

ART. I.—*The Notes, &c., to Helon's Pilgrimage.*

[Concluded from p. 542.]

SPECIMENS of the notes and illustrations accompanying the English translation of Strauss' *Helons Wallfahrt nach Jerusalem* shall now be given.

On the subject of the *Emancipation of servants*, and in reference to Vol. I. of the translation, p. 4, the editor says,

“The Mosaic law did not prohibit domestic slavery, which, being universal in the ancient world, it would have been impossible to banish from among any single people; it only endeavoured to mitigate those evils which slavery must bring with it, especially among a people little softened by civilization. In particular, its regulations were directed to prevent the mischiefs which resulted in other countries from the hostility against their master, which is engendered in the minds of slaves, who see no prospect of any termination to their miseries but that of their lives. Foreign slaves might be purchased and retained during their whole life-time in slavery; (Lev. xxv. 45, 46;) but if a native Israelite had been reduced to servitude by poverty, Josephus (Ant. iii. 12, xvi. 1) adds, by crime, he was to be set free at the end of seven years, or in the year of Jubilee, if this occurred before the seven years of service had expired. (Exod. xxi. 2—6; Lev. xxv. 39; Deut. xv. 12—18.) It would, however, frequently happen that a servant would have formed an attachment to his master's house, which would make him unwilling to leave it, especially as the children, who might have been born to him by a female slave in the family, continued the property of his master. (Exod. xxi. 4.) In this case he was allowed to bind himself to his service for ever: the compact, to prevent false claims on the master's part, taking place in the presence of witnesses, with the ceremonies described in the text. Josephus (Ant. iv. 8, 28) appears to suppose that even then he was released in the fiftieth year. The time immediately preceding the passover, is said to have been usually chosen for the manumission of those who were to receive their freedom. (Reland, Ant. Sacr. Heb. 452; Michaelis, Mos. Law, § 122—127.)”

In some cases of theft, *restitution* was demanded by the Mosaic code. Where no such restitution could be made, servitude appears to have been the substituted punishment: * and perhaps this circumstance gave rise to the mistake of Josephus in saying that an Israelite might be reduced to servitude by crime. The effect was collateral and contingent, rather than direct.

We shall transcribe an instructive illustration (referable to p. 51 of Vol. I.) of the laws concerning clean and unclean animals in Lev. xi. and Deut. xiv.

“ — Michaelis, in his Commentaries on the laws of Moses, § 200† et seq., has shown that the foundation of the distinction was the practice, already established by the usage of centuries among the Israelites, and in most points also among the kindred nations in their neighbourhood, of using certain animals for food to the exclusion of others. It has been doubted whether the hare ruminates or not; it was the opinion of ancient naturalists that it did not; Arist. Hist. Anim. iii. 16, ed., Schneid. Blumenbach, Comp. of Nat. Hist. *Lepus*, inclines to the opinion that both the hare and the rabbit ruminates. The poet Cowper, who had the best opportunities of observing, also pronounces the hare to ruminates; and Dr. [G.] Shaw confirms it from dissection of the animal. See Wellbeloved's notes on Lev. xi. 6.”

Not improbably, “the prevention of idolatry and the prevention of disease” were the leading objects of these prohibitions. In particular, the Israelites were to be thus separated from Arabs no less than from Egyptians. But Michealis, on the authority of respectable travellers,†

* Exod. xxii. 3, 4. † Read, 202.

‡ These travellers are *Plaistead* and *Elliot*, to whom, on this very subject, the late valuable Mr. Harmer adverts, in his *Observations, &c.*, IV. 332 [ann. 1787]. The fact of the Arabs' eating hares, is confirmed by the same writer in the first volume of his work, 336 [ann. 1776]. On the doubt, whether this animal ruminates, Bochart Hieroz. L. iii. ch. xxxii. may be consulted with advan-

affirms that hares form an article of the common food of the Arabs. To us the evidence that the animal is eaten by them without any hesitation, seems to preponderate: and, if this be the fact, we shall the more readily perceive why the same diet was interdicted to the Hebrews.

A remark shall next be cited, which regards an example of *prolepsis*† on the part of Strauss: *Efissama* (Vol. I. 145, Transl.) had been speaking of the term of the captivity in Babylon as "tedious, mournful years," and of "the traces of that melancholy" which these years impressed upon the captives; but, according to the correct statement of the Editor,

"The author has applied to the first destruction of Jerusalem, what the modern Jews say of themselves with reference to the second. Buxtorf. Syn. Jud. 124, 479."

At the same time, numerous passages in the Old Testament show that the Jews of the first captivity felt most poignantly their state of subjection, disgrace and exile.

We meet with a valuable note on the text in Vol. I. 211, "— the command of Moses might appear to have been literally fulfilled, 'There shall be no beggar among you.'"

"The reader will not suppose that these words occur in the law of Moses, in whose writings, as Michaelis observes, (Mos. Law, § 142,) the name of *beggar* is not found, or any allusion to such a class of society: but that the spirit of his institutions excluded beggary. The laws respecting the treatment of the poor are found, Deut. xiv. 28, 29, xv. 1—11, xxiv. 19—22, xxvi. 11—15, Levit. xix. 9, 10, xxiii. 22."

Beyond all doubt, a code of laws so calculated to exclude mendicity, and so completely successful in answering that end, must command warm approbation from every benevolent and enlightened man.

A rabbinical error is rectified in a note on p. 19, of Vol. II.: this note

tage; and some pertinent inquiries and remarks concerning it are proposed by Michaelis in his *Questions à une Société de Savans*, under No. xcv.

* Of this, as might well be supposed, other instances occur in the work.

we extract, in consequence of its bearing on a passage in our Saviour's history:*

"It has been asserted, on the authority of the Rabbins, (see Lightfoot on Matt. xxvi. 34,) that no cochs were kept in Jerusalem; but this appears to have been a later and groundless tradition. (Kuinoel, Matt. xxvi. 74,) to exalt the purity of the holy city. For the same reason they said that no gardens were allowed within the walls. Lightfoot, Matt. xxvi. 36."

The editor's illustration of a very different topic claims our praise.† In Vol. II. 28, *Efissama* and Helon, being on their way from Jerusalem to Joppa, are represented as leaving "Mizpah, Emmaus, Rama, &c., to the North."

"This," we are told, "is not the Emmaus mentioned, Luke xxvi. 13, but a town afterwards called Nicopolis. See Ecland, 146. The Emmaus of the gospel history was a village, and nearer to Jerusalem. Rama too must not be confounded with the town of this name now called Ramla, about three leagues from Joppa, on the road to Jerusalem. Pococke, II. 4."

A note on a clause in p. 32 of Vol. II., is eminently judicious and discriminating: it regards an alleged custom at "the feast of winnowing:"

"The genius of the Mosaic law was considerate of the comfort of servants, who were to join in the festive meal made upon the unsacrificed portions of the free-will offerings, Deut. xii. 18, and in the feast of Pentecost, Deut. xvi. 11. But I am not aware of any direct authority for representing it as a Jewish custom to make a feast for the servants, in which they were treated as the chief persons. Yet it is not probable that our Lord (Luke xii. 37) would have represented the master as girding himself and waiting on the servants whom he wished to reward for their fidelity, if such a thing were wholly unknown. Bishop Pearce,‡ in his note on this passage, explains it of the custom of the bridegroom's waiting on the company as a servant, which he says was common not

* There is an ingenious and plausible criticism on Matt. xxvi. 34, in the Theological Repository, VI. 106, &c.

† In the course of the notes, points of Jewish topography and geography are considered with particular care.

‡ See, too, Bengel: *Quem*: in loc.

long since in our own country. It would still remain to be explained how servants came to be included in the party on which he waited. The Roman Saturnalia, however, may show that an inversion of the customary relations of life was not altogether foreign to ancient manners."

With the soundest good sense, Strauss's translator makes precisely use of "the Roman Saturnalia" which truth requires and admits. He does not consider our Saviour as alluding to that institution. Nor does Grotius, concerning whom Kuinoel (loc.) inadvertently says, "Saturnalia Jesum respexisse, Grotii sententia fuit." Now that great man's own words are, "Ut Saturnalibus Romæ utatur:"* he means to illustrate the nature of this "inversion" of manners and relations, but does not desire or even imply that our Lord had allusion to the Roman Saturnalia.

In the editor's appeal to Luke xii. there is great weight; the rather, our Saviour was remarkable for propriety and decorum of his tables.† At present, we recollect illustrations in English history and antiquities of the custom said by Bishop Pearce to have been common long since in our own country: perhaps some of our readers can direct us to such examples.

Strauss describes Mount Tabor (vol. II. 228) as having the appearance of a tall pillar with a verdant capital. The intelligent translator has rectified this error, into which he suspects (377) that his author was betrayed "by means of the absurd hints in Maundrell's Travels:" the real form of the mountain, he adds, "that of a truncated cone."

Absurd prints, like those in Maundrell's volume, have been a fruitful source of misapprehension: and our age and country may well be congratulated on the improvement which they have here, and in many other respects, witnessed; the engravings which now accompany Voyages and Travels being, for the most part, accurate in the design and elegant in execution.

In reading the notes, &c., to *Helon's Pilgrimage*, and in again looking through the translation, we judged that it might not be useless to mark a few typographical *errata*.

The reference in Vol. I. p. 335, eleven lines from the bottom, to Prideaux's Connect. should be "Vol. III. An. 167:" in Ib. 345; that, ten lines from the top, to Shaw's Travels, should have been to p. 281, &c., of the 4th ed. In Vol. I. p. 355, seven lines from the top, the reference to the corresponding page of the text, should be to p. 198. A similar reference in p. 359, at fifteen lines from the bottom, must be rectified: it should have been to p. 237. In Vol. II. 391, the reference to Lightfoot's Works is designed to be to p. 1111, not 111, of the second volume.

The Editor having remarked (Vol. I. 356) that it was the custom for the Jews to go up in large companies to Jerusalem at the passover, cites John vi. 4, as one of his authorities, and, in a foot note, says,

"This explains the connexion between the fourth and the fifth verses, and may remove the suspicion of a corruption or interpolation of the fifth, alleged by Pearce, Mann and Priestley."

Theological scholars will instantly perceive that the Editor alludes to a point of material importance in the controversy on the duration of our Saviour's ministry: his criticism is highly ingenious and acute; we should deem it conclusive, had not the second verse* of the chapter assigned a sufficient reason for the attendance of the multitude on Jesus. Bishop Marsh (Michaelis, &c., notes on ch. ii. § vii.) appears to have been insensible of the connexion suggested by Strauss's translator.

Under p. 254 of Vol. I. of the translation, and in illustration of the statement that a prodigious number of animals were taken to Jerusalem, for sacrifice at the passover, it may be useful to read Ezek. xxxvi. 38, with the note of Archbishop Newcome.

The modes of threshing among the

* J. G. Rosenmüller, in loc., has copied this language of Grotius.

† The common usage is recognized and described in Luke xvii. 8, xxii. 7.

* In the same view, the twenty-fourth verse is particularly deserving of regard; as are Matt. iv. 24, 25, Mark iii. 8.

Hebrews (Vol. II. 23, 351), resembled some which exist in modern times and western regions. "In passing through the North of France, during the autumn of last year," says a very intelligent writer,* "I observed that the harvest in many parts was collected hastily: almost every considerable corn field and farm house had its threshing-floor in the open air. In many places I saw large companies threshing out at once the crop of the farmer." Another traveller† informs us that he observed the practice of treading out the corn by oxen to be universal in Italy: "the little groups presented in this occupation have," he adds, "a singularly cheerful and primitive aspect."

By the reader of *Helon's Pilgrimage* the interesting chapter on the *Essenes* will not be easily forgotten. In J. D. Michaelis' Introduction to the New Testament, [Marsh's Transl.] Vol. IV. 82, &c., an admirable sketch is given of the principal doctrines and customs of that sect, an acquaintance with whose characteristic features will be not unimportant to theological students.

Among the notes to Strauss's work there is one, which must not be overlooked, on *the simoom*, Vol. II. 389, and referable to p. 275. We shall copy it throughout:

"Dr. Clarke (IV. 252) says of the Simoom, as experienced by him in Palestine, 'Its parching influence pervaded all places alike, and coming as from a furnace, it seemed to threaten us all with suffocation. The author was the first who sustained serious injury from the fiery blast, being attacked by giddiness, accompanied with burning thirst; head ache and frequent fits of shivering ensued, and these ended in violent fever.' Notwithstanding the respectable authorities for its deadly effects in the desert, the accurate Burckhardt (Travels in Nubia, p. 189) says, 'I inquired as I had often done before, whether my companions had often experienced the Semoum, which we translate by the poisonous blast of the desert, but which is nothing more than a violent south-east wind. They answered in the affirmative; but

none had ever known an instance of it having proved fatal. I have been repeatedly exposed to the hot wind in the Syrian and Arabian deserts, in Upper Egypt and Nubia. The hottest and most violent I ever experienced, was at Soukin; yet even there I felt no particular inconvenience from it, although exposed to all its fury in the open plain. For my own part, I am perfectly convinced that all the stories which travellers, or the inhabitants of the towns of Egypt and Syria, relate of the Semoum, are greatly exaggerated,* and I never could hear of a single well-authenticated instance of its having proved mortal either to man or beast. I never observed that the Semoum blows close to the ground, as commonly supposed, but always observed the whole atmosphere appear as if in a state of combustion: the dust and sand are carried high into the air, which assumes a reddish, or blueish, or yellowish tint, according to the nature and colour of the ground from which the dust arises.'"

Burckhardt, undoubtedly, was one of the most accurate of observers and most faithful of reporters. We are strongly disposed therefore to admit his statements and opinions as correct. Yet if the fact be, that most of the stories concerning the *Semoum* are greatly exaggerated, it is a memorable example of the credulity and carelessness of several other travellers; to say nothing of the qualities of the individuals, from whom these stories were received. "The deadly wind of the desert," has often made its appearance in romance and poetry: we have been familiar with it there from our childhood; nor are we astonished that the creations of fiction have sometimes been offered and accepted for the narratives of history. As to the mortal effects of the *Semoum*, the delusion (such we take it to be) has long existed, and is widely diffused. The prevalence of the error has been chiefly owing, we believe, to two causes—the neglect of strict and personal inquiry, and inattention to the rules of evidence. J.

* Brereton's Inquiry, &c., 2nd edit., 46, 47.

† The late J. Bell, Observations on Italy, 121.

* To Michaelis' queries on this subject we are inclined to subjoin another. May not the supposed effects of the hot wind called *Smûm* be really those of the hot season, which, among the Arabs, has the same name? See Niebuhr's Description, &c., p. 7.

D. Michaelis, if we may judge from his *Questions, &c.*, under No. XXIV., took a similar view of the subject. Niebuhr,* on the other hand, records an occurrence which might well destroy our scepticism, if the thing passed under his own eyes: that it did not he himself informs us.†

The notes affixed to the English translation of Strauss's *Helon, &c.*, show that the author is usually correct in his descriptions: his translator and editor has treated him throughout with great respect and justice and candour; and has wisely forborne‡ to interpose his own opinions concerning the nature of the ordinances and sacrifices of the law. A work like that before us, though it be made the vehicle of theological sentiments, is not quite suited to the nature and the ends of theological controversy. On the subject of the Jewish sacrifices it may be enough for us to add, at present, that they should always be considered with a strict and exclusive reference to the singular economy of the Jews—to its origin, character and object.

There is a class of readers who cannot fail to appreciate the eminent merit of these *notes and illustrations*. By the general scholar, and by the theological student, they will be highly prized, as giving a solid and permanent value to volumes that without them would rank only among the most ingenious productions of taste and fancy. The least praise of the notes is the learning which they unostentatiously manifest: we admire its variety, its extent, and its precision; but the use and the application which are made of it constitute its distinguished honour. May we not be permitted to hope that a translator and editor who has been so successful in his labours upon *Helon's Pilgrimage, &c.*, will, under the same characters, lay other very important works of German scholars and theologians before the British public?

N.

* Description de L'Arabie (Amsterd. 1774), pp. 7, 8.

† lb. p. 8, his words are, "ne l'ayant jamais rencontré."

‡ Vol. II. 359.

ART. II.—*Forget Me Not; a Christmas and New Year's Present for MDCCOXXVII.* Edited by Frederic Shoberl. 12mo. Pp. 428. In an ornamented Case. Ackerman. 12s.

THE "Forget Me Not" is a rich and tasteful offering to the coming year. A more elegant little volume was never put into the hands of a friend as a token of affection. It is a miscellany of poems, essays and tales by some of our most distinguished and popular writers, of whom it is sufficient to name Mrs. Hemans, Miss Landon, Miss Mitford, Mr. Croly, Mr. Bowles, Mr. Bowring and Mr. Bernard Barton. There are Thirteen Engravings by the first artists, some of which are exquisitely finished.

The imagery and metre of the following lines remind us of the *Dies Iræ*, and the comparison is in their favour:

"A DIRGE.

"By the Rev. G. Croly.

" 'Earth to earth, and dust to dust!'
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
'Earth to earth, and dust to dust!'

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun or winter's storm,
Song of peace or battle's roar,
Ne'er shall break their slumbers more.
Death shall keep his sullen trust—
'Earth to earth, and dust to dust!'

But a day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empires' groans,
Burning temples, trampled thrones:
Then Ambition rue thy lust!—
'Earth to earth, and dust to dust.'

Then shall come the judgment sign;
In the east the KING shall shine;
Flashing from Heaven's golden gate,
Thousand thousands round his state,

Spirits with the crown and plume;
Tremble then thou sullen tomb!
Heaven shall open on our sight,
Earth be turned to living light,
Kingdom of the ransom'd Just—
'Earth to earth, and dust to dust!'

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the Martyrs' tears
Through a thousand glorious years!
Now in hope of Him we trust
'Earth to earth, and dust to dust!'

We always see with pleasure Mrs. Hemans's name in these annual volumes. The verses that follow are an effusion of chaste patriotism:

"THE CLIFFS OF DOVER.

"By Mrs. Hemans.

"Rocks of my country! let the cloud
Your crested heights array;
And rise ye like a fortress proud
Above the surge and spray!
My spirit greets you as ye stand,
Breasting the billows' foam;
Oh, thus for ever guard the land,
The severed land of home.
I have left sunny skies behind
Lighting up classic shrines,
And music in the southern wind,
And sunshine on the vines.
The breathings of the myrtle flowers
Have floated o'er my way,
The pilgrim's voice at vesper hours
Hath soothed me with its lay.
The isles of Greece, the hills of Spain,
The purple heavens of Rome;
Yes, all are glorious; yet again
I bless thee, land of home!
For thine the Sabbath peace, my land;
And thine the guarded hearth;
And thine the Dead, the noble band
That make thee holy earth.
Their voices meet me in thy breeze,
Their steps are on thy plains;
Their names by old majestic trees
Are whispered round thy fanes.
Their blood bath mingled with the
tide
Of thine exulting sea;
Oh; be it still a joy, a pride
To live and die for thee!"

Another poem by the same author is incomparably fine; the subject is poetical, and every thought and every image is in beautiful correspondence with it:

"NIGHT-BLOWING FLOWERS.

"By Mrs. Hemans.

"Call back your odours, lonely flowers,
From the night-wind call them back,
And fold your leaves till the laughing
hours
Come forth on the sunbeam's track!
The lark lies couch'd in his grassy nest,
And the honey-bee is gone,
And all bright things are away to rest—
Why watch ye thus alone?
Is not your world a mournful one
When your sisters close their eyes,
And your soft breath meets not a linger-
ing tone
Of song in the starry skies?
Take ye no joy in the dayspring's birth,
When it kindles the sparks of dew?
And the thousand strains of the forest's
mirth,
Shall they gladden all but you?
Shut your sweet bells till the fawn comes
out
On the sunny turf to play,
And the woodland child, with a fairy
shout,
Goes dancing on his way.
Nay, let our shadowy beauty bloom
When the stars give quiet light;
And let us offer our faint perfume
On the silent shrine of night.
Call it not wasted, the scent we lend
To the breeze when no step is nigh;
Oh! thus for ever the earth should
send,
Her grateful breath on high!
And love us as emblems, night's dewy
flowers,
Of hopes unto sorrow given,
That spring through the gloom of the
darkest hours,
Looking alone to Heaven!"

The "Christmas and New Year's Present for 1827," is a gratifying specimen of the progress of the public taste, and may be confidently recommended for the purpose which the title contemplates, there not being a single piece in the large collection which is not fit for the eye of Innocence.

ART. III.—*The Amulet; or Christian and Literary Remembrancer.* 12mo. pp. 426. Baynes and Son, and Wightman and Cramp. 1827. 12s.

THE "Amulet" is another handsome Christmas or New Year's Token. It is got up with great taste

and contains many instructive and pleasing pieces in verse and prose. Among the contributors, whose names are so many pledges of excellence, are Miss Edgeworth, Mrs. Hemans, Mrs. Opie, Mrs. Henry Tighe, Mr. Montgomery, Mr. Croly, Mr. Bernard Barton and Mr. Bowring. There are ten engravings, some of which are fascinating productions of art, and two plates of Autographs of distinguished English names.

We have seldom read a more interesting paper than the "Account of the Armenian Christians at Constantinople, by the Rev. Robert Walsh, LL.D., late Chaplain to the British Embassy at Constantinople." Having given a pleasing picture of Armenian family manners, Dr. Walsh proceeds to describe their posthumous affection and piety:

"Nor does the attachment of families cease with this life; for long after death they endeavour to hold a visionary communication with their parents and children. The cemeteries of the people of the East are not, as with us, small, and scattered in detached places through their cities; but there are large common receptacles for the dead outside their towns. In the vicinity of Constantinople, each nation has its own; and the Turks, Jews, Greeks and Armenians, form immense cities of the dead. That of the Armenians occupies a space of near a hundred acres, on a hill that overlooks the Bosphorus. The Turks, on the death of a friend, plant a young cypress over his grave; their burying-ground, therefore, consists of extensive groves of these trees, which they reserve exclusively to themselves. The Armenians generally plant on such occasions a tree* which yields a resinous gum of a strong aromatic odour, which fills the air, and corrects the exhalations from the graves. They grow to a large size, and form very picturesque objects in a landscape. Their cemetery on the Bosphorus is covered with these trees, and from its elevated situation, the view it commands, and the view it presents, is perhaps the most interesting grove in the world. Here whole Armenian families, of two or three generations together, are constantly seen sitting round the tombs, and holding visionary communications with their departed friends. According to their belief, the souls of the

dead pass into a place called *Geydah*, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends. Easter Monday is the great day on which they assemble for this purpose; but every Sunday, and frequently week days, are devoted to the same object. The priest who accompanies them, first proceeds to the tombs, and reads the prayers for the dead, in which he is joined by the family. They then separate into groups, or singly sitting down by favourite graves, call their inhabitants about them, and, by the help of a strong imagination, really seem to converse with them. This pious and pensive duty being performed with their dead friends, they retire to some pleasant spot near the place, where provisions had been previously brought, and cheerfully enjoy the society of the living. These family visits to the mansions of the departed are a favourite enjoyment of this people. I have frequently joined their groups without being considered an intruder; and, I confess, I have always returned pleased, and even edified, by the pious though mistaken practice.

"The island of Marmora lies almost within sight of this place, and abounds in marble; this stone is very cheap and abundant, and no other is used in erecting tombs. Some of these family mausolea are rich and well sculptured; others of them are very remarkably distinguished. The first thing that strikes a stranger, is a multitude of little cavities cut at the angles of the stone; these are monuments of Armenian charity. The trees abound with birds, who frequently perish for want of water in that hot and arid soil. These cups are intended to be so many reservoirs to retain water for their use, as they are filled by every shower of rain. The Armenians are fond of commemorating the profession of the dead; they therefore engrave on his tomb the implements of his trade, so that every one may know how he had gained his living; but the most extraordinary circumstance is, that they are also fond of displaying how he came by his death: you therefore see on their tombs the effigies of men sometimes hanging, sometimes strangled, and sometimes beheaded, with their heads in their hands. To account for this extraordinary fondness for displaying the infamous death of their friends, they say that no Armenian is ever executed for a real crime; but when a man has acquired a

* Pistaccia Terebinthina.

sufficient fortune to become an object of cupidity to the Turks, he is then, on some pretext, put to death, that his property may be confiscated; an executed man, therefore, implies only a man of wealth and consequence. This display is a bitter but just satire on Turkish justice, though the Turks are so stupid as not to comprehend it. I brought with me a worthy Armenian priest one day, who, with fear and trembling, translated for me the inscriptions on some of these tombs. I annex one as a sample:

“ You see my place of burial here in this verdant field.

I give my Goods to the Robbers,
My Soul to the Regions of Death,
The World I leave to God,
And my Blood I shed in the Holy Spirit.
You who meet my Tomb,
Say for me,
‘ Lord, I have sinned.’
1197.”

Pp. 55—58.

Little, unfortunately, can be said of Armenian literature:

“ The Armenians, though fond of religious books, have little taste for, or acquaintance with, general literature. They purchase with great avidity all the Bibles furnished by the British and Foreign Bible Society. Their patriarch sanctioned and encouraged a new edition of the New Testament, which the Rev. Mr. Leves, the agent of the Bible Society, has had printed at an Armenian press at Constantinople; and I was encouraged to have a translation made into their language, of some of the Homilies of our Church, on account of the Homily Society, in London, which I left in progress. They had early a printing-office attached to the Patriarchate, and another more recently established by a private company at Korou Chesmé, in the neighbourhood of Constantinople. They have also a third which was set up at the convent of St. Lazare, in Venice, from whence has issued a number of books in their language. Their publications are, however, almost exclusively confined to books on religious subjects. I obtained a list of all the books printed at the patriarchal press, from the year 1697, the year of its establishment, to the end of the year 1823. It conveys a better idea of the literary taste and progress of the Armenians, than any other document could do. In a space of a hundred and twenty five years, only fifty-two books were printed, but of each of these several editions. Forty-seven of them were commentaries on the Bible, sermons, books of prayer, lives of saints, hymns, and

psalters, and a panegyric upon the angels. The five not on sacred subjects, were, ‘ An Armenian Grammar,’ a ‘ History of Etchmeasin,’ a ‘ Treatise on Good Behaviour,’ a ‘ Tract on Precious Stones,’ and a ‘ Romance of the City of Brass.’”—Pp. 59, 60.

Short as is the chapter of their literature, that of their superstition is very long. We extract a few passages:

“ Like all the Orientals, the Armenians attribute great importance to fasting. Among people so comparatively moderate and simple in their diet, restraints imposed on their appetites cannot be felt in the same degree as by nations who are less temperate; but they are actually so severe, and so rigidly observed, as to evince an extraordinary sincerity and self-denial. Their first great period of fasting corresponds with ours—the forty days preceding Easter Sunday. Many commence the fast by abstaining three or four days from all kinds of food, and then, during its continuance, they eat nothing till three o’clock in the day, in imitation of Cornelius, who fasted till that hour. When they do eat, they are not allowed the food that is permitted by other churches. They must not eat fish with blood, which is permitted in the Latin church; nor fish with shells, which is permitted in the Greek. They are restricted to bread and oil; and because olive oil is too nourishing and too great a luxury, they use that which is expressed from a grain called *sousam*, of a taste and odour exceedingly revolting. In this way they observe certain periods before Christmas and other festivals, besides every Wednesday and Friday; so that the whole year is a succession of Lents, with short intervals, during which they maintain, not a nominal, but a rigid, uncompromising abstinence. Many of the boatmen on the Bosphorus, and the hummals or porters, are Armenians. I have often pitied those unfortunate men, whom I have seen labouring whole days without remission, on scanty diet, scarcely sufficient to support a human body when not making any exertion. Among the food from which they abstain altogether, is the flesh of a hare, which no call of appetite or scarcity of food will induce some of them to touch. They do not allege for it any prejudice founded on the Levitical Law, which induces some worthy people among ourselves to abstain from swine’s flesh; but they assign physical causes. They assert that a hare has certain bodily habits that

too nearly resemble the human; and, moreover, that it is of a melancholy temperament, to which they themselves have too great a disposition, and which the flesh of this animal would have a tendency to increase.

"As the Armenians are thus severe in their discipline, so they are rigid in their doctrines. They hold the tenet of Infant Baptism, but insist on the necessity of total immersion of the body. The priest, therefore, takes the child by the hands and feet, and plunges him three times in the water; and so necessary to the spiritual effect do they hold the washing of the *whole* body, that if any part remain unwetted, they raise the water in their hand, and so purify the unwashed limb. The ceremony of chrism, or anointing the infant with oil, takes place after baptism. The forehead, eyes, ears, stomach, palms of the hands, and soles of the feet, are touched with consecrated oil, and then the bread of the Eucharist is touched to the lips.

"The Eucharist, or, as they call it, 'Surp usium,' is administered to adults on Sundays and festivals, in a manner different from all other Christian churches. They use unleavened bread, or wafer, which they steep in the wine, from whence the priest takes it with his fingers, and distributes it indiscriminately to the communicants. There is generally, beside the priest, a boy who assists; to him he presents his fingers, after he has given the elements, and he devoutly licks off whatever has adhered to them. The Armenians, to a certain extent, believe in the doctrine of Transubstantiation on this occasion, and take literally the expression of 'this is my body.' They further imagine that these elements, converted into the Real Presence, remain for twenty-four hours in the stomach undigested, during which time they never spit, nor suffer a dog, or any other impure thing, to touch their mouths."—Pp. 44—46.

Dr. Walsh estimates the Armenian population as follows:

"The Armenians, though once well-known in the West, where their spirit of commercial enterprise carried them through every part of Europe, are now seldom heard of out of Asia, and their existence is hardly recognized as a Christian people. They are still, however, numerous and respectable; and as their number is daily increasing, they may yet form the nucleus of Christianity in the East, when the unfortunate Greeks shall have been exterminated. There are, at the present day,

In the mountains of their native country, about . . .	1,000,000
In Constantinople and the vicinity . . .	200,000
In different parts of Persia . . .	100,000
In India . . .	40,000
In Hungary and other parts of Europe . . .	10,000
In Africa and America . . .	1,000
	<hr/> 1,351,000"

—P. 62.

We are tempted to make many extracts, but we must confine ourselves to one, the contribution of a lady whom we regret that we now see so seldom as a writer.

"A LAMENT.

"By Mrs. Opie.

"There *was* an eye whose partial glance
Could ne'er my numerous failings see;
There *was* an ear that still *untired*
Could listen to kind praise of me.

There *was* a heart *Time* only made
For me with *fonder* feelings burn;
And which, whene'er, alas, I roved,
Still longed and pined for my return.

There *was* a lip which always breathed
E'en short farewells with tones of sadness;

There *was* a voice whose eager sound
My welcome spoke with heartfelt gladness.

There *was* a mind, whose vigorous powers
On mine its fostering influence threw;
And called my humble talents forth,
Till *thence* its dearest joys it drew.

There *was* a love that oft for me
With anxious *fears* would overflow;
And wept and prayed for me, and sought
From future ills to guard—but *now*

That eye is closed, and deaf that ear,
That lip and voice are mute for ever!
And cold that heart of faithful love,
Which death alone from mine could sever!

And lost to me that ardent mind,
Which loved my varied tasks to see;
And, Oh! of all the praise I gained,
This was the dearest *far* to me!

Now I, unloved, uncheered, alone,
Life's dreary wilderness must tread,
Till He who loves the broken heart
In mercy bids me join the dead.

But, 'Father of the fatherless,'
O! Thou that hear'st the orphan's cry,
And 'dwest with the contrite heart,'
As well as in 'Thy place on high'—

O Lord! though like a faded leaf,
That's severed from its parent tree,
I struggle down life's stormy tide,
That awful tide which leads to Thee;—

Still, Lord! to thee the voice of praise
Shall spring triumphant from my
breast;

Since, though I tread a weary way,
I trust that *he I mourn* is BLEST!"

There is a very excellent paper by Miss Edgeworth on "French Oaths," which has no light bearing on English morals.

The decided character of this valuable collection is religious, but the principles assumed and enforced are chiefly those that are common to all Christians. The volume exhibits from beginning to end remarkable purity of moral taste, and the Editor and publishers appear to us to be entitled to the gratitude of the public.

ART. IV.—*Things Invisible; or, Lessons of Faith and Practice. A Vision. With other Poems, Religious, Moral and Entertaining.* By Gabriel Watts. 12mo. pp. 146. C. S. Arnold. 1826. 5s. 6d.

SHOULD this volume not give Mr. Watts a place amongst acknowledged British poets, it certainly proves that he is entitled to the higher reputation of patriotic and religious feelings. Some of the minor poems are "entertaining;" and there is true English spirit in the verses "On visiting Runnymede," (pp. 115—117,) some of which we extract:

"Sacred spot, to ev'ry friend
Of freedom and heroic worth!
May thy borders never blend
With the mass of common earth.
Now, can strong prophetic eyes,
Piercing the surrounding gloom,
See a lofty temple rise,
Deck'd with tow'rs and glitt'ring dome.
There shall genuine, unbought verse,
Set to minstrel's pleasing sound,
Deeds of heroes oft rehearse,
'Midst applauding throngs around.
'Souls ignoble, vent'ring near,
Hence, avaunt your vulgar tread;
Banish ev'ry coward fear,
Ere you enter Runnymede.
'Spirits of the mighty dead
Mingled here in bright array;
Slavery their only dread,
Liberty their only joy.

'Round a Briton's manly brow
Ne'er let public honours shine,
Till he make his solemn vow
Nigh this animating shrine.

'Still commemorate the brave,
Still unnerve the tyrant's arm,
Shame the cold and treach'rous sin,
And the patriot's bosom warm.

'Long as Albion's cliffs shall stand,
Tow'ring o'er the circling main,
Wisdom, rule our fav'rite land,
Courage, all its rights maintain.

'And, if e'er in hapless hour,
It become a land of slaves,
Under some despotic pow'r—
Let it sink beneath the waves!"

Mr. Watts announces his intention of shortly publishing "in prose," "The Reformed Village; or, Characteristic Dialogues, chiefly Founded on Facts of the Eighteenth Century."

ART. V.—*A Collection of Sacred Music for Churches and Chapels, consisting of Fifty-two Psalms and Hymn Tunes for Four Voices. Twelve of which are Original, (Set by the Author and Six composers expressly for this Work, by his Friends Mr. Clifton, Mr. V. Novello, Mr. E. Taylor, Mr. S. Wesley, &c.,) and Forty of Established Celebrity, with New Harmonies. Composed and Arranged for the Organ or Piano Forte.* By Joseph Major. 4to. Clementi and Co. 10s. 6d.

WE have great pleasure in recommending this volume to public notice. Collections of Psalm Tunes certainly abound; but by far the larger number of them are either so faulty in arrangement, or in such wretched taste, as only to proclaim the ignorance or conceit of their authors. With many choir psalm tunes are admired in proportion as they are bad, and our ears are too often assailed with vulgar melodies set off by all kinds of false harmonies and progressions. Other compilers and composers have run into an opposite extreme, and tortured not only the more chaste and sublime style of Handel and his contemporaries into psalm tunes, but have pressed into their service the finest strains of Haydn, or the uncouth combinations of Beethoven. Thus even

the correct taste of Mr. Webbe has not prevented his publication of a barbarous mutilation of the beautiful air of "With verdure clad." In his Selection, Mr. Major has given a proof of the most correct taste. Among the writers of standard excellence, to whose works he has had recourse, are Croft, Clarke, Ravenscroft, Howard, Worgan, Nares and Wainwright. Six of the tunes are composed by Mr. Major, and six have been written by his friends, and it will be no small recommendation of the work that among this number are the names of Wesley,* Novello and Clifton. To mention the compositions of these men is to praise them. Among those published anonymously, there is one in which we trace (unless we are much deceived) the hand of a veteran whose elegant and touching melodies have delighted us for more than thirty years. It was like an unexpected encounter with an old friend, when we first played through "Durham." The arrangement of the selected tunes is, for the most part, new. Some inconvenience may be found from this by the possessors of former Collections, but it must be allowed that in most instances Mr. Major has considerably improved them. Indeed his harmo-

* There is a fact connected with this name, so disgraceful to those who enjoy the wealth and patronage which attaches to our cathedrals, that it deserves to be mentioned. Not very long since Mr. Wesley issued proposals for publishing a Morning and Evening Church Service, a work *exclusively* adapted for cathedral worship, and to which his great reputation as a Church composer *ought* to have ensured the universal and eager patronage of every dean and chapter in the kingdom. The name of Samuel Wesley was a sure guarantee of its excellence. We hazard nothing by the assertion that no man living could have done it so well. And time was when the Church readily patronized the works of those who laboured to enrich her music. But the Cathedral divines of the present day are wiser in their generation. They have better uses for their money than fostering genius or adding to their musical stores. Of all the Cathedrals, Collegiate Churches and Colleges, *one alone* (that of Exeter) is recorded in the list of subscribers to Mr. Wesley's service!

nies are most judiciously constructed. There is no straining after new or extraneous modulations merely because they *are* new, nor are the inner parts at all difficult to sing. On the contrary, they are singularly melodious, while their structure marks the sound musician. We scarcely need repeat our recommendation of this work, or add that its adoption in the choirs of our churches, will materially tend to improve their musical taste.

ART. VI.—*The Fears of Dying annihilated by the Hope of Heaven. A Dialogue on Death. With a Vision of Future Bliss, By John Mason, A. M., Author of Self-knowledge, &c. Never before published. With Memoirs of the Author, and Illustrations of the Happiness of Heaven.* By John Evans, LL. D. 12mo. pp. 170. C. S. Arnold. 1826. 5s.

THE "Dialogue" appears to have been "drawn up for the use of Mrs. Mason, a lady of good sense and piety, who, like many other excellent Christians, had been held by the *fear of death in bondage*," and, together with the other contents of the volume, enumerated in the title-page, may be commended to the closet-reading of any that may be depressed or agitated by the same fear. Dr. Evans has here brought together a number of excellent writers of all denominations, who have contributed the offerings of reason, imagination and eloquence, to enable the timorous Christian to meet the common and last Enemy, and to soar by faith and hope into the blissful regions of immortality. May the pious labour answer the wishes of the compiler!

ART. VII.—*The Trinity no Scripture Doctrine. A Letter to the Clergyman resident near the Town of Maidstone, in whose Opinion the Unitarian Tract lately circulated there, is calculated to Undermine the [Trinitarian] Faith of Weak Christians, being a Defence of that Tract from his Animadversions.* By B. Mardon, M. A. 12mo. pp. 36. Hunter. 1826.

MR. MARDON some time ago published a tract of four pages,

consisting of "Facts relating to the Unitarian Controversy," and "Serious Questions to all Lovers of Christian Truth." This was replied to by a Clergyman, and the author here enters upon its defence. His "Letter" is in a good spirit, and may be useful beyond the limits of the local controversy.

One of the "Facts" stated by Mr. Mardon, and numbered 11, is as follows :

"Luther, the celebrated Reformer, seriously objected to the use of the word *Trinity*. He observes, 'The word *Trinity* sounds oddly, and is a *human invention*; it is better to call Almighty God, *God*, than *Trinity*.' Calvin, in reference to a prayer of the Romish Missal, which has been copied into the Liturgy of the English Church, exclaims, 'I like not this prayer, O holy, blessed, and glorious *Trinity*; it savours of barbarity: the word *Trinity* is *barbarous, insipid, profane*, a human invention, grounded in no testimony of God's word; the *Papish God*, unknown to Prophets and Apostles.'"—P. 5.

The Clergyman seems to wish to doubt the correctness of the statement, and Mr. Mardon thus answers :

"You have intimated your wish to have those remarkable passages specified, in which the celebrated Reformers, Calvin and Luther, have expressed their dislike of the word *Trinity*, and of a leading form of invocation in the Litany. The references are given by a clergyman of your own Church, whose accurate learning and diligence of investigation I have never heard called into question: the late Rev. Henry Taylor, Vicar of Crawley, Hants.

"Calvini Admon. 1, ad Polonos.

"Lutheri Postil. major Dominic.

"I have myself copied the following passage from an edition of the Works of Calvin, in folio, (Amsterdam, 1667,) Vol. VIII. p. 591, which I shall quote for your own satisfaction in the original, and subjoin a translation for the benefit of English readers.

"Quidquid blaterent virulentæ linguæ, in hac fide acquiescere semper tutum erit; sicuti utile quoque spinosis multis quæstionibus ansam præcidere simulque supersedere à formulis loquendi vel nimium asperis; vel à Scripturæ usu remotis. Precatio vulga trita est, Sancta Trinitas, unus Deus, miserere nostri, mihi non placet, ac OMNINO BARBARIEM SAPIT. Nolem igitur vos de rebus super-

vacuis litigare, modo illibatum maneat quod dixi de tribus in unâ essentiâ Personis."

"Whatever virulent tongues may bluster, in this faith it will be always safe to acquiesce; as also it will be desirable to remove the occasion for many perplexing questions, and to desist from forms of expression either too uncouth, or too far removed from the usage of Scripture. The common prayer is become trite—'Holy Trinity, one God, pity us,' does not please me, and altogether savours of barbarity. I should therefore be unwilling for you to dispute about empty trifles; only let that instruction which I gave you concerning three Persons in one essence, remain pure.'"—Pp. 27, 28.

In a P. S. the author adds,

"Since this letter was sent to the printer, I have found that an Edition of LUTHER'S *Works*, in the original, is deposited in the Parochial Library of Maidstone. The passage from which the clause in Fact No. 11, is quoted, is exceedingly remarkable, and well deserves the attention of the Clergyman, and of every other supporter of the *Trinitarian* phraseology in the Litany. He will find it in Vol. V., fol. 282, of the above-mentioned edition. It is evident from this, that *Luther* would have required a considerable change in the Church of England Liturgy, before he could have consistently used it. And are the Protestants of the nineteenth century to be less enlightened than *Luther*?"—P. 6.

ART. VIII:—*A Vindication of the Conduct of the Middleton Unitarians, and the Supreme Divinity of the Father asserted, in Two Letters addressed to the Author of "The Middleton Unitarian Review reviewed."* By J. R. Beard. Manchester, printed. Sold in London, by R. Hunter. 1826. 12mo. pp. 36. 6d.

A SHORT time ago, the Unitarian Society at Middleton, one of the stations of the Lancashire and Cheshire Unitarian Missionary Society, were grossly attacked from the pulpit by a Calvinist minister of that place. Owing to this circumstance a few members of the Unitarian congregation were induced to invite the minister to a friendly discussion of the doctrine of the Deity of Christ. The minister, however, refused to enter

into a personal debate, but sent them a written answer to their communication. This produced a controversy between the parties, a great part of which was afterwards published by the Unitarians, and entitled, "A Review of the Middleton Unitarian Controversy." This review occasioned a pamphlet from an anonymous writer, who is believed to be the Calvinist minister who succeeded the gentleman by whom the Unitarians were first attacked. To this pamphlet the Rev. J. R. Beard, Secretary to the Missionary Society, replied in two letters addressed to the Reviewer of the Unitarian Review. Publications of this nature, although they may not appear of much importance to persons at a distance, are nevertheless, from the circumstances which give rise to them, calculated to make a deep impression upon those whom they peculiarly interest. The pamphlet before us contains, in a small compass, a masterly exposition of those scripture passages in which peculiar titles and attributes are ascribed to our Saviour, and which are by many supposed to prove his deity; and will therefore, we hope, obtain an extensive circulation.

After the Calvinistic reviewer had informed his readers that Trinity in Unity "could not be fathomed by the plummet of human reason," he contends that the doctrine must nevertheless be received, because "distinct personality, individual agency, and divine attributes, are equally and clearly ascribed to the Father, to the Son, and to the Holy Ghost." Upon this Mr. Beard observes, that the reviewer must either abandon this principle of interpretation or admit into his creed a quaternity instead of a trinity in unity, since the deity of Moses may be proved by the same mode of argumentation. A number of passages are then adduced to prove that "distinct personality, individual agency and divine attributes," are ascribed to Moses. After trying in various ways the reviewer's principle of interpretation, and shewing its absurdity, Mr. Beard adds,

"I call upon you, therefore, to inter-

pret the conflicting passages which you imagine exist in the Scriptures, not by a principle which involves a contradiction at every step of its application—a principle not only at variance with our usual habits of interpretation—with the dictates of reason, but unmentioned, unsanctioned in the Scripture; not by this, but by a principle authorized by God, in unison with reason, and efficient not only to solve every difficulty, but to shed a holy, uniform and heaven-descending light on the page of holy writ. O! when will Christians prefer what God has revealed to what man has defined?"

Having combated many of the reviewer's arguments, Mr. Beard then proceeds to shew that the titles and attributes ascribed to the Messiah are invariably spoken of as being conferred upon him by another, and therefore, instead of their proving his deity, they clearly indicate his subordination to that great Being by whom they were bestowed.

In the concluding part of the pamphlet, vindicating the Unitarians from the charge of making Christ into a mere peccable creature, Mr. Beard remarks, that

"The Unitarians believe that 'he was without sin, neither was guile found in his mouth;' and I cannot but rejoice that in contemplating the perfections of his character, I am not distracted by the metaphysical reveries in which you are involved by the hypothesis of Trinity in Unity and God-man. I see in the Lord Jesus all that is calculated to warm and purify the bosom—all that has an immediate practical efficacy upon my heart, and leave to Trinitarians, though not without regret, the cold and dreary speculations respecting his nature. The region of abstraction may be yours; the genial climate of vital, practical godliness, regarding rather the teachings and the love and the perfections of my Saviour, than his nature and essence—shall be mine. You may make subtle distinctions and divide the Lord Jesus into parts, and the Supreme into three 'persons,' or 'modes of operation,' or 'somewhats;' I am content with the scriptural creed, with all its delightful consequences—'There is one God, and one Mediator between God and men, the man Christ Jesus.'"

E.

POETRY.

TO THE MOON.

ARISE! arise! pale Cynthia rise!
Come silent empress of the skies,
Assert thy peaceful reign;
'Mid fleecy clouds, a spotless vest,
In robe of innocence drest,
Illumine thy wide domain.

Far from the garish light of day,
Now let me hold my musing way,
And court thy milder beam:
Sweet orb! thy pensive vot'ry own,
As rapt I wander forth alone,
By wood or murm'ring stream.

Like borrowed joys of days gone by,
Thy radiance steals along the sky,
As angel smiles, divine:
The gushing tear that speaks of joy,
The sigh unmix'd with earth's alloy,
That tear, that sigh are thine.

Soft as the dew thou shedd'st o'er flowers,
Remembrance comes of buried hours,
And pours a pleasing grief:
Soft as the dew thy breath distils,
The tear, the bliss-lit eye that fills,
Gives the full heart relief.

Borne on the gale sweet forms appear,
That smile as they were wont when here,
While, upward as they fly,
The breeze that gently wafts them on
To rest thy heav'nly orb upon,
Bears after them, a sigh.

Hers stretch'd beside a stream like this,
Whose waves curl up to meet thy kiss,
Abstracted would I think
Of friends, who took the kiss I gave,
Then, vanish'd on Life's passing wave,
And left me on the brink.

Full many an eye far, far away!
Is gazing on thy pensive ray,
With bliss too great to tell:
Now shall our souls in union meet,
Yet, while they hold communion sweet,
Shall bless thy beauteous spell.

Norwich, Oct. 14, 1826.

E. T.

LINES COMPOSED IN A THUNDERSTORM ON DARTMOOR.

Lo! in the broad horizon of the West,
The Lightnings, arm'd with Heav'n's avenging ball,
Wake in the cloud the Thunder from his rest
"With terror through the dark, ærial hall." *

Wild o'er the tremulous deep the Tempest flies,
On pinions, flashing with celestial fires ;
Refulgent as the bird of Paradise—
Or *Phoenix-like, that in a flame expires.
In solemn peals, the voice of God invites
The World, his sole dominion, to adore
The peerless Father of eternal lights,
Who quells the warring winds and Ocean's roar ;
Beneath whose sway the storms of Discord cease,
And nations hail the rising star of Peace.

Park Wood, Sept. 17, 1826.

W. EVANS.

LINES ON THE DEATH OF ADAMS AND JEFFERSON.

SIR,

Brighton, Oct. 11, 1826.

ALTHOUGH I cannot furnish you with any memorials of the American Patriots, Jefferson and Adams, the following lines, suggested by the perusal of your notice of their death in the last Repository and intended as a tribute to their memory, may perhaps not be unacceptable.

A CONSTANT READER.

How oft is Genius like the meteor's light,
Flashing across the dusky brow of night,
Which, e'er the eye can track its rapid way,
Involved in deepest shades, has passed away !
How many mighty spirits, born to shed
Immortal glory round the path they tread,
Their dawning fame with envious mists o'ercast,
Have fallen, like withered blossoms, in the blast !
But thou, Columbia, didst not watch the rise
Of the bright stars that gemmed thy western skies,
But to behold them 'mid their bright career,
Plucked from the glories of their dazzling sphere.
They hung undimmed amid thy beauteous Heaven,
Through all the clouds o'er its fair surface driven,
And shed their influence, serene and mild,
Above the cradle where young Freedom smiled.
They saw her from her childhood's feeble hour,
Till clothed with majesty, and armed with power,
She trod opposing force beneath her feet,
And on its ruins raised her glorious seat.
They saw her, with a firm and steady hand,
Sway her broad sceptre o'er that mighty land,
While all the hosts who dared her arm defy,
Shrank from the glancing of her eagle eye.
It was not till the silent lapse of time,
Strengthening the pillars of her throne sublime,
Bade her exulting feel, no power below
Its glorious fabric e'er could overthrow,
That sudden from their radiant spheres they fell,
And left a void, oh ! who could fill so well ?

JEFFERSON, ADAMS, names to freedom dear,
Well may you claim Columbia's saddest tear,
Well may her mourning Genius wander by
Your lonely graves and heave the bitter sigh ;

* Clarum inter pennas insigne est desuper, Iris
Pingere ceu nubem desuper alta solet Phoenix.

For you were of the mighty Patriot band,
 Who viewed the dawn of glory o'er her land,
 And lived to see the blaze, that clear and bright
 O'er all her regions spreads its living light.
 Sleep on—the hallowed region where ye rest
 Shall by your Country's fondest prayers be blest;
 There shall her children come, and while they gaze,
 Musing upon the deeds of former days,
 Shall feel within the kindling energy,
 The mighty spirit of the years gone by,
 And feeling thus their noble claim, to be
 Sons of the Brave, and Heirs of Liberty,
 Shall swear the glorious birthright to maintain,
 Their gallant forefathers did once obtain—
 The mighty Charter never to resign,
 But to their sons transmit the right divine.
 Whilst other nations their career have run,
 Thy race, Columbia, is but yet begun;
 While Europe's nations, like the drooping flower,
 That sadly blooms in Autumn's faded bower,
 Wait but the bitter blast to fall and die,
 Thou like the plant beneath Spring's lovely sky,
 Hast the fair pledge of a yet brighter sun,
 Yet softer Heavens, e'er thy bright course be run.

AN ELEGY ON THE PALACE OF IVOR THE LIBERAL.

Composed by the Cambrian Bard,* Ifan, Prydudd Hfr, in visiting the relics of its ancient magnificence, and translated from the inimitable original, during a voyage by moon-light on the coast of France.

Llys Ifor hael! gwacl ydw'r gwedd;
 Yn gerni mewn, gwerui mas'n gorwedd:
 Drain ac ysgall mall a'u mhedd;
 Mieri lle bu mawzedd, &c. &c. &c.

FAIR Ivor Hall! sad is thy fate,
 In ruin thy beauty departed;
 Thorns and thistles crowd thy gate,
 Where trod the noble hearted.

Thine is no Muse of fire,
 No board or bower of pleasure;
 No minstrel with his lyre,
 Nor host profuse of treasure.

To Gwilim,† exquisite Bard!
 The death of thy Lord was distressing;
 Yet no desolation so hard,
 As owlets thy palace possessing.

Though proud the elevation,
 Of earth's superior powers;
 Strange! that they fix their station,‡
 On sand to build their towers!

WILLIAM EVANS.

* E. Evans, author of *Dissertatio de Bardis*.

† Dafydd ap Gwilim, Bard of Ivor the munificent, who flourished in the fourteenth century.

‡ Et vos clivosa, veterum monumenta, ruinae!

MORNING.

SEE, see! who comes with yellow flowing hair,
 And clear blue eyes, and cheek of roseate hue,
 So brightly jewell'd o'er with falling dew?
 Who, but the Morn, so delicately fair,
 With form of light thus dances through the air!
 Young Joy is by her side, and in her train
 A choir of birds their powerful voices strain;
 Whilst flow'rs breathe forth their sweet, though silent prayer;
 And as the *Maiden* passes on, they bend
 Their heads, and to the zephyrs odours lend:
 She smiles acceptance of the welcome given,
 And, by her smiling rous'd, Earth vies with Heaven!
 Fresh beauty glitters o'er the trembling fields,
 For morn, unveil'd, around her brilliance yields!

October, 1826.

G.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

*Address of the Catholics of England
to their Protestant Countrymen.*

FELLOW COUNTRYMEN,

We present to you a declaration, drawn up and signed by those ecclesiastics who, in this country, are the expounders of our faith. We beg earnestly to call your attention to this document, which distinctly repudiates the obnoxious tenets imputed to us.* The Irish Bishops have given a declaration of Catholic principles similar in effect to this.†

We ask you, can you believe that we are joined in a perfidious league to deceive you? Are those amongst us who are linked with you by social habits and friendly intercourse,—those in whom you confidently trust in matters of high importance, and from whom you meet in return with integrity and fair dealing, to be considered honest on every other occasion, but capable of deep designing fraud and duplicity on this?

To our sense of the sacred obligation of an oath, we daily sacrifice every object of ordinary ambition. Is it in human nature that we can become perjured men in this solitary instance? We are accused of idolatry; we disclaim the imputation. Of not keeping faith with heretics; we disclaim the imputation. Of dividing the allegiance which is due to the King; we disclaim the imputation. Of acknowledging in the Pope a deposing power; we disclaim the imputation. Of believing that a priest can absolve from

sin at his mere will and pleasure; we disclaim the imputation; and we disclaim each and all these opinions most solemnly and most unequivocally.

Our religion is called a persecuting religion. We reply, that the Catholic religion and the policy of Catholic states are unfairly confounded: and if the ministers of the Catholic religion have, at any time, co-operated with the civil government in measures of persecution, they forgot the divine precepts of their Founder, in attempting to prevent the introduction of sects by violence and injustice, and we condemn the deed. Are we to suffer for their misconduct? In the unholy race of persecution which has been run by various denominations of Christians at other times, in this or any other country, if members of the religion we profess were not exempt from blame, we deeply deplore their blind infatuation; why, then, are we to be punished for excesses in which we bore no part, which we as cordially condemn as you do, and for which your ancestors are not less liable to reproach than ours? If the professors of the Catholic faith were even *peculiarly* distinguished, in times long past, for their mistaken zeal, which we do not concede, the more deeply should we lament their errors; but let not the liberal Protestant and the enlightened Catholic of the present day, allow themselves to be hurried, by prejudiced or interested men, into hatred of each other, and thus perpetuate dissension and religious bigotry, in the name of the God of charity and of peace.

We challenge calm inquiry into the practice of the present Governments of Christendom, and we believe it will be found, on candid examination, that the

* The document here referred to will be given, in substance if not at length, in the concluding numbers of the volume.
ED.

† See pp. 179—181 of the present volume.

principles of religious liberty are fully as well understood, and as liberally practised, in Catholic as in Protestant States. We entreat you deeply to consider the effects of the example of the legislation of this country on the various nations of the world: above all, weigh well its consequences on the rising States of South America. We beg of you to keep constantly in view what power of argument the continuance of these laws of exclusion affords to every enemy of liberty, whether civil or religious, throughout the world.

We request you to put this question to your own minds. Is there another country in the world where, for conscience' sake, several of the most ancient nobles of the land are deprived of their hereditary privileges; where hundreds of gentlemen, possessors of ancient and large landed estates, are deprived of honours and rights, the usual attendants on birth and property; where the industry of the merchant and the talent of the lawyer are checked in the midst of their respective careers; where 6,000,000 or 7,000,000 of the people are deprived of the benefit of equal chances under equal laws? And as a proof of the direful but natural effects of such a system of law, we implore you to look at Ireland, that island of genius and fertility. Behold her in all her nakedness and all her misery!

Our religion is said to be peculiarly proselyting. If to proselyte be to convince by the use of fair argument, then is ours a proselyting religion. As Englishmen, we claim the right of free discussion, and we should be ashamed to call ourselves your fellow-subjects could we forego this valuable privilege. But if to proselyte be to substitute force for argument, and to give premiums for apostacy and hypocrisy, such proselytism is a disgrace to any form of Christianity, and we solemnly abjure it.

We entreat you to endeavour to divest your minds of preconceived impressions to our disadvantage, and calmly to examine the situation in which we stand.

In a country boasting of peculiar liberality, we suffer severe privations, because we differ from you in religious belief. The remaining penalties, neither few nor trivial, of a penal code of unparalleled severity, still press upon us. A Catholic Peer cannot sit and vote in the House of Peers, and is thus deprived of his most valuable birthright; a Catholic Commoner cannot sit and vote in the House of Commons; a Catholic freeholder may be prevented from voting at elections for members; he cannot sit in the Privy Council, or be a Minister of

the Crown; he cannot be a Judge, or hold any Crown office in any of the Spiritual, Equity, or Common Law Courts; he may practise at the bar, but he cannot become a King's counsel; he cannot hold any office in any of the Corporations; he cannot graduate at either of the Universities, much less enjoy any of the numerous beneficial offices connected with them, although both of those seats of learning were founded by Catholics; he cannot marry either a Protestant or a Catholic, unless the ceremony be performed by a Protestant clergyman; he cannot settle real or personal property for the use of his church, or of Catholic schools, or for any other purpose of the Catholic religion; he cannot vote at vestries, or present to a living in the church, though both those rights seem to appertain to the enjoyment of property, and may actually be exercised by infidels.

Such are our principal grievances; but more than all we complain of the galling brand of disgrace which is the consequence of these disqualifications, which is more intolerable to honourable minds than the severest pressure of penal infliction, and necessarily implies guilt upon our part, or injustice upon yours.

From early youth to the last stage of existence, we are doomed to bear about us a painful feeling of inferiority and of undeserved reproach. It is to us no matter of surprise, that tales which malevolence invented in troubled times, which party zeal propagated, and which, in many instances, were sanctioned by the forms though not by the reality of justice, should be perpetuated even to this hour; and that a general mass of prejudice should have been created, requiring centuries to remove. The infant is taught, with his first accents, to impugn our faith; his education matures his early impressions, and he remains through life the creature of prejudice. Persons possessed of the most honourable feelings, and incapable of sanctioning injustice or deceit, are thus drawn in to become our opponents. We beseech all such attentively to investigate before they finally condemn. We invite all to the cool consideration of our principles, because we know that they will bear the test of the closest inquiry. If there be persons who barter principle for place, trade in our degradation, and encourage prejudices which they despise; if such there be, they are not more our enemies than yours; and be it our mutual task to unveil them, that religion, the child of heaven, may not be disfigured by human passions, nor infidelity find an ally in our want of charity to each other.

Bearing equally with you, our fellow-

jects, the burdens of the country, and holding equally its institutions and its y, we claim to be admitted to a full participation in all the rights of British subjects. Every principle or practice vile in the remotest degree to those institutions, we most explicitly disclaim. Year after year we repeat the humiliating act of disavowal; still we suffer the penalties of guilt. We ask you, is this to endure for ever? Are we always to remain the victims of misplaced suspicion? The doors of the constitution are shut against us as long as we continue to be to the dictates of our consciences; if we abandon the faith of our fathers, resign every honourable feeling, become perjured men and apostates, and all our disqualifications removed, the sanctuary of the British constitution thrown open to us, we become senators, privy councillors, nay, guardians of the morals of the people and dispensers of public justice! God forbid we should chase such distinctions, however valuable, at the price of dishonour. In the hour of danger, when our country needs we mingle our blood with yours. We have no ascendancy, religious or political. If our country falls, we ask to fall with her; if she prospers, we claim to share her prosperity.

(Signed)

Wm. M. Shrewsbury
J. M. Reynard

Stourton	Wm. Witham
Petre	Justin Fitzgerald
Arundell	John Stanton
Stafford	Joseph Ireland
Clifford	Charles Courtenay
Charles Stourton	Joseph Berington
H. C. Clifford	R. Throgmorton
H. B. Arundell	John Gage
H. V. Jerningham	J. F. Tempest
E. M. Vavasour	T. Stapleton, jun.
Charles Langdale	Charles Butler
Philip Stourton	Charles Eyston
Edward Petre	Wm. Blount
Charles Clifford	Edward Doughty
Arthur Southwell	Ralph Riddell
Wm. Gerard, Bart.	E. W. Riddell
H. J. Tichborne, Bart.	Thomas Riddell
G. Throgmorton, Bart.	Charles Conolly
Edward Blount, Bart.	H. Robinson, jun.
Henry Webb, Bart.	Wm. Plowden
R. Beddingfeld, Bart.	George Silvertop
E. Smythe, Bart.	Henry Euglefield
Francis Cholmeley	Marlow Sidney
H. Howard, of Corby	P. D. Townley
P. H. Howard	John Jones
John Rosson	Wm. Jones
M. J. Quin	Richard Huddleston
G. Meynell	Thos. Stapleton
W. K. Amhurst	C. G. Fairfax
C. Turville	R. Berkeley, jun.
Michael Jones	J. Clavering, of Cal- laby
	T. M. Seal
	Edward Blount.

OBITUARY.

1826. Aug. 17, at Colchester, in the 64th year of his age, the Rev. JOHN JENNINGS, forty-eight years pastor of the ancient Congregational Church at Thaxted, Essex. This respectable man had left his own home to attend the annual meeting of the Essex Auxiliary Missionary Society at Maldon. After attending this service he went on a visit to Harwich, where he was taken ill. In the attempt to reach home, he expired at Colchester. His remains were conveyed to Thaxted for interment. The Rev. J. Morison, of Epping, delivered the oration at the grave; and the Rev. W. Chaplin, of Stortford, preached the funeral discourse.

Sept. 7, at Dorchester, aged 78, the Rev. ABEL EDWARDS, who had been pastor of the Presbyterian Congregation at that town for forty-one years. Among his papers was left the following account of the Old Dissenting Meeting-house in Pease Lane, Dorchester. "This is a decent building, measuring fifty feet long and forty broad. It was
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erected in or about the year 1720. There was before that time a Meeting-house in what was then and still is termed the Friary, whence the congregation removed to Pease Lane. The edifice here when first raised had a double roof, tiled and supported by two large and heavy-looking brick pillars, in which state it remained many years. At length, however, in the year 1808, the timbers of every description, notwithstanding several previous repairs, were found to be so much decayed, that it became necessary to take down the whole roof and to put on another. The new roof is single, covered with lead and nearly flat, having a skylight dome in the centre, which has a pleasing effect. At the same time, the masonry pillars, being no longer wanted, were removed, and sashes were substituted for casements, besides various other alterations and improvements made at a very considerable expense, so as to render this place of worship upon the whole both neat and convenient. It is accommodated with a vestry, a vestry-library, a small gallery and an organ.

“ Although the church assembling here can furnish no records to assist us in tracing its origin, yet there are circumstances which render it highly probable that in point of antiquity it may be reckoned one of the oldest Dissenting churches in the county of Dorset. It is observable that among the illustrious band of confessors who, in 1662, nobly sacrificed their worldly all for the sake of a good conscience, we find enrolled the names of Benn, of Hammond and of Churchill, two of whom were by the Act of Uniformity silenced in Dorchester and the other in Fordington, a large and populous parish adjoining the town. Of the Rev. William Benn we are expressly told in the Nonconformists' Memorial, that, after his ejection from All-hallows, ‘ he continued among his people and preached to them as he could, for which he was often brought into trouble and sometimes imprisoned.’ But what is still more to our present purpose, we further learn from the same authority that the Rev. Joshua Churchill after quitting Fordington ‘ assisted Mr. Benn in Dorchester and succeeded him there.’ Here then we have at least strong presumptive evidence, that a church of Protestant Dissenters was organized in this town in the time and by the labours of those excellent men. In 1680, Mr. Benn, it is said, died. How long Mr. Churchill survived him cannot be ascertained. A chasm therefore now occurs in our narrative which we have no means of filling up, yet at the most but a few years, for in 1689, according to the report of two or three old members who were living in 1773, the Rev. Baruch Nowell came to Dorchester, and here he exercised the ministerial office during the long period of fifty years. In 1739, Mr. Nowell died of the small pox, with the symptoms of which he was taken ill in the pulpit, where he fell backward when he had nearly finished his sermon. His friends carried him home, and in a few days the disease terminated his ministry and his life. From the testimony of the persons already alluded to, it appears that, though far from possessing popular talents, he was highly esteemed for his piety, candour and benevolence. The successor of this good man was the Rev. Mr. Kiddle, a native of Warwickshire, who after officiating six or seven years, resigned and removed to Warwick, where the greater part of his life was spent in a pastoral connexion with the congregation commonly called Presbyterian in that town. An anecdote of this minister, which does honour to his memory, ought to be mentioned in this place. While he resided in Dorchester, he was, it seems, much noticed by a gentleman living in the neighbourhood, who, among other marks

of regard, made Mr. Kiddle a liberal offer of preferment in the Establishment, provided he would conform. But the offer was respectfully declined, and in so acting he exhibited a laudable instance of religious integrity, and the more so to be esteemed, as by all accounts he was a person who could not be supposed to be indifferent to those accommodations which the emoluments of an Establishment would enable the possessor to procure. After the departure of Mr. Kiddle, the congregation was left dependent on occasional supplies for a good while, owing, it is supposed, to the prevalence of opposite sentiments among the members. Two if not three years elapsed before the Rev. Benjamin Spencer was chosen. He was born in Sheffield, and educated most likely in one of the London Academies. Dorchester in all probability was his first settlement as a preacher, and here his course was soon finished, for on the 17th of May, 1755, he died of a dropsy, at the early age of eight and twenty. He was buried in the Meeting-house. On the demise of Mr. Spencer, the next in succession was the Rev. Samuel Phillipps, whose father was at the same time minister at Poole. Where the son began his ministry is not known; at Dorchester he closed it, together with his life, in the short space of five or six years, being taken off by a fever on the 15th of April, 1761, when he had only attained his 32nd year. He also was buried in the Meeting-house. The writer of the present sketch thinks it right to state, that on more than one occasion he has heard the names of Spencer and Phillipps mentioned in terms of much approbation and esteem by some of the old members of the Society. In the following, that is in the year 1762, the Rev. Timothy Lamb came. He was born at Wimborne, in this county. His academical studies were pursued in London under Dr. Marryatt. Shortly after entering on public work, he received an unanimous invitation from the congregation in Deadman's Place, where he was ordained, and where, for some years, he discharged the duties of the pastoral office with general acceptance. But being grievously afflicted with an hereditary gout, his friends recommended a removal to the country, hoping, as he himself did, that the country air would prove beneficial to him. In that, however, both he and they were in a great measure, if not wholly, disappointed. After a short but delusive respite, the attacks of the painful malady became more frequent and more severe, making further and still deeper inroads on his feeble frame, so that by the time he had arrived at the meridian of life, or rather before he had reached it, nature was

spent, and at the age of nine and a half he breathed his last, though his appearance indicated threescore and ten. He was buried in the aisle opposite the altar, in the same grave with Mr. Spence and Mr. Phillipps, over which a plain stone is put, merely recording their names, the time of their death, and their respective ages. In his religious sentiments Mr. Lamb was a Calvinist. His ministerial endowments were respectable, and though obliged to sit constantly in the pulpit, yet there was an earnestness in his strain of preaching which tended to engage attention and to enforce what he delivered. Often afflicted himself, his sermons were supposed to be particularly adapted to meet the cases of the afflicted and to administer comfort to them. If viewed in his private deportment, his character was amiable, well corresponding with his profession. Few could have a larger share of worldly sufferings than he had, and few could be more patient under them. Ever a stranger to artifice and deceit, his integrity was unquestionable. In a word, Mr. Lamb was a good man; generous to a full proportion of his limited means, a kind husband, an affectionate father, and a sincere and steady friend. This is all but just tribute to his memory is paid by one who, in early life, knew him, and was an eye-witness to the kindness and benevolence of his heart.

“A. Edwards preached his first sermon in Dorchester on the 11th of June, 1799, as an assistant to Mr. Lamb; in which capacity he continued two years, and then removed to Nailsworth, in Gloucestershire, having engaged to supply the congregation at Forrest Green, near Nailsworth, for six months. He had an unanimous call to settle there, but receiving another from Dorchester, on the death of Mr. Lamb, he gave the preference to the latter. He was ordained in July, 1772, and resigned July, 1813.”

With his characteristic modesty the Rev. Mr. Edwards has left directions in writing that no memorial of him should be recorded. To this injunction respect must be paid; in continuation, however, what this venerable servant of Christ has endeavoured to preserve of the history of one of his churches, it should be added, that during the long and very useful ministry of Mr. Edwards, the views of the pastor and people underwent a gradual change, from moderate Calvinism to a very low Arianism, since which the congregation has become decidedly Unitarian. The present minister is the Rev. Mr. Lewis, who pursues his labours amongst an affectionate people with great acceptableness, and it is their earnest wish that his connexion with them may extend to a period as protracted as was

the ministry and life of his highly and universally respected predecessor whose decease is now recorded.

Dorchester, September, 1826.

Sept. 24, Mrs. HANNAH LETTIS, wife of Mr. T. Lettis, jun., of Yarmouth. She was the daughter of Mr. Weeds, a respectable farmer of Trunch, in the county of Norfolk. Educated in a strict adherence to the doctrines and forms of the Church of England, whatever orthodox notions she might have imbibed in her infancy were strengthened by the precepts and example of a Dissenting family in the Independent connexion, with whom she was placed at school, and with whom she passed a considerable portion of that time when the mind is most susceptible of strong and lively impressions. The feelings of piety and devotion thus inculcated by early precepts and associations, always remained with her; but her mind, as it advanced to maturity, rose above the forms in which they were conveyed. She soon observed that worth and virtue were confined to no sect or party. The gloom and mystery of those religious notions which she had imbibed in childhood could find nothing responsive in a heart like hers, which, full of the purest benevolence, delighted to consider the Creator as the Father and the Friend of all his creatures, not as a capricious tyrant who appoints some to happiness and others to misery without any regard to their moral conduct. At an early period of life she formed acquaintance with Mr. Lettis, and on her marriage became a constant attendant at the Unitarian meeting, where, as the writer of this has heard her frequently declare, she found a religion on which her heart could rest with firmness, with satisfaction, with joy. She believed that Unitarianism was the doctrine of the gospel, that it was the religion of nature confirmed by revelation; and she continued for the remainder of her life firm and consistent in the profession of her belief. With her, religion was what it was intended to be, a cheerful, actuating principle; she was not loud in her professions; she did not pray standing at the corners of the streets, nor endeavour to attract the notice of the world by a sanctimonious appearance. Her piety was pure, simple and unaffected, elevating her mind and ennobling all the duties of life by a reference to eternity.

As a friend she was firm, constant and sincere, and those with whom she was in the habits of social intercourse will long cherish the remembrance of her mild, gentle and unassuming manners, which never failed to win the respect and esteem of those with whom she associated.

In all the duties of life, as a wife and mother, she was truly exemplary. Her happiness was at home, the only happiness in this world which deserves the name, which lies within the reach of the many as well as the few, which rests upon the temper of the soul, not on the outward condition of life, which finds an ample field for exercise in the calm enjoyment of domestic, friendly and social intercourse. This happiness it was her delight to cultivate, and she thought her duties to the world were best performed by an unremitting attention to the comfort, the welfare, the happiness of her family. The comforts of this world were within her reach, to such a degree as we see every day tempts many to indulge in the love of display and ostentation; but she valued only the more calm, noiseless and unobtrusive enjoyments of her domestic circle. In the education of her children she wisely endeavoured to fit them for stations of usefulness and respectability by habits of order, industry and frugality. It would be injustice to her memory to say, that she *sacrificed* her own ease and indulgence to the good of her children. It was her greatest *pleasure*, by every means in her power, to promote their improvement and contribute to their present and lasting welfare.

As a wife no one can estimate her value but he who is now suffering under her loss. Her affection was warm, steady and sincere, producing a perfect union of hopes, wishes and pursuits. Her temper mild and equable, her unremitting attention to domestic arrangements made his home what it ought to be to every man, the seat of his best and purest enjoyment. Her good sense made him sure of ever finding his best friend and most judicious adviser at home; in all difficulties, which in the course of life will sometimes assail the most prosperous, he found in her one who not only partook in his anxiety, but who assisted him to bear his disappointments with resignation; and in sickness, her mild and gentle spirit, her affectionate attentions, soothed his sufferings and accelerated his restoration.

She had a numerous family, several of whom died young, and she suffered very severely at various times by long and painful illness, which she bore with exemplary patience, contributing to her own recovery by the sweet composure and resignation of her mind.

She was taken away from her sorrowing family in the most sudden manner. She had for some time past enjoyed a more than usual portion of health, her spirits were more than commonly cheerful. With an apparent presentiment of what was about to happen, she had a

short time previous to her death expressed in her family circle the most devout thankfulness for a feeling of happiness almost heavenly, and prayed that it might not be a forerunner of any domestic calamity. On the day previous to her death, after having been busily employed, she passed an evening of great cheerfulness with her family, went to bed in good spirits, slept soundly, awoke at her usual hour in the morning, renewed the cheerful conversation of the preceding evening—when suddenly she put her hand to her breast, and without being able even to say farewell, she fell into her husband's arms a lifeless corpse. Medical assistance was all in vain; the spark of life was gone. It has been ascertained that the cause of her death was the bursting of the right ventricle of the heart.

Thus, at the early age of forty, an affectionate wife and mother was snatched instantaneously from her beloved family. May her children, with their excellent and worthy father, be enabled to resign themselves under their severe privation to the will of Him who makes all things work together for good, though his weak and imperfect creatures cannot always perceive the wisdom and benevolence of his intentions! May the virtues of her who has been taken from them dwell long in their memory, urge them to tread in her steps, to copy her example, and cheer them with the hope that after death they may be permitted to renew that connexion which was here the source of their greatest happiness, freed from all fear of being again interrupted by pain, by sorrow or by death.

Yarmouth, Oct. 9, 1826.

Sept. 27, aged 18 years, MARGARET, youngest daughter of John BELL, Esq., of York, and granddaughter of the late Rev. Newcome Cappe. Seldom has a more pure and pious spirit been removed from this chequered scene to the mansions of eternal bliss. The powers of nature exhausted by a rapid decline, which she bore with unvarying patience and resignation to the will of her heavenly Father, she sank without a pang or struggle, as though she were gently falling to sleep. Although she never had the happiness to know her venerable grandsire, she inherited a great portion of his ardent piety and integrity. Cheerfully fulfilling every duty, and of the most affectionate disposition; ingenious and elegant in her taste, she has left many productions of her pen and her hands, which will ever be cherished as invaluable memorials by her deeply afflicted relatives and intimate friends, by whom only could her worth be duly appreciated.

B.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Bolton District Association.

THIS Association, comprehending a district of about ten miles round Bolton, is intended to form a centre of communication and union to those congregations of which it consists. Bolton, Bury, Chowbent, Cockey Moor, Hindley, Park-lane, Rivington, Walmsley, form the present circuit; but any other places may be added to it within the same distance from Bolton.

The First Half-yearly Meeting of those Associated Societies was held in the Bank-Street Chapel, Bolton, on Thursday, the 28th of September. The Rev. James Whitehead, of Cockey Moor, conducted the devotional services; and the Rev. B. R. Davis, of Chowbent, preached from Acts xxviii. 15. From these appropriate words the preacher drew the attention of his hearers to the zeal displayed by the Apostle and his friends in bearing witness to the doctrine of the cross amid an outcry and persecution so widely raised against it. After alluding to the encouragement which Paul received from the unexpected presence of the brethren, he illustrated the adage that "union is strength," by shewing, 1st, that the spread of truth is much more easy and certain when its friends act in concert; and, 2dly, that the advocates of truth receive encouragement from the presence and co-operation of each other. In applying this remark to our situation as a small sect, labouring under many disabilities, and struggling with some popular odium, he argued the necessity of strengthening our power and increasing our zeal by strict attendance at the house of prayer, and by forming ourselves into District Associations. In the course of the afternoon much interesting discussion arose on subjects connected with the Association. Two villages in the district were selected as offering some encouragement to missionary exertions, and the ministers in their respective neighbourhoods undertook to deliver a course of Sunday-evening Lectures. The next meeting of the Association will be held at Bury. The Rev. W. Tate, of Chorley, was appointed supporter.

B.

Unitarian Meeting House, Hulme Place, York Street, Hulme, near Manchester.

THE above place was opened for regular Sunday-evening worship on Sunday, October 1, when a very eloquent and impressive sermon was preached by the Rev. J. G. Robberda, of Manchester, from the words of our Saviour, "I and my Father are one," in which he clearly shewed that the declaration was strictly Unitarian, and perfectly in accordance with the views which we, as Unitarian Christians, entertain of the person, character and office of the Messiah.

It is for the purpose of the spread of truth and of vital Christianity in a township which already contains a comparatively large population, and in which Unitarianism has never been preached, that the present place of worship has been opened. The ministers of Manchester and the neighbourhood have kindly come forward to support the undertaking with preaching, and, by their exertions and regularity, and the perseverance of those who have promoted the measure, it is sincerely hoped that it may be one additional means of making Unitarianism better known and more highly appreciated. May God Almighty give efficacy to the labours of his servants, and grant that these anticipations may be realized, that the doctrines of Christianity, pure and undefiled, as they proceeded from the mouth of Christ and his apostles, may find a ready access into every heart, and that the temple now opened to his worship may be the means of establishing many in a "sound faith" and "pure doctrine"! Inquiry has already been excited. A Calvinist minister in the neighbourhood has taken alarm, and commenced a course of lectures on subjects at variance with Unitarianism, on Sunday evening, October 15. It is also the intention of the Unitarian Ministers immediately to deliver a course of lectures on points in which we differ from our orthodox brethren. The Committee are much in want of books and doctrinal tracts, for the purpose of distribution, and of forming a library, and donations will be very thankfully received, and may be transmitted to the Rev. J. R. Beard, Greengate, Salford, or to any of the ministers resident in Manchester and the neighbourhood.

R. A.

Hulme, October 12, 1826.

Unitarian Baptist Congregation, Battle.

THE Congregation of Unitarian Christians at Battle again appeal to the liberality of all those who are well-wishers to the religious improvement of the people; in consequence of their inability to relieve themselves; they have been oppressed with a heavy debt on their chapel for the last thirty-seven years. A statement of their case was given in Vol. XVIII., p. 674, of the Monthly Repository. Since its publication subscriptions to the amount of £85. 2s. 6d. have been received towards the liquidation of a debt of £223., which has been unavoidably increased to £285., in consequence of the decayed state of the flooring and other necessary repairs. Soon after the erection of the chapel the only wealthy member of the congregation promptly came forward with a loan, for which he required a promissory note, signed by a few members of the church; he has since forsaken the cause which he once zealously promoted, and has demanded the balance due to him, amounting to £155. The persons who signed the note are unable to satisfy his demand, but have assured him that they are using every means to obtain the sum by voluntary subscriptions. Deaf, however, to all kind of entreaty, he has threatened them with legal measures if the money be not speedily raised.* Desirous of getting rid of their troublesome neighbour and of protecting a few honest individuals from threatened disgrace, the congregation resolved to mortgage the chapel; but for reasons which need not here be stated, this measure was impracticable. The circumstances of the case were immediately communicated to the Committee of the British and Foreign Unitarian Association, who promptly came forward with their advice and assistance; and the congregation have the pleasing satisfaction of giving publicity to the following resolution passed by that Committee at the Unitarian Association Office, September 4, 1826:

"That the sum of £25 be voted to the Battle Congregation towards the liquidation of their debt, and that the minister be authorized to state, that the vote is made on the full consideration of the facts of the case, and with a view to recommend it to public liberality."

The congregation are encouraged to hope that this recommendation will procure for them the prompt assistance of their brethren residing in other parts of the kingdom; and they most earnestly entreat the ministers of different socie-

* Why is not this man's name published? ED.

ties to exert themselves on their behalf by recommending their case to the Committees of Fellowship Funds, and to the more opulent members of their society.

Subscriptions will be received by the Rev. W. J. Fox, Dalston; Rev. J. Gilchrist, Newington Green; Mr. G. Smallfield, Homerton; Mr. David Eaton, 187, High Holborn; and by the Rev. James Taplin, Battle.

Opening of Highbury College.

THIS very handsome building, erected for the use of the Hoxton Academy, was opened on Tuesday, September 5, with a religious service; in which Thomas Wilson, Esq., the Treasurer; the Rev. Thomas Morell, resident Tutor of Wymondley Academy; the Rev. H. F. Burder, M. A.; the Rev. J. P. Smith, D. D., Theological Tutor of Homerton College; the Rev. William Harris, D. D.; and the Rev. G. Collison, Tutor of the Hackney Academy, took part. "By mere accident," says the reporter in the Home Missionary Magazine, "the opening was on old Bartholomew Day." The College is adapted for forty students, and will soon be full. The term of education is four years. Through the munificence of the Treasurer, and the liberality of the public, half the sum expended has been raised; but there yet remains a debt of £10,000. After the service, 130 gentlemen dined at Highbury-Barn Tavern, the Treasurer in the Chair.

LITERARY.

A Welsh Divine has just published "The Life of Saint David, a Sermon preached to the Clergy of St. David's on St. David's Day."

Lost Books of Livy.—We congratulate classical scholars on a discovery being made (as stated in the Brussels papers received yesterday) of a great desideratum, a "*hiatus valde defensus*" in literature. If the statement be true, it is of the highest possible interest to the historian and to literature in general. It is asserted, that the learned Abbé Rosch, who is employed in the library there, has discovered, in a Capuchin convent, fifteen of the lost books of Livy, which have been missed for so many hundred years. To the scholar, this discovery will scarcely rank beneath that of the philosopher's stone to the alchemist.—(*Newspapers of the month.*)

NOTICE.

THE Rev. NOAH JONES, who has been some time supplying at Hanley, wishes for a permanent engagement with a congregation.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Memoirs of the Life of Mrs. Catharine Cappe. Written by Herself. 3rd ed. 12mo. Portrait. 7s.

A Short Statement of the Reasons for *Christianism*, in opposition to *Private Communion*. By Robert Hall, A. M., of Bristol. 8vo. 2s.

A Concise Essay on the Nature and Connexion of the Philosophy and Mythology of Paganism. 8vo.

Platonis Opera Omnia, recensuit variæque inde lectiones enotavit Imman Bekker; Annotationibus integris Stephani, Heindorfii, Heusdii, Wytttenbachii, Lindavii, Boeckhii, adjiciuntur modo non integræ Serræi, Cornarii, Thompsoni, Fischeri, Gottleberi, Astii, Buttmanii, et Stalbaum; necnon ex Commentariis Aliorum curiose Excerpta; Versio Latina, Scholia et Timæi Lexicon. Totius Latinitatis Lexicon, consilio et cura Jac. Facciolati, opera et studio Ægid. Forcellini; edidit Anglicum Interpretationem in locum Italicæ substituit et Appendicem adjecit Jacobus Bailey, A. M. 2 Vols. Royal 4to. 10l. 10s.

Theocritus, Bion et Moschus. Theocritus, Gr. et Lat. recognovit et cum animadversionibus Harlesii, Schreberi, Aliorum Excerptis suisque edidit Theoph. Kiessling. Accedunt præter Argumenta, Scholia et Indices: Bionis et Moschi Carmina, Gr. et Lat. cum Commentariis integris Valckenær, Brunck, Toup, edidit Heindorf, necnon M. Æmil. Porti Lexicon Doricum. 2 Vols. 8vo. 1l. 8s. Royal Paper, 2l.

An Edict of Diocletian, fixing a Maximum of Prices throughout the Roman Empire, A.D. 303. With Notes and a Translation. By W. M. Leake, F.R.S. 8vo. 2s. 6d.

Rudiments of the Greek Language, English and Greek; for the Use of the Edinburgh Academy. 12mo. 4s. Bound.

The Fundamental Words of the Greek Language, adapted to the Memory of the Student, by means of Derivations and Derivatives, Passages from the Classical Writers, and other Associations. By F. Valpy, M.A., of Trinity College, Cambridge. 8vo. 10s. 6d.

The Psalms of David, in Hebrew, with Points, from the Text of Joseph Athias. Demy 12mo. and 32mo. 2s. in Sheets, and 2s. 6d. neatly Bound in Cloth.

Pentalogia Græca, Sophoclis Œdipus Tyrannus, Œdipus Coloneus, et Antigone; Euripidis Phœnissæ; et Æschyli Septem contra Thebas. Quinque scilicet

Dramata de celeberrima Thebaide scripta. Notis Anglicæ Scriptis illustravit, et Lexicon vocum difficiliorum adjecit Gulielmus Trollope, M. A., Christi Orphanotrophizæ Subpræceptor, &c. 8vo. 14s.

Analysis of the Constitution of the East India Company and of the Laws for the Government of their Affairs. By Peter Auber, Esq., Assistant Secretary to the Honourable the Court of Directors. 1l. 11s. 6d.

Travels in Various Countries of the East, more particularly Persia, in the years 1810, 11 and 12; illustrating many Subjects of Antiquarian Research; with Extracts from Rare and Valuable Oriental Manuscripts. By Sir Wm. Ouseley, Kt. LL. D. 3 Vols. 4to. Upwards of 80 Plates and Maps. 11l. 0s. 6d.

Memoirs of the Public and Private Life of Napoleon Buonaparte; with copious Historical Illustrations and Original Anecdotes; from the French of Messrs. Arnault, Panckoucke and Count Segur; preceded by a Sketch of the French Revolution. 8vo. Plates. 1l. 1s.

A Collection of Fragments illustrative of the History and Antiquities of Derby. By Robert Simpson, M. A., F. S. A. 2 Vols. 8vo. Cuts. 1l.

Historical and Topographical Notices of Great Yarmouth in Norfolk and its Environs, including the Parishes and Hamlets of the Half-Hundred of Louthland in Suffolk. By J. H. Drury. 8vo. 12s.

Roman Catholics.

Reply to the Article in the Quarterly Review for March 1826, on the Revelations of La Sœur Nativité. To which is added, An Essay on Mystical Devotion. By Charles Butler, Esq. 8vo.

Remarks on Dr. Southey's "Vindiciæ Ecclesiæ Anglicanæ," addressed to all Liberal-minded Englishmen and Lovers of Truth.

Controversial Letters in Reply to Rev. Mr. Pope, Rev. Mr. Daly, Rev. Dr. Singer, and Others. Also, Remarks on the Canon of the Holy Scriptures. By the Rev. W. Kinsella, Professor of Theology, in Carlow College.

An Historical Review of Papal and Conciliar Infallibility. By William Keary, Vicar of Bilton, Ireland. 12mo. 5s.

A Letter to Sir Thomas D. Acland, Bart., M. P., upon Mr. Wilmot Horton's Pamphlet respecting the Claims of the Roman Catholics. 8vo.

Sermons.

The Services at the Ordination of the Rev. R. Brook Aspland, M.A., in the Chapel, Crook's Lane, Chester, on Wednesday, August 9, 1826; consisting of Prayers on the Occasion by the Rev. J. G. Robberds and the Rev. W. Turner, M.A.; The Congregational Address by Mr. Swanwick, and the Reply by the Rev. R. Brook Aspland, M.A.; The Sermon by the Rev. William Shepherd; and the Charge by the Rev. R. Aspland. 8vo.

Sermons and Letters. By John Richards, M.A., late Vicar of Wedmore, Somerset, and Curate of St. Michael's, Bath. To which is prefixed a Memoir of the Author. Demy 12mo. 7s.

Three, on the Subject of Promoting Christianity among the Jews. By Richard Bingham, Jun., B.A. 8vo. 3s.

Single.

The Omnipresence of God; Preached Aug. 5, 1825, on the Consecration of the Church of Secrole, near Benares. By Reginald Heber, late Lord Bishop of Calcutta. 8vo. 1s. 6d.

A Charge to the Clergy of London, at

the Visitation in July, 1826. By William, Lord Bishop of London. 4to. 2s.

The Work of an Evangelist in the Church of England—preached in the Parish Church of Warminster, Wilts, Aug. 5, 1826, at the Primary Visitation of the Bishop of Sarum. By William Dalby, M.A., Vicar. 1s. 6d.

The Old Paths: delivered in the Parish Church of St. Mary, Stoke Newington, Sept. 3, 1826. By John Teeson, B.A., of Clare Hall, Cambridge.

The Timid Christian encouraged to come to the Holy Communion; preached in the Chapel of the Asylum for Female Orphans, Lambeth, Sept. 3, 1826. By Edward Bowman Vardon, LL.B., Chaplain to the Asylum. 2s.

Preached at Thaxted, Aug. 29, 1826, at the Interment of the Rev. John Jennings, by William Chaplin; with the Address at the Grave; by Joseph Morrison. 1s.

The Actively Benevolent Man a Public Blessing: occasioned by the Death of James Myer, Esq., of Enfield. By William Brown.

CORRESPONDENCE.

Communications have been received from Dr. Evans; Mr. Joseph Jevans; Mr. Dees Davies; Mr. Joseph Dare; A Constant Reader (Clerkenwell Close); Guillaume; and Philo-Unitas.

The obituary account of the late Mr. *John Brent*, of Portsea, who died Aug. 19, arrived too late for insertion in the present number.

The letter of *Philothes*, in defence of the Introductory Chapters of St. Matthew and Luke, is received, but our correspondent will see by what follows that it depends upon the time of the receipt of the next letter, whether *that* can be inserted.

TO THE SUBSCRIBERS TO THE MONTHLY REPOSITORY.

The Subscribers will see by the PROSPECTUS stitched up with the present number that the MONTHLY REPOSITORY is about to be transferred to other hands, and that a NEW SERIES of the work will be commenced with the ensuing year. The Editor will take leave of his Subscribers and Correspondents in the last number of the Volume—he addresses them now to inform them that in order to make way for the appearance of the First Number of the New Series on the 1st of January, 1827, (it being judged more convenient that the title of the *month* should be hereafter prospective and not as now retrospective,) he will be under the necessity of publishing the Numbers for November and December, on December the First. The December number will contain the Indexes and Title-page, and thus the Volume will be closed. It is desirable that Subscribers should instruct their Booksellers to order both numbers together.

In consequence of having two numbers in the next month, they must both be made up very early, of which Correspondents are requested to take notice. No communications can be received after the middle of the month, and to ensure admission, the Editor would advise that they be sent during the first week.

The Stock of the MONTHLY REPOSITORY is about to be arranged, and Subscribers in want of back Volumes or Numbers are requested to make early application for them, in order to guard against disappointment.

With considerable pains and expense, a few COMPLETE SETS of the MONTHLY REPOSITORY have been formed, and may be had, in various Bindings, of the Publishers or Printer.

ERRATA.

P. 539, col. 1, 17 lines from the top, for "Helon's," read *Helons*.

P. 542, col. 1, 10 lines from the bottom, read "Tuque."

THE Monthly Repository.

No. CCLI.]

NOVEMBER, 1826.

[Vol. XXI.

JEFFERSON AND ADAMS.

THE following biographical sketches of these celebrated men are taken from a *New York* paper.

THOMAS JEFFERSON

was born on the 2d of April, 1743, in the county of Albemarle, at Shadwell, a country seat which now belongs to his grandson, within a short distance of Monticello, and within half a mile of his Rivanna mills. He was of course in the 84th year of his age. He received the highest honours at the college of William and Mary, and studied law under the celebrated George Wythe, late Chancellor of Virginia. Before he attained his 25th year, he was a distinguished member of the Virginia Legislature, and took an active part in all the measures which they adopted in opposition to the usurpations of Great Britain. In 1775, he is said to have been the author of the protest against the propositions of Lord North. He was subsequently transferred to the General Congress of Philadelphia, where he distinguished himself by the firmness of his sentiments and the energy of his compositions. Of these qualifications no other evidence could be required than the imperishable document which declared us "free, sovereign, and independent States."

From 1777 to 1779 (for certain portions of those years) he was occupied with Wythe and Pendleton in revising the laws of Virginia. In 1779, he succeeded Patrick Henry as Governor of the State. In 1781, he composed his *Notes on Virginia*; than which no work of equal dimensions has ever attained to greater reputation. In the summer of 1782, he was in Congress at the moment when the Virginia Legislature were framing a State Constitution. The draught of the instrument, which he transmitted on that occasion, was not received till the day when the committee were to report the result of their labours. They were so much pleased with his preamble, that they adopted it as a part

of their report; so that it is now well understood, our *Bill of Rights* and the *Constitution* were from the pen of George Mason; the *Preamble* was Thomas Jefferson's.

In 1784, he left the United States, being associated in a plenipotentiary commission with Franklin and Adams, addressed to the several Powers of Europe, for the purpose of concluding treaties of commerce. In October, 1789, he obtained leave to return home; and on his arrival was made the first Secretary of State under General Washington. His correspondence with the French and English ministers is a proud monument of his genius; he alternately rebuked the cold cunning of Liston, and the rash ardour of Genet. His reports on money, and weights and measures, on the fisheries, and on the restrictions of commerce, are ample attestations of the enlarged views of the philosopher and the financier.

In 1797, he was elected Vice-President, and four years after President of the United States. For eight years he conducted the Government with a strength of talent, a purity of purpose, a respect to Constitutional principles, which might serve as a model to his successors. His acquisition of Louisiana alone now calls down the loudest praises from every one.

But what is deficient in the preceding narrative must be made up from a curious and authentic memoir now lying before us, in the hand-writing of Mr. Jefferson. He was called on by a particular occasion to state some of the circumstances and services of his life—and from this curious document, for which we are indebted to the kindness of a friend, we lay the following extract before our readers. It furnishes some information, in that touching style for which the author was so remarkable, which, now that the great man has descended to his tomb, it may not be improper to lay before the public:—

"I came of age in 1764, and was

soon put into the nomination of Justices of the county in which I live, and at the first election following, I became one of its representatives in the Legislature. I was thence sent to the Old Congress. Then employed two years with Mr. Pendleton and Mr. Wythe, on the revision and reduction to a single code, of the whole body of the British statutes, the acts of our Assembly, and certain parts of the common law. Then elected Governor. Next to the Legislature, and to Congress again. Sent to Europe as Minister Plenipotentiary. Appointed Secretary of State to the new Government. Elected Vice-President and President. And lastly, a visitor and rector of the University. In these different offices, with scarcely any interval between them, I have been in the public service now sixty-one years; and during the far greater part of the time, in foreign countries or in other states.

"If legislative services are worth mentioning, and the stamp of liberality and equality, which was necessary to be impressed on our laws, in the first crisis of our birth as a nation, was of any value, they will find that many of the leading and important laws of that day were prepared by myself, and carried chiefly by my efforts: supported, indeed, by able and faithful coadjutors. The prohibition of the further importation of slaves was the first of these measures in time. This was followed by the abolition of entails, which broke up hereditary and high-handed aristocracy, which, by accumulating immense masses of property in single lines of family, had divided our country into two distinct orders of nobles and plebeians. But, further to complete the equality among our citizens, so essential to the maintenance of Republican Government, it was necessary to abolish the principle of primogeniture; I drew the law of descents, giving equal inheritance to sons and daughters, which made a part of the revised code.

"The attack on the establishment of a dominant religion was first made by myself. It could be carried at first only by a suspension of salaries for one year; by battling it again at the next session or another year, and so, from year to year, until the public

mind was ripened for the bill for establishing religious freedom, which I had prepared for the revised code also. This was at length established permanently, and by the efforts chiefly of Mr. Madison, being myself in Europe at the time that work was brought forward.

"I think I might add, the establishment of our University. My residence in the vicinity threw of course on me the chief burden of the enterprise, as well of the buildings as of the general organization and care of the whole. The effect of this institution on the future fame, fortune, and prosperity of our country, can as yet be seen but at a distance. But one hundred well-educated youths, which it will turn out annually, and ere long, will fill all its offices with men of superior qualifications, and raise it from its humble state to an eminence among its associates, which it has never yet known—no, not in its brightest days. Those now on the theatre of affairs, will enjoy the ineffable happiness of seeing themselves succeeded by sons of a grade of science beyond their own ken. Our sister states will also be repairing to the same fountains of instruction, will bring hither their genius to be kindled at our fire, and will carry back the fraternal affections, which, nourished by the same Alma Mater, will knit us to them by the indissoluble bonds of early personal friendships. The good old dominion, the blessed mother of us all, will then raise her head with pride among the nations, will present to them that splendour of genius, which she has ever possessed, but has too long suffered to rest uncultivated and unknown, and will become a centre of reliance to the States, whose youths she has instructed, and, as it were, adopted.

"I claim some share in the merit of this great work of regeneration. My whole labours, now for many years, have been devoted to it, and I stand pledged to follow it up through the remnant of life remaining to me."

JOHN ADAMS.

President Adams was educated at Cambridge, and to the profession of the law. So eminent was his standing in that profession, that at an early age he was appointed Chief

Justice of the State, but he declined this office. Amid the force of excitement produced by the Boston massacre, he dared to undertake the defence of the British troops. His success in this trial was complete. It evinced his talents and his strong sense of justice and official duty. A less intrepid spirit would not have dared to stem the current of popular indignation by engaging in such a cause. But it is not in his professional life, but his political, that we are to trace his glorious career. He soon sacrificed his profession and every thing to the liberties of his fellow-citizens and the independence of his country. In 1770, he was elected a representative from Boston, and in 1774, a member of the Council, but was negatived by Governor Gage from the part he took in politics. From 1770, and previous, and until 1776, he was constantly engaged, and took a leading part in all the measures which were adopted to defend the colonies from the unjust attacks of the British Parliament. He was one of the earliest that contemplated the independence of the country, and her separation from the mother country. No man in the Congress of 1776 did so much as he did to procure the declaration of independence. By the committee who were appointed on the subject of a separation from the mother country, Mr. Jefferson and Mr. Adams were appointed a sub-committee to frame a declaration of independence. The draught reported was that of Mr. Jefferson, and he has deservedly received great credit for it. But Mr. Jefferson never spoke in public, and John Adams was the bold and daring spirit of Congress of 1776, and the eloquent advocate of its boldest measures.

From the declaration of independence until the peace, Mr. Adams was employed in the same glorious cause. Whilst Washington, at the head of our armies, was fighting the battles of liberty, and defending our country from the ravages of the enemy, Adams was employed in a service less brilliant, but scarcely less important. Through the whole war he was exerting his talents at the various courts of Europe, to obtain loans and alliances, and every succour to sustain our armies, and the cause of liberty

and our independence. Nor did his labours cease until he had accomplished every object for which he was sent abroad, nor until he had sealed our independence by a treaty of peace, which he signed with Great Britain.

Immediately after the treaty of peace, he was appointed Ambassador to Great Britain; on the adoption of the Constitution, he was elected first Vice-President of the United States. During the whole period of the presidency of Washington, Mr. Adams was Vice-President. He was as uniformly consulted by Washington as though he had been a member of his cabinet, on all important questions. On the death of Washington, Mr. Adams was elected his successor.

During the administration of Mr. Adams, party spirit raged without restraint. Too independent himself to wear the trammels of either party, he was warmly supported by neither. Too open for concealment, and perfectly void of guile and intrigue, he practised no arts to secure himself in power. At the expiration of the first term, Mr. Jefferson, the candidate of the Republican party, and his successful competitor, received four votes more than Mr. Adams. Mr. Adams then retired to private life at his seat in Quincy.

When the foreign aspect of our country became clouded, and difficulties overshadowed it, he came forth the warmest advocate of the rights of the country, and of those measures of the administration calculated to sustain them. His letter in defence of our seamen against foreign impressment, is one of the ablest and most irresistible arguments in the English language. So satisfied were those who had been politically opposed to him, of his merits and services, that he was selected by the Republicans of Massachusetts as their candidate for Governor, on the death of Governor Sullivan; but he declined again entering into public life. He was one of the electors, and President of the Electoral College, when Mr. Monroe was elected President of the United States. Having been the principal draughtsman of the constitution of this state, when the Convention was called to amend it in 1820, he was unanimously elected their President. On his declining this honour, unani-

mons resolutions were passed by this great assembly of 500, selected from all parties, expressive of their exalted sense of his merits and public services.

The private character of President Adams was perfectly pure, unsullied and unstained. There was no Christian or moral duty which he did not fulfil—the kindest of husbands, and the best of fathers.

AN ORATION TO THE MEMORY OF
THOMAS JEFFERSON, DELIVERED
IN RICHMOND, VIRGINIA, BY GO-
VERNOR TYLER.

WHY this numerous assemblage—this solemn and melancholy procession—these habiliments of woe? Do they betoken the fall of some mighty autocrat, of some Imperial Master, who hath “bestrid the earth like a Colossus,” and whose remains are followed to the grave by the tools and minions of his power? Are they the tokens of a ceremonious woe—a mere mockery of feeling? Or are they the spontaneous offerings of gratitude and love?—What mighty man has fallen in Israel, and why has Virginia clothed herself in mourning? The tolling of yon dismal bell, and the loud, but solemn, discharge of artillery, hath announced to the nation the melancholy tidings—*Thomas Jefferson* no longer lives. That glorious orb, which has for so many years given light to our footsteps, has set in death. The Patriot, the Statesman, the Philosopher, the Philanthropist, has sunk into the grave. Virginia mourns over his remains, and her harp is hung upon the willows.

Why need I say more? There is a language in this spectacle which speaks more eloquence than tongue can utter. This is the testimony of a well-spent life—the tribute of a nation's gratitude. Look on this sight, ye rulers of the earth, and learn from it the lessons of wisdom. Ye ambitious and untamed spirits, who seek the attainment of glory by a scaffolding formed of human suffering, behold a people in tears over the funeral bier of their benefactor, and, if true glory be your object, be guided by the light of this example.

In pronouncing the eulogy of the dead, my countrymen, I have no blood-

stained banner to present—no battles to recount—no sword or helmet to deposit on his bier. I have to entwine a civic wreath which Philosophy has woven, and Patriotism has hallowed. The achievements of the warrior in the field, attract the attention of mankind and fasten on the memory; while the labours of the civilian too often pass unnoted and unknown. But not so with that man whose death we this day mourn. The results of his policy are exhibited in all around. Although his sun has sunk below the horizon of this world, yet hath it left a train of light, which shall never be extinguished.

At the commencement of his successful career, he manifested the same devotion to the rights of man, which he evinced in all his after life. At an early day he so distinguished himself as the firm and fearless asserter of the rights of Colonial America, as to draw upon him the frown of the Royal Governor—and had already anticipated the occurrence of the period when the colonies should be elevated to the condition of free, sovereign, and independent States. Having drawn his principles from the fountains of a pure philosophy, he was prepared to assail the slavish doctrine that man was incapable of self-government, and to aid in building, upon its overthrow, that happy system under which it is our destiny to live. On the coming of that tremendous storm, which for eight years desolated our country, Mr. Jefferson hesitated not, halted not. Born to a rich inheritance, destined to the attainment of high distinction under the regal government, courted by the aristocracy of the land, he adventured, with the single motive of advancing the cause of his country, and of human freedom, into that perilous contest, throwing into the scale his life and fortune, as of no value. The devoted friend of man, he had studied his rights in the great volume of nature, and saw with rapture the era near at hand, when those rights should be proclaimed, and the world aroused from the slumber of centuries. The season was approaching for the extension of the empire of reason and philosophy, and the disciple of Locke and of Sydney rejoiced at its approach. Among his fellow-labourers, those devoted champions of liberty, those brilliant lights

ch shall for ever burn, he stood conspicuous. But how transcendently bright was that halo of glory by which he was surrounded on the 4th of July, 1826!—that day ever precious in the recollections of freemen, now rendered doubly so by the recollection that it was the birth-day of a nation, and the death-day of him who had conferred on it immortality. Yes, illustrious man! as given thee to live until the event of a Nation's Jubilee. Thy disembodied spirit was then upborne by the songs of ten millions of freemen, the day and hour of thy renown, the day and hour of thy dissolution!—How inseparable is now the connexion between that glorious epoch and this distinguished citizen! Does it not seem to have been an especial providence in his death? The sun of that day rose upon him, and the roar of artillery and the hosannas of a nation sounded in his ears the assurances of his immortality. So precious a life required a death so glorious. Who now shall set limits to his fame? On the annual recurrence of that glorious day, when, with pious awe, millions yet unborn shall breathe the sentiments contained in that celebrated Declaration of Independence; when the fires of liberty shall be kindled on every hill and shall blaze in every vale, shall not the name of Jefferson be pronounced by every lip, and written on every heart? Shall not the rejoicings of that day, the recollection of his death, cause a smile to chase away the tear, and a tear to becloud the smile? But to the future millions of these happy States shall his fame be conveyed; that celebrated State Paper will be found wherever it is to be found the work of civilized man—sounded in the ears of tyrants, they shall tremble from their thrones; while man, so long a victim of oppression, awakes from the sleep of ages and bursts his chains. The day is rapidly approaching, a prophetic tongue has announced it, “to the nations sooner, to others later, finally, to all,” when it will be made manifest “that the mass of mankind have not been born with yokes on their backs; nor a favoured few booted and spurred, ready to ride on legitimately, by the grace of God.” Already has this great truth been used the one half of this Continent

from the lethargy in which it has so long reposed. Already are the pæans of liberty chanted from the Gulf of Mexico to the Rio de la Plata, and its altars are erecting on the ruins of a superstitious idolatry. A mighty spirit walks abroad upon the earth, which shall, on its onward march, overturn principalities and powers, and trample thrones and sceptres in the dust. And when the happy era shall arrive for the emancipation of nations, hastened on as it will be by the example of America, shall they not resort to the Declaration of our Independence as the charter of their rights, and will not its author be hailed as the benefactor of the redeemed?

But, my countrymen, this State Paper is not the only lasting testimonial which he has left of his devotion to the rights of man. Where should I stop were I to recount the multiplied and various acts of his life, all directed to the security of those rights?—The Statute Book of this State, almost all that is wise in policy, or sanctified by justice, bears the impress of his genius, and furnishes evidence of that devotion. I choose to present him to you in the light of a mighty reformer. He was born to overturn systems, and to pull down establishments. He had a more difficult task to accomplish than the warrior in the embattled field. He had to conquer man and bring him to a true knowledge of his own dignity. He had to encounter prejudices become venerable by age—to assail error in its strong places, and to expel it even from its fastnesses. He advanced to the charge with a bold and reckless intrepidity, but with a calculating coolness.—The Declaration of which I have just spoken had announced the great truth, that man was capable of self-government; but it still remained for him to achieve a conquest over an error which was sanctified by age, and fortified by the prejudices of mankind. He dared to proclaim the important truths—“That Almighty God hath created the mind free; that all attempts to influence it by temporal punishments, or burdens, or by civil incapacitations, tend only to beget hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and of mind, yet chose not to propagate it by coer-

cions on either, as was in his Almighty Power to do—that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such, endeavouring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time.”—“That truth is great and will prevail, if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless, by human interposition, disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them.” This is the language of the Bill establishing religious freedom, and is to be found on our statute book. How solemn and sublime, and how transcendently important, are the truths which it announces to the world! What but his great and powerful genius could have contemplated the breaking asunder those bonds in which the conscience had been bound for centuries? Who but the ardent and devoted friend of man would have exposed himself to the thunders and denunciation of the Church throughout all Christendom, by breaking into its very sanctuary and dissolving its connexion with Government? If he consulted the page of history, he found that the Church Establishment, exercising unlimited controul over the conscience, and unlocking, at its pleasure, the very gates of Heaven to the faithful devotee, had in all ages governed the world; that kings had been made by its thunders to tremble on their thrones, and that thrones had been shivered by the lightnings of its wrath. In casting his eyes over the face of the globe, he beheld, it is true, the mighty spirit of Protestantism walking on the waters, but confined and limited in its empire, and even its garments dyed in the blood of the martyr. Over the rest of the world he beheld the religion of the meek and blessed Redeemer, converted into a superstitious rite, and locked up in a gloomy and ferocious mystery. The sentence of the terrible inquisitor sounded in his ears, followed by the

chains and the groans of the victim. If he looked in the direction from whence the sound proceeded, he saw the fires of the auto-da-fé consuming the agonised body of the offender, and thus finishing the last of this terrible tragedy. He felt the full force of this picture, and, regardless of all personal danger, set about the accomplishment of the noble purpose of setting free the mind. He who had so much contributed to the unbinding of the hands of his countrymen, would have left his work unfinished if he had not also unfettered their consciences. True, he had in all this great work, also, coadjutors who, like himself, had adventured all for their country, but he was the great captain who arrayed the forces and directed the assault. Let it then be henceforth proclaimed to the world, that man's conscience was created free; that he is no longer accountable to his fellow-man for his religious opinions, being responsible, therefore, only to his God; that it is impious in mortal man, whether clothed in purple or in lawn, to assume the judgment-seat; that the connexion between the Church and State is an unholy alliance, and the fruitful source of slavery and oppression—and let it be dissolved. What an imperishable monument has Mr. Jefferson thus reared to his memory, and how strong are his claims to our gratitude! When from every part of this extended republic, the prayers and thanksgivings of countless thousands shall ascend to the throne of grace, each bending at his own altar, and worshiping his Creator after his own way, shall not every lip breathe a blessing on his name, and every tongue speak forth his praise? Yes; he was born a blessing to his country, and in the fulness of time shall become a blessing to mankind. He was, indeed, a precious gift, a most beloved reformer. Shall we not then, while weeping over his loss, offer thanks to the Giver of every perfect gift for having permitted him to live?

But, my countrymen, we have still further reason for the deepest gratitude. He had not yet finished his memorable efforts in the cause of human liberty. The temple had been reared, but it was yet exposed to violent assaults from without. Those principles which in former ages had

ated the hopes of man, and had thrown republics, remained to be let out, exposed, and guarded most. The most powerful of these is the concentration and perpetuation of wealth in the hands of particular families, and the creation thereby of an overweening aristocracy. The influence of this principle had been felt in all ages and in all countries. The feeling of pride and brightness which wealth is so well calculated to engender, and the homeliness which mankind are unhappily so much dishonoured by rendering to it, makes the perpetuation of large fortunes, in the hands of families, the most fearful antagonist to humanity. Marcus Crassus had said, that the man who aspired to rule a republic should not be content until he had mastered wealth sufficient to maintain an army, and Julius Cæsar had the way to the overthrow of man's liberty by the unsparing distribution, from his inexhaustible stores, of largesses to the people. Mr. Jefferson saw, therefore, the great necessity for reformation in our municipal laws; and the Act abolishing entails, and that regulating descents, are, in their essential features, the offspring of his well-constituted intellect. It has acted throughout on the great principle of the equality of mankind, and his every effort has been directed to the preservation of that equality among his countrymen. How powerful in its operation is our descent law in producing this effect! Founded on an everlasting principle of justice, it distributes among all his children the fruits of the parent's labour. The nobility is no longer considered the prerogative of the Lord, but nature asserts her rights, and raises the last to an equality with the first. Thus it is the spirit of a proud independence, so auspicious to the durability of our institutions, is engendered in the bosoms of our citizens. Thus it is that we are under the influence of Agrarian law in effect; while nature, instead of being violated, is promoted; and industry, instead of being depressed, is excited by new stimuli.—The great lawgiver of Sparta sought to perpetuate the principle of equality amongst the citizens of that renowned Republic, by various laws, all of which ultimately fail-

ed; but here is a measure which cannot fail—a measure which depends not upon veneration for the character of any one man, but lays hold of the affections, and records its own perpetuity in the great volume of nature—a measure which will every day more conspicuously develop its beauties: one, without which the blood shed in the Revolution would have been shed in vain—without which the glories of that struggle would fade away, or exist but as another proof of man's incapacity for self-government. What more shall I say of it? May I not call it that great measure which, to our political system, like the sun to our planetary system, imparts light and heat, unveils all its beauties, and manifests its strength? Tell me, then, ye destinies that controul the future, say, is not this man's fame inscribed in adamant? Say, men of the present age, ye lovers of liberty, ye shining lights from amid the gloom of the world, say, does Virginia claim too much when she pronounces her Jefferson wiser than the lawgivers of antiquity? Tell me, then, men of America, have you not lost your father, your benefactor, your best friend? And you, the men of other countries, where the light of his example is now but dimly seen, you, who constitute the salt of the earth, will you not kindle your lamps in the mighty blaze of his fame, and distribute the blessings of his existence around you?

Here, then, I might stop. The cause of this mournful procession is explained—the picture might be considered as perfect—his claim to the gratitude of mankind is made manifest, and his title to immortality is established. But his labours did not here cease. I have still to exhibit him to you in other lights than those in which we have regarded him—to present other claims to your veneration and gratitude. Passing over those incidents which his history has already recorded, let us regard him while in that station which I now fill, more by the kindness of the public, than from any merit of my own. We here recognize in him the able vindicator of insulted America, against the sarcasms of European philosophy. Indulging in the visions of a fallacious theory, it was attempted to be proved, that the flush and glow which nature assumed

on the other side of the Atlantic was converted, on this continent, into the cadaverous aspect of disease and degeneracy—that, while she walked over the face of Europe, in all her beautiful proportions, here she hobbled on crutches, and degenerated into a dwarf. How successfully he threw back this slander upon our calumniators, let the world decide. His Notes on Virginia will ever bear him faithful witness. Slanders upon nations make the deepest and most lasting impression. They fall not on one man, but on a whole people; and, if not refuted, tend to sink them in the scale of existence. If, under any circumstances, they are to be deprecated, how much more are they to be so when published against a nation not even in the gristle of manhood, unknown to the mass of mankind, and struggling to be free! Such was the condition of America at that day. Shut out from free intercourse with Europe by the monopolizing spirit of the parent state, she had remained unknown to the world, and was regarded as an extensive wild, within whose bosom the fires of genius and of intellect had not as yet been kindled. Mr. Jefferson saw then the injury which she would sustain if these slanders remained unrefuted. Vigilant at his post, and guardful of the interests of the States, he encountered the most distinguished of the philosophers of Europe, and his victory was complete. It was answer enough for him to have said, what in substance he did say, that in war we had produced a Washington, in physics a Franklin, and in astronomy a Rittenhouse—and if his triumph had not then been esteemed complete, might we not add with certainty of success, that in philosophy and politics America had produced a Jefferson?

In all the various stations which he afterwards filled, we find him labouring unceasingly for the good of his country. Having won, by his virtues and talents, the confidence of Washington, he was called to preside over the Department of State. In this station he vindicated the rights of America against the sophistry of the European cabinets, and gave proof of that skill in diplomacy, by which he will be distinguished through all future ages. When the future Statesman shall look for a model from

which to form his style of diplomatic writing, will he not cease his search, and seize with avidity on that offspring of the Secretary's pen, in his correspondence with Hammond and Genet? Called, at length, by the voice of the people, to the Presidency of these United States, he furnished the model of an administration conducted on the purest principles of republicanism. He sought not to enlarge his powers by construction, but referring every thing to his conscience, made that the standard of the constitutional interpretation. Regarding the Government in its true and beautiful light of a confederation of States, he could not be drawn from his course by any of those splendid conceptions which shine but to mislead. He extinguished 38,000,000 dollars of the national debt—enlarged the boundaries of our territorial jurisdiction by the addition of regions more extensive than our original possessions—overawed the Barbary powers—and preserved the peace of the nation amidst the tremendous convulsions which then agitated the world. I will dwell no longer on this fruitful topic, nor indulge my feelings. Party spirit is buried in his grave, and I will not disinter it. The American people will, as one man, look with admiration on his character, and dwell, with affectionate delight, over those bright incidents in his life to which I have already alluded.

Thus, then, my countrymen, in the 69th year of his age, he terminated his political career, and went into the shades of retirement at Monticello. But unlike the politicians of other days, who had fled from the cares and anxieties of public life, that retirement was not inglorious. He still lived for his country and the world. Let that beautiful building, devoted to the sciences, the last of his labours, reared under his auspices, and cherished by his care, testify to this. How choice and how delightful this the last fruit of his bearing! How lasting a monument will it be to his memory! It will be, we may fondly hope, the perpetual nursery of those great principles which it was the business of his life to inculcate. The Youth of Virginia, and the Youth of our Sister States, to use his own beautiful language, "will bring hither their genius to be kindled at our fire." "The

good Old Dominion, the blessed Mother of us all, will then raise her head with pride among the nation."

When history shall, at some future day, come to draw his character, to what department shall she assign him? Shall she encircle his brow with the wreath of civic worth? Or shall philosophy weave a garland of her own? He is equally dear to all the sciences. In mournful procession, they have repaired to the tomb where his mortal remains are inurned, and hallowed the spot—yes, hallowed be the spot where he rests from his labours. Wave after wave may roll by, weeping, in its restless course, countless generations from the face of the earth, yet shall the resting place of Jefferson be hallowed—like Mount Vernon, Monticello shall catch the eye of the wayfarer, and arrest his course. There shall he draw the inspirations of liberty, and learn those great truths which nature destined him to know.

Is not, then, this man's life most beautifully consistent? Trace him from the period of his earliest manhood to the hour of his final dissolution, and does not his ardour in the prosecution of the great cause of human rights, excite your admiration, and enlist your gratitude? May it not be said, that he has lived only for the good of others? Look upon him in the last stage of his existence. But a few days before his death, he exults in the happiness of his country and the full confirmation of his labours. With the prospect of death before him, suffering under a cruel disease, he offers up an impressive prayer for the good of mankind. When speaking of the then approaching jubilee, in writing to the Mayor of Washington, he says, "May it be to the world what I believe it will be, the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings of free government"—and it shall be that signal; a flood of light has burst upon the world, and the juggernauts of superstition, and the gloom of ignorance, shall melt in its brightness. Will you look upon him, my countrymen, in the last moments of his existence? Shall I make known to you his fond concern for you and

your posterity, when the hand of death pressed heavily upon him? Learn, then, that he dwelt on the subject of the University—portrayed the blessings which it was destined to diffuse, and, forgetful of his valuable services, often urged his physician to leave his bedside, lest his class might suffer in his absence. One other theme dwelt on his lips until they were motionless. It was the fourth of July. He often expressed the wish to die on that day. On the 3d, so says my correspondent, he raised his languid head and said, "This is the 4th of July," and the smile of contentment played upon his lips—Heaven heard his prayers, and crowned his wishes. Oh precious life! Oh glorious death! He has left to us, my countrymen, a precious legacy. His last words were, "I resign myself to my God, and my child to my country"—and shall not that child of his age, that only surviving daughter, the solace of his dying hour, be fostered and cherished by a grateful country?

Thus has terminated, in the 84th year of his age, the life of one of the greatest and best of men. "His weary sun hath made a golden set." Let the rulers of nations profit by his example—an example which points the way to the temple of true glory, and proclaims to the statesman of every age and every tongue—

"Be just and fear not;

Let all the ends thou aim'st at be thy Country's,

Thy God's, and Truth."

Then shall thy lifeless body sleep in blessings, and the tears of a nation water thy grave.

Let his life be an instructive lesson also to us, my countrymen; let us teach our children to reverence his name, and, even in infancy, to keep his principles. As one great means of perpetuating freedom, let the annual recurrence of the day of our nation's birth be ever hailed with rapture. Is it not stamped with the seal of Divinity? How wonderful are the means by which he rules the world! Scarcely has the funeral knell of our Jefferson been sounded in our ears, when we are startled by the death-bell of another patriot—his zealous coadjutor in the holy cause of the revolution—one among the foremost of those who sought his country's disenthralment

—of Adams, the compeer of his early fame, the opposing orb of his meridian day—the friend of his old age, and his companion to the realms of bliss. They have sunk together in death, and have fallen on the same glorious day into that sleep which knows no waking. Let not party spirit break the rest of their slumbers—but let us hallow their memory for the good deeds they have done, and implore that God who rules the Universe, to smile on our country.

LETTERS OF ADAMS, JEFFERSON
AND OTHERS, ON THE LATE ANNI-
VERSARY.

The following are the letters to, and replies of, Messrs. Adams, Jefferson and Carroll, to the Committee of Arrangement of the Corporation of *New York*, for celebrating the Fiftieth Anniversary of American Independence:—

Letter of the Committee of Arrangement to Messrs. Adams, Jefferson and Carroll.

“ *New York,*

“ SIR, May 30, 1826.

“ The ensuing 4th of July being the semi-centennial anniversary of the declaration of American independence, the Corporation of this city have resolved to celebrate it with increased demonstrations of respect, and we are appointed a committee to make the necessary arrangements.

“ While the coming day fills our minds with emotions of pride and gratitude, we are naturally led to contemplate those bold, intelligent and virtuous men, who, beholding the high destiny which awaited their country, and undismayed by the perils by which they were surrounded, nobly pledged themselves, their fortunes, and their sacred honour, for its accomplishment.

“ For you, Sir, as one of those who signed that immortal instrument which burst asunder the shackles of despotism, and assumed for our country its station among the independent nations of the earth, the hearts of 10,000,000 of freemen are beating with emotions of devotion and gratitude.

“ They will participate with you in those delightful feelings which must fill your bosom on the reflection, that you are permitted by Providence to

see this day, and to witness the happiness and prosperity which your act has contributed to bestow upon our beloved country.

“ In the name of the citizens of New York we present you with their congratulations on this returning anniversary, and we beg leave, in their behalf, to solicit your presence in the celebration contemplated. But should it not suit your health or convenience to accept this invitation, be assured, Sir, that while in the festive moments of that day our lips should pronounce a eulogy to your virtue and patriotism, our hearts will respond with feelings of respect and affection.

“ We are, with great respect,

“ Your obedient servants,

“ STUART F. RANDOLPH,

“ RICHARD RIKER,

“ JACOB B. TAYLOR,

“ JOHN YATES CEBRA,

“ HENRY ARCULARIUS,

“ Committee of Arrangements.”

Mr. Adams's Answer.

“ To Messrs. Jacob B. Taylor, John Yates Cebra, Stuart F. Randolph, R. Riker, and Henry Arcularius, a Committee of Arrangements of the City Corporation of New York, &c.

“ Quincy,

“ GENTLEMEN, June 9, 1826.

“ Your very polite and cordial letter of invitation, written to me in behalf of the City Corporation of New York, has been gratefully received through the kindness of General J. Morton.

“ The Anniversary you propose to celebrate with increased demonstrations of respect, in which you invite me to participate in person, is an event sanctioned by fifty years of experience; and it will become memorable by its increasing age in proportion as its success shall demonstrate the blessings it imparts to our beloved country, and the maturity it may attain in the progress of time. Not these United States alone, but a mighty continent, the last discovered, but the largest quarter of the globe, is destined to date the period of their birth and emancipation from the 4th of July, 1776. Visions of future bliss in prospect for the better condition of the human race, resulting from this unparalleled event, might be indulged; but sufficient unto the day be

the glory thereof. And while you, gentlemen of the Committee, indulge with your fellow-citizens of the city of New York in demonstrations of joy and effusions of hilarity worthy the occasion, the wonderful growth of the state whose capital you represent, within the lapse of half a century, cannot fail to convince you that the indulgence of enthusiastic views of the future must be stamped with any epithet other than visionary.

"I thank you, Gentlemen, with much sincerity, for the kind invitation with which you have honoured me, to assist in your demonstrations of respect for the day, and all who honour it; and, in default of my personal attendance, give me leave to propose as a sentiment for the occasion—Long and lasting prosperity to the City and State of New York.

"I am, Gentlemen, with my best wishes for you individually, your very obedient servant,

"JOHN ADAMS."

Mr. Jefferson's Answer.

To the Committee of Arrangements of the Corporation of the City of New York.

"Monticello, June 8, 1826.

"I have to acknowledge, Gentlemen, the honour of your letter of the 30th of the last month, inviting me, in the name of the Corporation of the City of New York, to a participation with them, in the festivities with which they propose to celebrate the approaching Anniversary of our Independence. The few surviving signers of the memorable instrument which announced to the world the entrance of their country into the great family of nations, owe, indeed, peculiar thanks to Providence for the preservation of their lives until they shall have seen the fiftieth return of that auspicious day; a favour so much the more gratifying, as it has enabled them by its blessed effects to witness the wisdom of the choice then made between submission and resistance. Although age and the infirmities attending it forbid acceptance of the kind invitation of the Corporation to participate with them personally in the rejoicings of the day, I shall not be the less united in sympathies with their and the other numerous assemblies of our citizens convened on the welcome occasion,

for the exchange of mutual congratulations.

"I cannot sufficiently express the gratifications I receive from your indulgent notices of such services as I have been able to render to the most holy of all causes.

"With my thanks for the kindness of these views of them, be pleased to accept for yourselves and the much-respected Corporation of the city of New York, the assurance of my high consideration.

(Signed)

"THOMAS JEFFERSON."

Mr. Carroll's Answer.

"Doughoragen Manor,

"GENTLEMEN, June 6.

"I was lately honoured with your letter of the 30th past, inviting me, in the name of the citizens of New York, to attend their solemn Celebration of our Independence. I decline the invitation. The fatigue of such a journey at my advanced age, and in this sultry season, discourages me from the attempt. Though absent, I shall partake of your festivity, impressed with the gratitude that I shall not be forgotten amidst the rejoicings of the day. Accept, Gentlemen, the thanks and respects of your obedient, humble servant,

"CHARLES CARROLL,

"Of Carrollton.

"To Jacob B. Taylor, R. Riker, Henry Arcularius, John Yates Cebra, and Stuart F. Randolph, Committee of Arrangements."

FUNERAL OBSEQUIES.

New York, July 13.

Yesterday was the day set apart by the municipal authorities of our city for the celebration of the funeral obsequies to the memory of Jefferson and Adams, and notwithstanding the recent jubilee and the peculiar character of a busy commercial city, we could observe in every direction those unfeigned demonstrations of regret which such a melancholy occasion rightfully called forth. (Here follows a minute description of the ceremonies observed on this solemn occasion.) Thus we celebrated the 12th of July, 1826, a day set apart by the city of New York for performing the funeral obsequies to the memory of an event that is unparalleled in the

history of the world. We could have wished to have seen a little less of the bustle of business in several of our principal streets, but the mixed mass of our population cannot all be penetrated by the sentiments which arise from occasions of this nature. The City Hall, we believe, was in mourning, the Banks were shut, the Post-office closed, and all the public authorities, both state and national, exhibited the proper feelings of the day. During the religious services in the churches, the artillery on the battery were firing minute-guns, which brought home, at regular intervals, to the hearts of many, the regrets that cannot but mingle with our joy in such a singular dispensation of Providence, as the departure of Jefferson and Adams on the same day, and that day the first jubilee of our independence. There were 13 field pieces to correspond with the number of old states. On the whole we were highly gratified with the solemn marks of respect which yesterday record, and which is honourably connected with the character of our city, as it was deserved by the great names of Jefferson and Adams.

FUNERAL OF JEFFERSON.

(From the *Richmond Enquirer*, July 14.)

The proceedings of Tuesday last furnished the strongest tribute which could have been offered to the memory of illustrious Jefferson. The soldiers of the Revolution, the Ministers of Religion, the officers of the Federal and State Governments, citizens, military and soldiers, the teachers and their pupils; all descriptions of people, united in "doing honour to the man who had filled up the measure of his country's honour." The exhibition was the spontaneous offering of a free people to their distinguished benefactor. It was a brilliant illustration of the purity and beauty of our political institutions. There was no compulsion; no adulation; no sacrifice at the shrine of a deceased despot; no humiliating effort to propitiate his "legitimate successor." It was the "unbought offering" of an independent people. The hearts of freemen poured themselves forth in paying the last tribute of respect to the ashes of their

benefactor. The unbidden tear was shed in the fulness of gratitude to one of the most distinguished fathers of the Republic. Compare such an affecting and simple scene as this, with all the splendid pageantry, with all the "mockery of woe" which surrounds the bier of a monarch or a conqueror, and how completely does the latter dwindle into insignificance!

Notwithstanding the shortness of the period which had been allotted for the exhibition, all the arrangements were complete. The orator and the ministers of religion were prepared for their various exercises; and the awning, which had been commenced on the Capitol Square on Monday morning only, was completed by 10 o'clock on Tuesday. A canvas covering had been spread over the large Lafayette arch to the east of the Capitol, and wings thrown off to the right and left and in front sufficient to accommodate an immense multitude. In the rear of the arch a light platform was erected, canopied with crape, for the reception of the orator and the ministers of religion.

The day was uncommonly pleasant. At half after 10 o'clock the procession began to move from the Henrico Court-house, according to the order which had been published by the Committee of Arrangements. A detachment of the Light Infantry Blues with music—then the members of the Executive Council—Ministers of religion—the soldiers of the Revolution—the officers of Government—Judges and officers of the Federal and State Judiciaries—Committee of Arrangement—Municipal Authorities of the City—Justices of Henrico county—Debating Societies—Teachers with their Schools—Citizens, Strangers, and Uniform Companies.

The lengthened procession, four deep, extended from the Union Hotel to the United States' Bank. The whole march through the different streets which had been designated was conducted with the utmost possible order. A few minutes before 12 o'clock the procession entered at the Eastern Gate of the Capitol Square. At this point of time the scene was exquisitely beautiful and impressive. It pleased the eye of taste, whilst it

lighted the soul of the patriot. The whole area under the awning was filled by a numerous assemblage of ladies and gentlemen. The military, and many citizens who were unable to obtain seats, were stationed around. All was order, and a solemn silence reigned through an assembly estimated to contain at least 5,000 persons.

The exercises were commenced with music: Bishop Moore, of the Episcopal Church, then put up the following prayer:

"Almighty and Eternal God, the creator of all things, and Judge of all men! Whose glory the heaven of heavens cannot contain—whose delight is among the children of men; and whose tender mercy is over all thy works. Look down, we beseech thee, in indulgent goodness upon us, thy unworthy servants; and while we confess our obligations to thee, for the numerous blessings we enjoy, be thou pleased to impress our hearts with such a sense of gratitude that we may be ashamed to offend thee. May we shew forth thy praise, most merciful God, not only with our lips, but in the language, the expressive language, of holy and virtuous lives.

"We thank thee, heavenly Father, for the civil and religious blessings with which as a nation thou hast favoured us—for that form of government which secures to us liberty without licentiousness; and protects us in the enjoyment of the sacred rights of conscience.

"We invoke thy blessing, oh merciful God! upon all our rulers. Direct them, we beseech thee, by thy counsel—save them from the unhallowed influence of prejudice, and may all their proceedings be such as thou wilt approve and bless. Inspire the minds of the people with a spirit of subordination to the laws of our favoured country. May we always bear in mind that our rulers have difficulties peculiar to the stations they occupy; and may those difficulties inseparable from their office, induce us to supplicate God in their behalf, and produce in our minds a spirit of indulgence towards them.

"In particular, we commend to thy care and protection the President of these United States. Teach him, O teach him, most gracious God, to

consider himself the Father of the nation over which he has been called to preside. May the interest of the whole American family form the object of his paternal regard—the subject of his continual prayer and supplication. May no sectional partialities lead him astray from the path of official duty. May no sectional jealousies take possession of his mind, or the minds of the people committed to his charge; and may that happiness we have heretofore enjoyed be continued to our latest posterity.

"Bless, we beseech thee, the Governor and Magistracy of this state. Direct them in all their doings with thy most gracious favour, and further them with thy continual help. Grant that they may prove themselves the nursing fathers of thy church and people. May the religion of the Lord Jesus Christ be precious to their hearts, and may they enjoy the consolation flowing from the gospel of thy dear Son.

"Peculiar, blessed God! are those circumstances which at this time engage our attention. Be thou pleased to impress our hearts with that solemnity becoming the occasion; and while we are dwelling in reflection upon the memory of those whose removal from the vale of tears has excited the noblest sensibilities of our nature, may we remember thee as the Author of those blessings secured to us by their labours; and reverence them as the honoured instruments of thy favoured loving-kindness towards us. Oh raise, thou God of love, raise up from among us other patriots, whose bosoms may burn with holy ardour in the cause of liberty and virtue, who may defend that government which has been sanctioned with thy blessing, which has rendered us victorious in war and prosperous in peace. We thank thee that thou didst spare those venerable patriots to witness the jubilee of our nation, and upon that jubilee didst call them hence. Look in mercy, we beseech thee, gracious God, upon their bereaved families; place beneath them the everlasting arms of thy love; may they find a shelter in every American heart: never leave them nor forsake them for a moment; and at last, oh take them, blessed Jesus, to a better world. We ask these bless-

ings, thou God, of love, for Jesus Christ's sake. Amen."

After another strain of solemn music, Mr. Tyler, the Governor of the Commonwealth, arose and delivered an eloquent address. [See the preceding pages, 640—646 of this number.]

As soon as the orator had concluded, the band struck up a fine dirge, after which the Rev. Mr. Kerr, of the Baptist Church, closed the exercises of the day with prayer.

The whole scene was of too impressive a character ever to be forgotten. It was worthy of the great and good man whose loss it was intended to commemorate.

Minute guns were fired for one hour in the morning, and one hour in the evening; and the State-house and Penitentiary bells were tolled through the whole day.

LETTER OF THE PRESENT PRESIDENT.

The following is the answer of President Adams, to the letter of condolence addressed to him and the other members of the family of the late Mr. Adams, by the Mayor of the city of New York:—

"Quincy, 15th July, 1826.

"Philip Hone, Esq., Mayor of the City of New York.

"SIR,

"I received with deep sensibility the letter which you had the goodness personally to deliver to me on the 11th inst., together with a copy of the resolutions of the Common Council of your city, on the occasion of the remarkably coincident decease of John Adams and Thomas Jefferson—a coincidence rendered still more remarkable by its occurrence on the fiftieth anniversary of that day whence their country dates her existence, by an act to the accomplishment of which they had both so largely contributed.

"In the name and on behalf of the family of Mr. Adams; I pray you, Sir, to accept yourself, and to render to the Common Council of the city of New York, our grateful acknowledgments for the sympathy which you have kindly felt with us in the peculiar bereavement which we have sustained. Among the many motives of consolation with which it has pleased an overruling Providence in this instance to mingle the cup of affliction

which might not pass away, a voice of comfort to us and of affectionate reverence for the memory of the deceased from our fellow-citizens of New York, soothes our present sorrow, and will leave through life the sense of its kindness impressed upon our remembrance.

"Accept my friendly and respectful salutations.

"JOHN QUINCY ADAMS."

Funeral Superstition of the Armenians.

IN the last number (pp. 617—619) we inserted an account (by Dr. Walsh, from "The Amulet") of the Armenians; we now give another description of their superstition from *Swan's "Journal of a Voyage up the Mediterranean,"* (2 Vols. 8vo. 1826,) Vol. I. pp. 235, 236.

"From hence we went to the church of the Armenians, but again we were too late. They were just dispersing. I observed, however, a custom which prevails here every Saturday, called in Greek *παρασκευή*, or the day of memorial. The churchyard was absolutely covered with small chafing dishes, into which was thrown a compound of resin and myrrh, intended, as an Armenian priest, whom we questioned, said, 'for the gain of the living and remembrance of the dead.' They suppose that the souls of the departed take pleasure in seeing the cloud rise upward from the grave, bearing with it the prayers and reminiscences of the friends whom they have loved; and in truth the observance is as harmless as any that I have noticed. It may serve to recall the heart from its wanderings, and convince it of its frailness and mortality. At least, if the frequency of the occurrence does not weaken the effect, it may soothe and soften the mind when it renews its intercourse with the world, by presenting images of the most grateful order, by flattering it with holding a sort of direct communication with the spirits 'of just men made perfect,' and by filling it with the hope of walking securely in the same path, and of preserving in turn the same connexions it has loved and left. They have ample faith for all this." [This is an unexpected apology for

superstition by a Protestant clergyman. Where is the error and folly in which a sentimentalist may not find some imaginary use?] "When I asked the priest upon what ground they performed the ceremony, he said, 'It was a tradition which they had received from their fathers, and it was his duty to perform it without seeking for a reason.'" [This priest rightly understood his calling. The ministers of a superstitious church are safe only when they go on in silence.] "The composition which they burn is put up into small paper parcels and provided by the priests, who charge a few paras for each portion. A sort of money-till stands beside the basket."

Bloxham,

June 14, 1826.

SIR,

YOU recollect my remarks on Tit. ii. 13, which are in Mon. Repos. XX. 137—139. Your sensible and acute American Reviewer says, (XXI. 198,) "I cannot think Mr. Jevans has proved his point. There are various ways in which the glory of God may be made to appear without an exhibition of his person." Granted. For the heavens declare the glory of God, &c., Ps. xix. So does every miracle. "Does Mr. Jevans suppose that the real person of the Deity was displayed in the numerous instances cited by him from the Old Testament? Without resorting to the low physical explanations given of such passages by Eichhorn and other German rationalists, how can an enlightened reader of the Scriptures understand the exhibitions in question as any thing more than comparatively very faint miraculous manifestations of the power of the Deity?"

To which I would reply, that I know so little of the works of Eichhorn and the other German authors referred to here, that I wish not to enter on this part of the subject; but though it may be difficult to give a perfectly satisfactory solution of one or two of these divine appearances, the great majority of them are sufficiently clear, and the intricate ones must be illustrated by those that are more obvious.

But to prove that it was Jehovah himself that spoke and acted from the

cloud of glory and not another person, I would observe,

1. That God, who filleth heaven and earth with his presence, and therefore must be present at all times in every place, could easily form such an appearance and speak and act from it, no one will deny.

2. And that this might be very edifying and comforting to human creatures, especially in the more early and ignorant ages of the world, will not, perhaps, be disputed.

3. And that there was nothing dishonourable in it to the Divine Being, nor inconsistent with his being invisible, will, I hope, be admitted, when it is observed that there is a fallacy in our reasoning when we say that if God spoke and acted from the cloud of glory, that he is no more invisible than man is, for that we do not see the soul of man but only his body. But, Sir, when we see the body of a man, we, at least, see a very essential part of the man; but when the cloud of glory was seen, the person who saw it, saw no essential part of God; he saw nothing but the cloud. Now supposing that when a person was approaching you, you could throw a cloud over your person, the dimensions of which were not defined, or if they were defined, would you admit that you were seen? Certainly you would not. No more than you would admit that you were seen when you were shut up close in a dark room alone. Though Moses had seen the bright cloud so often and heard the voice of God proceeding from it, yet he still says to God, I beseech thee, shew me thy glory. Exod. xxxiii. 18. So that God, strictly speaking, was still invisible to him. Ye heard the voice of the words, but saw no similitude. Deut. iv. 12.

4. The person that spake from the cloud called himself Jehovah and the I Am, without giving the least hint that he was delegated to act the part of the Supreme Being and not the Supreme Being himself. Exod. iii. The miracles that Moses wrought were performed in the name of Jehovah; yes, and Jehovah was prayed to for assistance to perform them. Altars were built and sacrifices were offered up to him, covenants made, with frequent references that the per-

where they are free from all those obstacles which obstruct the passage in steam-boats. In this delightful vessel you are thus accommodated and fed at a liberally and handsomely furnished table, and taken from New York to Albany, a distance of one hundred and fifty miles for four dollars each person. Now, before I go any further, let me beg you to lay a modern map of the States of New York and Pennsylvania before you, that you may the more fully understand our route, and after following us to Albany you may then trace us to Schenectady, at which place we took the canal-boat to Utica. We found these boats very comfortable, and the sail was through a very fine country, in many places highly romantic, particularly a place called the Little Falls, which is a sweet little village situated near the Mohawk river, which has a sufficient descent at this place to give rapidity and a considerable degree of agitation to its stream, and is bordered with high, rocky and romantic banks. This little spot had so much the appearance of a mixture of quietness, industry and cheerfulness, (for there is a considerable degree of business carried on there since the canal furnished facilities for transportation,) that we determined, when we were disposed to spend a vacation in quietness and retirement, to go to the Little Falls. At Utica we stopped a day for the sake of visiting the Trenton Falls, which are situated about fifteen miles from that town. But here I feel totally at a loss how to express myself to give you an idea of the grandeur of the scene or the exquisite feelings of pleasure which we enjoyed. I have just said to Mr. —, who is at this moment sitting chatting with —, that I am at a loss to know what name to give to the channel through which the water passes, and he tells me to call it a "Mammoth water-cut." You may imagine then an immense cut formed by the passage of a stream, of the width, I should suppose, of the eighth of a mile, and of the depth of about two hundred feet; through this cut the water passes sometimes in a smooth and perfectly crystal stream, and at other times dashes through the opposing rocks as if it had only at that moment burst

them asunder and was still boiling with fury at the opposition which they had offered to its course. We rambled up this stream to the distance of about two miles, and passed in this space no less than six falls of water, all differing in their character and style of beauty and grandeur, and of different heights; the lowest, I believe, about six feet high, and the highest between forty and fifty. These falls, some descending in a smooth sheet and others bursting in torrents of foam, are rendered doubly beautiful by the romantic beauty and verdure of the banks between which they are inclosed, and the noble trees which hang bending over them as if anxious to catch a glimpse of their own luxuriant branches in the transparent water. But I feel that I am committing an absurdity in attempting to give a description of this enchanting place, for it would require a much more powerful pen than mine to give even a faint idea of its beauty. On our return to Utica we again took the canal-boat to Syracuse, where are some very extensive salt works which we visited. On our way from this place to Rochester we passed the beautiful lakes of Cayuga, Seneca and Canandaigua, on all of which are placed very pretty and flourishing towns. A great proportion of the road between these places to Rochester, and that town itself, was only, a very few years ago, a wilderness. You evidently see that a place has been cut out in the woods for it, and the stumps of trees, which are still standing in the roads over which you pass, shew how very recently that spot, which is now the busy haunt of man and the scene of his numerous devices, was the lodge only of wild beasts. Seven years ago, Rochester was in this wild state, and now it is a flourishing town containing seven thousand inhabitants. It is most curious to mark these signs of recent and rapid growth; their effect is similar to that which is produced by the relics of antiquity in the old countries; they each call forth the imagination, leading it only in different directions—the one sending it back to what has been, and the other carrying it forward to that which is to come. This sudden growth of the town of Rochester is owing to the

canal passing through it, which has given the advantage of water-carriage to the manufactures, for which it is particularly well situated on account of the immense water power which it possesses in the Genesee river, the stream of which is already directed in a great many directions for mills of different kinds. But to the eye of taste this river possesses a much more powerful attraction in its stupendous falls, which are within half a mile of the town, and of the height of about ninety-seven feet, forming another step to lead our minds up to the stupendous Niagara. These falls, however, are not ornamented by the romantic scenery which adorn those of Trenton, so that, though much higher, they are less interesting; besides, their vicinity to a populous town diminishes considerably the romantic sublimity of the scene. Between Rochester and Buffalo the monotony of the canal is most beautifully varied by its being made to join a sweet and picturesque little stream, called the Tanawanta, along which we sailed for twelve miles, on water the clearness of which reminded me of the lakes of Cumberland, delighting us perpetually with the exquisite beauty of its reflection of the luxuriant bank on each side. Lock Port is another striking object between these places, though of a different nature, being a descent of sixty feet, cut through the granite rock and down which the water is carried by five locks. Indeed, there are ten locks, five descending and five ascending ones, and those who are judges of such things, say it is as finished a piece of work as can be found in any of the old countries. At Buffalo we visited an Indian settlement, but found the inhabitants just so far affected by their vicinity to civilized people, as to have lost their native activity and spirit, and to have dwindled into dirty, lifeless, indolent beings. Nothing could exceed the dirtiness of their houses or the disgusting appearance of the Squaws. We went to see a school there, established by the missionaries, which was conducted by a young man who appeared to understand and to be interested in his employment. The children seemed to be intelligent and very well advanced in their educa-

tion; but yet I believe there is very little hope of any permanent effect of civilization remaining with these extraordinary people, who have hitherto so obstinately resisted every attempt that has been made. On finding ourselves at Buffalo, our impatience to reach the grand object of attraction, the far-famed Niagara, increased considerably, and we hastened in the steam-boat next morning down the rapid Niagara. And here, my dear sister, whilst crossing a corner of Lake Erie, on which Buffalo stands, and proceeding down the river, I could not but think of the many and unexpected events which a short time will bring about, since a few short years had brought me to a place to visit which had been one of the wildest dreams of my childhood, and one of the most unlooked-for events of my maturer age; and this too without any extraordinary exertion, any romantic effort. In fact, the facilities to this place are now so plain and easy, that I believe were we to tie a bag of money round a child's waist, and put her into the steam-boat at this place, with charges to tell every one who asked her whither she was going, that she wanted to get to Niagara, that she would arrive there safely, and in due time, and that too (and much to the honour of the country be it said) without a single cent being taken out of her purse more than the regular fares. Thus far have they advanced in that far distant corner of the world in civilization—but here they stop. They have not yet begun with any aristocratic arrangements to gratify those who wish to pass on in a style superior to the common horde. This we felt a great inconvenience when we had any particular motive for deviating from the common track, for as our party was just a good size for a private carriage, we should frequently have taken one had we found it more easy to do so; but when we did take one we were obliged to be content with a huge stage made for the accommodation of nine people, for which we had to pay an exorbitant price.

On sailing down the Niagara, the first sign that we had of our approach to the falls was about the distance of four or five miles from them, when we observed an exceedingly dense

white cloud rising, which we soon learned was the spray. The steam-boat stopped a little above the rapids, where stages were waiting to take us forward. On arriving at the hotel; you may be sure we did not lose any time in hastening to satisfy our curiosity; but were much surprised to find that our ears were not sooner assailed by the sound, as travellers have generally given very wonderful accounts of the distance at which the sound was to be heard. Two miles was the utmost distance at which it was to be perceived, and then not without considerable attention. Indeed, when close to them, I was rather surprised that the sound was not much more overpowering. It would be the height of presumption in me to pretend to describe this wonder, even if so many had not made the attempt before me. The most that I can do is to tell, as well as I can, (though even that is not a very easy task,) the effect which it had on my own mind. They are stupendous, sublime and awful, but not at all terrific. At first sight I was a little disappointed with the height, but that may be accounted for by their being so much wider than I had any idea of, and also from the rising of the spray, rising so thick as totally to obscure the fall of water for a great many feet. The sensation of incessant and endless hurry, which the immense rush of water excited, was exceedingly overpowering. I felt, as I stood gazing, as though I had for the first time got a glimpse of eternity, and was so overwhelmed with it that I could only sit down and weep. This excess of agitation by degrees wore off, but still I felt it to be the most fatiguing thing I had ever met with to watch its constant and never-ceasing hurry. A party of us set off to go under the sheet of water, or rather under the projecting rock over which the water falls; but Mr. — and myself were the only ones who had courage to go all the way. Indeed, though it did not appear to me to require any great exertion of courage, it certainly called forth no small degree of resolution, for the rush of water creates a perfect hurricane which threatens, just as you enter behind the sheet of water, to overpower you altogether. We staid

from the morning of one day till the afternoon of the next, a length of time with which, I believe, almost every one is satisfied. We returned to Buffalo, where Mr. — had previously provided a private carriage to take us across the interior of New York State and Pennsylvania to Northumberland, where we were under a promise to pay a visit. As our route now lay through the interior of the country, there were few remarkable objects to arrest our progress. We passed a great many deep woods, high mountains, rich plains and valleys, fine rivers, beautiful creeks and neat towns. We sometimes met with rather curious adventures, such as being told at one place that we could only have one room amongst us; but as there were three beds in the room it did not seem to be thought any thing out of the way; and on our taking possession of the three beds and sending Mr. — to provide for himself, he was packed into another room where a man and his wife were already lodged. In another place the only sleeping-room was the loft of a shingle house, where the boards were so open that we might have studied astronomy between them, and in this place ten persons were accommodated, two beds being awarded to us, which were so far superior that they had a few boards put up around them, which gave something the appearance of separate rooms. I believe we did not relish these scenes very much at the time, but I am glad since that we met with them, since it has shewn me the perfect propriety and decorum which the people preserve in such situations. One of the beds was occupied by our driver and the driver of a stage, who acquitted themselves with as much propriety as any gentlemen could do. Indeed, throughout the whole of the route we were struck with the great propriety of the people's behaviour. We never saw any drunkenness, nor ever, I may almost say, heard an oath: the masters of the boats were gentlemen, and the drivers perfectly civil and obliging; and, what is still more to say, we never in the many miles which we travelled over saw any appearance of want. The humblest log hut that we passed was surrounded with patches of potatoes, corn, buck-wheat and flax, a stack of

wheat standing near, and a cow, pigs, and generally sheep, not far off. Need you wonder then if this journey has tended to raise this country very much in our estimation, or that, whilst I still love my native soil as the scene of many tender associations, my judgment pronounces this to be the country of peace, plenty and freedom? The principal towns that we passed on our return were Batavia, Genesee, Bath, Williamsport, Penesbury, Northumberland, Harrisburg, Reading and Norristown; and thus you see we made a complete circuit.

Domestic Character of Milton.

Whether his first design be to withdraw
Our fealty from God, or to disturb
Conjugal love, than which, perhaps, no
bliss

Enjoyed by us excites his envy more;
Or this or worse, leave not the faithful
side

That gave thee being, still shades thee
and protects:

The wife, where danger or dishonour
lurks,

Safest and seemliest by her husband
stays—

Who guards her, or, with her, the worst
endures!

MILTON.

Islington,

October 25, 1826.

SIR,

THE domestic character of this great and good man has been misrepresented and traduced. He was thrice married. This proves he was an admirer of the fair sex. Nor could the author of our motto fail of having a keen relish for the felicities of wedded love, which he has here portrayed with so much pathos and beauty. The subject is deserving of examination. The first marriage of John Milton is thus described:—"About Whitsuntide, 1643," (says his nephew, Mr. Phillips,) "he took a journey into the country, nobody about him certainly knowing the reason, or that it was more than a journey of recreation. After a month's stay he returned a married man, who set out a bachelor; his wife being Mary, the eldest daughter of Mr. Richard Powell, then a Justice of the Peace, of Forest Hill, near Shotover, in Oxfordshire." This lady, however, strange to tell, at the end of the honeymoon visited her parents, and re-

fused to return home! Hers was a gay, loyal family, where there was "a great deal of company and merriment and dancing," and therefore it is supposed that "she would not find much gratification in the frugal establishment, the retired and studious habits, or the political conversation of her literary and republican husband." Letters entreating her return were unanswered, and even a messenger dispatched to bring her back, did not succeed in his commission. The injured Milton was now determined to repudiate his wife, and at length, 1644, published a *Treatise on the Doctrine and Discipline of Divorce*, inscribed to the Parliament. This created many enemies, especially among the Presbyterians, whom his biographer, Dr. Symmons, denominates "the sanctified advocates of insurrection and tyranny." The lady of John Milton, however, returned to him, in a way which shall be described. It savours of the romantic, but was matter of fact.

"The desperate situation of the Royal cause after the decisive battle of Naseby, made the family of Milton's wife reluctantly sensible of the folly of their conduct, and solicitous to propitiate the resentment of an injured husband, whose assistance might now probably be immediately requisite for their protection or subsistence. With no resemblance to the elevated equanimity of the man who had honoured them with his alliance, they rose or fell, like the mob of their species, with the flow or ebb of fortune, and were insolent or abject as this unstable power visited or deserted them. The plan for the accomplishment of their purposes was conceived and executed with successful ingenuity. Combining with his friends, who concurred in the wish for a reconciliation between the pair who had been united at the altar, they watched our author's visits, and as he was in the house of a relation, (of the name of Blackborough, and in St. Martin's-le-Grand,) they stationed his wife in an inner apartment, with instructions to appear at the proper time, and to supplicate him for his pardon on her knees! Faithful to the lesson of her friends, she sustained her part with skill, and probably with feeling. The scene was surprising,

and the resistance of Milton, which seemed firm only for a moment, fell before its weighty effect. Yielding to the entreaties of beauty, and perhaps, also, to the reverence of love, what he appeared to concede only to the solicitations of friends, and dismissing every irritating recollection from his bosom, he readmitted *the wife* who had deserted and insulted him into the possession of his affections. Not satisfied with this single triumph over his resentment, he extended his placability to those who were the abettors, if not the instigators, of her offence, and receiving her parents and her family under his roof, he protected and maintained them in the hour of danger and distress !” Thus the conduct of Milton, which has been much misrepresented, is, when properly understood, beyond all panegyric. He afterwards lived happily with his restored lady, who died in her fourth child-birth. His behaviour was exemplary towards his wife and her family. Fenton says, that the following beautiful lines in *Paradise Lost*, are descriptive of Milton’s reconciliation with his own consort :—

————— Her lowly plight,
Immovable till peace obtained from fault
Acknowledged and deplored, in Adam
wrought
Commiseration : soon his heart relented
Towards her, his life so late and sole de-
light.
Low at his feet, submissive in distress,
Creature so fair, reconciliation seeking,
His counsel, whom she had displeased,
his aid
As one disarm’d—his anger all he lost !

Whether this paragraph has or has not an allusion to the event, it is marked by surpassing feeling and delicacy.

About two years after the loss of his first, Milton married his second wife, Catherine, the daughter of Captain Woodcock, of Hackney. She was the object of his fondest affection, and died in her first child-birth. The subsequent sonnet is a fragrant token of regard to her memory :—

Methought I saw my late espoused saint
Brought to me, like Alcestis, from the
grave,
Whom Jove’s great son to her glad hus-
band gave,
Rescued from death by force, though
pale and faint ;

Mine, as whom wash’d from spot of
child-bed taint,
Purification in the old law did save,
And such as yet once more I trust to
have
Full sight of her in Heaven without re-
straint,
Came vested all in white, pure as her
mind ;
Her face was veil’d, yet to my fancied
sight
Love, sweetness, goodness, in her person
shin’d
So clear as in no face with more delight !
But, O ! as to embrace me she inclin’d,
I wak’d—she fled—and day brought back
my night !

On the recommendation of his friend Dr. Paget, a physician of eminence, to whom the lady was distantly related, Milton married his third wife, Elizabeth Minshull, the daughter of a gentleman of Cheshire. Of this lady it may be necessary to say something, because her memory has been traduced by Johnson, who adopts the calumny of Phillips, for he declared, that “ she oppressed his children in his life-time, and cheated them at his death.” But it is certain that this lady was a sensible, prudent, religious woman, contributing much to the happiness of her illustrious mate, with whose talents and worth she must have been impressed. He was *fifty-four* years of age on this marriage, and lived about ten years in conjugal felicity. She used to relate many anecdotes of her husband. He composed principally in the winter, and on his waking in the morning would make her write down twenty or thirty verses. Being asked whether he did not frequently read Homer and Virgil, she replied, that “ he stole from nobody but *the Muse* who inspired him !” And to a lady, inquiring who the *Muse* was, she answered, “ It was *God’s grace* and *the Holy Spirit* that visited him mightily !” This third wife survived her husband upwards of fifty years, dying at Nantwich, in her native Cheshire, March 10, 1726. She was member of a *General Baptist Church* there, from which it may be inferred that she had adopted the religious views of her illustrious partner. The minister was the Rev. Isaac Kimber, who published an *Abridgment of the History of England*, and who has in a volume of sermons a funeral discourse on the *Relict of*

Milton, though, strange to tell, it contains no particulars of her character, excepting a general declaration of her benevolence and piety. Tradition, I have been told, still speaks well of her, especially that she always extolled her husband, and out of respect to his memory sent his golden-headed cane to the British Museum. The Rev. Isaac Kimber soon left his charge for imputed heterodoxy, being, it appears, of the sentiments of the great Poet, though the congregation attempted to bind him down by the iron chains of a metaphysical creed, which he burst asunder with a divine freedom! It is a curious circumstance that this said church, both minister and members, have recently relinquished their former sentiments, proclaimed themselves *Unitarian General Baptists*, and united themselves to the General Assembly meeting annually at Worship Street. *Magna est veritas et prevalebit*.

"The domestic situation of Milton was now such," says Dr. Symmons, "as almost to compel him to seek for the aid and protection of a wife. His infirmities were of a nature not to admit of substantial relief from any but a domestic friend, and for alleviation from the kindness of filial piety they unhappily solicited in vain. From the conduct of his daughters he experienced nothing but mortification and aggravated distress." This charge is thus substantiated by his biographer beyond dispute: "His nuncupative will," says Dr. Symmons, "which has lately been discovered in the Prerogative Registry, and was published by Mr. Warton, opens a glimpse into the interior of Milton's house, and shews him to have been amiable, and injured in that private scene in which alone he has generally been considered as liable to censure, or rather, perhaps, as not entitled to affection. In this *will*, and in the papers connected with it, we find the venerable father complaining of his *unkind children*, as he calls them, for leaving and neglecting him because he was *blind*, and we see him compelled, as it were, by their injurious conduct to appeal against them even to his servants. We are assured also, by the deposition on oath of one of these servants, that his complaints were not extorted by slight wrongs

or uttered by capricious passion on trivial provocations; that his children, with the exception of Deborah, who, at the time immediately in question, was not more than nine years old, would occasionally sell his books to the dunghill women, as the witness called them; that these daughters were capable of combining with the maid-servant, and of advising her to cheat her master and their father in her marketings; and that one of them, Mary, on being told that her father was to be married, replied, that "that was no news; but if she could hear of his death, that were something!"

And Mrs. Hannah More, with her accustomed good sense, remarks in her *Strictures on Female Education*, "that among the faults with which it has been too much the fashion of recent times to load the memory of the incomparable Milton, one of the charges brought against his private character has been, that he was so severe a father as to have compelled his daughters, after he was blind, to read aloud to him, for his sole pleasure, Greek and Latin authors, of which they did not understand a word. But this is in fact nothing more than an instance of the strict domestic regulations of the age in which Milton lived, and should not be brought forward as a proof of the severity of his individual temper. Nor, indeed, in any case should it ever be considered as a hardship for an affectionate child to amuse an afflicted parent, even though it should be attended with a heavier sacrifice of her own pleasure than in the present instance." Grievous it is to have to record such dereliction of filial piety.

It may not be improper here to remark, that there appears to be an entire extinction of the family. Of Milton's three daughters, Anne, the eldest, who, with a handsome face, was deformed, married a master builder, and died in her first child-birth. Mary, who had the least affection for her father, died single; and Deborah, the youngest, was married to Abraham Clarke, a weaver in Spitalfields. Many years after his death she spoke of her father with great tenderness, and on being shewn a portrait, she exclaimed with transport, "'Tis my father, 'tis my dear father!" Of her seven sons and three daughters, two only left off-

spring: Caleb, who, according to Sir James Mackintosh, became Parish Clerk at Madras, where he had two sons, whose history cannot be traced; and Elizabeth, who married Thomas Foster, by whom she had three sons and four daughters, who all died young, without issue. In penury and age she was discovered in a little chandler's shop in Shoreditch. April 5th, 1750, *Comus* was acted for her benefit, with a prologue by Dr. Johnson, and produced £130. She died 9th of May, 1754, at Islington: with her expired the last of the Miltonian generation in this country.

Such was the domestic character of John Milton; his family is extinct, but his name lives for ever. He was not deficient in natural affection; he exercised no domestic tyranny. That he "thought woman made only for obedience, and man for rebellion," is a foul and wicked slander. Dr. Johnson dared to record it, but had no means of substantiating it. The more we investigate the private history of our great poet, the more we shall admire it. His description of Eve in his *Paradise Lost*, is a faithful transcript of his estimation of the female character, destined to adorn and bless society:

————— 'To the nuptial bower
I led her blushing like the morn; all
heaven
And happy constellations on that hour
Shed their selectest influence; the earth
Gave sign of gratulation, and each hill:
Joyous the birds; fresh gales and gentler
air
Whisper'd it to the woods, and from their
wings
Flung rose, flung odours from the spiky
shrub,
Disporting, till the amorous bird of night
Sung spousal, and bid haste the ev'ning
star
On his hill-top to light the bridal lamp!
Book viii. line 510.

Milton yielded a practical proof of the truth and excellence of these lines, by entering thrice into the holy state of matrimony. From the endearment of virtuous love he never estranged himself. Accustomed from his earliest youth to cherish the finest feelings of our nature, he had a perception of the charms, and an irresistible passion for the blandishments of society.

It is well known that Milton was concealed for some weeks in Bartholomew Close from the vengeance of his enemies, who at the Restoration were rampant with a revengeful fervor. Indeed, he was included in the *Act of Amnesty* only by the interposition of Sir W. D'Avenant, Poet Laureate whose life he had saved during the civil wars. Poets have it seldom in their power to render one another such signal service on any occasion. But the condition to which our poet was reduced on the return of the Stuarts, is attested by the following statement, which speaks volumes:—
"The Duke of York (afterwards James the Second) expressed one day to the King, his brother, a great desire to see old Milton, as he contemptuously styled him, of whom he had heard so much. The King replied, that he felt no objection to the Duke gratifying his curiosity; and accordingly, soon after, James went privately to Milton's house, where, after an introduction which explained to the old Republican the rank of his guest, a free conversation ensued between these very dissimilar and discordant characters. In the course, however, of the conversation, the Duke asked Milton whether he did not regard the loss of his eye-sight as a judgment inflicted upon him for what he had written against the late King? Milton's reply was to this effect: 'If your Highness thinks that the calamities which befall us here are indications of the wrath of Heaven, in what manner are we to account for the fate of the King, your father? The displeasure of Heaven upon this supposition must have been much greater against him than me, for I have lost only my eyes, but he has lost his head!' Much discomposed by this answer, the Duke soon took his leave and went away. On his return to court, he thus spoke to the King: 'Brother, you are greatly to blame that you don't have that old rogue Milton hanged.' 'Why, what is the matter?' said the King. 'You seem, James, in a heat. What! have you seen Milton?' 'Yes,' answered the Duke, 'I have seen him.' 'Well,' said the King, 'in what condition did you find him?' 'Condition' why he is old and very poor.' 'Well, and he is blind too, is he not?' 'Yes, blind as a beetle.' 'Why, then,' ot-

served the King, 'you are a fool, James, to have him hanged as a punishment; to hang him will be doing him a service; it will be taking him out of his miseries. No, if he be old, poor and blind, he is miserable enough, in all conscience—let him live!'” This anecdote is characteristic of the two brothers, particularly of the sullen bigot James, who drove himself from the throne, and rendered his offspring vagabonds throughout the earth.

“The character of Milton,” says William Godwin, “is one of those which appears to gain by time. To future ages, it is probable, he will stand forth as the most advantageous specimen that can be produced of the English nation. He is our poet! There is nothing else of so capacious dimensions in the compass of our literature, (if, indeed, there is in the literary productions of our species,) that can compare with the *Paradise Lost*. He is our patriot! No man of just discernment can read his political writings without being penetrated with the holy flame that animated him. And if the world shall ever attain that stature of mind as for courts to find no place in it, he will be found the patriot of the world! As an original genius, as a writer of lofty and expansive soul, and as a man, he rises above his countrymen, and like Saul in the convention of the Jews, ‘from his shoulders and upwards he is higher than any of the people.’”

Dr. Channing also has felicitously eulogized him in his masterly *Review of the Character and Writings of the Great Poet*, which has been republished in this country. “We see Milton’s magnanimity in the circumstances under which *Paradise Lost* was written. It was not in prosperity, in honour and amidst triumphs, but in disappointment, desertion, and what the world calls disgrace, that he composed that work. The cause with which he had identified himself had failed. His friends were scattered: Liberty was trodden under foot, and her devoted champion was a by-word among the triumphant loyalists! But it is the prerogative of true greatness to glorify itself in adversity, and to meditate and execute vast enterprises in defeat. Milton,

fallen in outward condition, afflicted with blindness, disappointed in his best hopes, applied himself with characteristic energy to the sublimest achievement of intellect, solacing himself with great thoughts, with splendid creations, and with a prophetic confidence that, however neglected in his own age, he was framing in his works a bond of union and fellowship with the illustrious spirits of a brighter day! We delight to contemplate him in his retreat and last years. To the passing spectator he seemed fallen and forsaken, and his blindness was reproached as a judgment from God. But though sightless, he lived in light! His inward eye ranged through universal nature, and his imagination shed on it brighter beams than the sun. Heaven and hell and paradise were open to him! He visited past ages and gathered round him ancient sages and heroes, prophets and apostles, brave knights and gifted bards. As he looked forward, ages of liberty dawned and rose to view, and he felt that he was about to bequeath to them an inheritance of genius which would not fade away, and was to live in the memory, reverence and love of remotest generations.”

JOHN MILTON was born in Bread Street, London, 1608, the year in which Shakspeare died; thus when one star sets, another luminary emerges to bless the horizon! He terminated his career, 1674, in the sixty-sixth year of his age, by so tranquil an exit that the attendants in the chamber were not apprized of his dissolution. He was interred by the side of his beloved father in Cripplegate Church, his funeral being numerous and even splendidly attended. No memorial was raised over him till the father of the late Samuel Whitebread, Esq., erected a white marble slab with a bust, and decorated by the simple representation of a serpent entwined around a flaming sword, with an apple in his mouth indicative of his great work, *Paradise Lost*! A monument has been placed in Westminster Abbey, but the courtly Dean Sprat would not allow an inscription afterward admitted by Bishop Atterbury. The Latin epitaph drawn up by Dr. George, Pro-

vost of King's College, Cambridge, is thus elegantly translated :

Ashes of regal and of holy fame,
Forgive the intrusion of a hostile name ;
Cease human enmities with human life,
And death, the great composer, calm your strife.

Lo ! now the King's and People's rights agree,
In Freedom's hand the hallow'd sceptre see ;
No jealous fears alarm these happier days,
And our Augustus smiles at Cato's praise !

It is a remarkable fact that though Milton was the sworn enemy of all religious establishments, yet ministers of the Church of England have, to their eternal honour, done the amplest justice to his character and his writings. Bishop Newton published the best edition of his poetical works, and Bishop Sumner, by order of his Majesty, gave to the public his *Treatise on the Christian Doctrine*, with a translation of singular fidelity, whilst Messrs. Symmons and Todd, respectable clergymen, have furnished the world with admirable pieces of his biography. Nor must we omit to remark, by way of conclusion, that Dr. Samuel Johnson, of High Church celebrity, has, with a studied depreciation of Milton's character, paid the profoundest homage to his literary memory. "His great works," says this distinguished biographer, "were performed under discountenance and in blindness; but difficulties vanished at his touch; he was born for whatever is arduous, and his *Paradise Lost* is not the greatest of heroic poems only because it is not the first. His delight was to sport in the wide regions of possibility; reality was a scene too narrow for his mind. He sent his faculties out upon discovery into worlds where imagination only can travel, and delighted to form new modes of existence and furnish sentiments and actions to superior beings, to trace the counsels of hell, or accompany the choirs of heaven ! Fancy can hardly forbear to conjecture with what temper Milton surveyed the silent progress of his work, and marked his reputation stealing its way in a kind of subterraneous current through fear and silence. I

cannot but conceive him calm and confident, little disappointed, not at all dejected, relying on his own merit with steady consciousness, and waiting without impatience the vicissitudes of opinion and the impartiality of a future generation."

Such, Mr. Editor, were the circumstances of blindness, desertion and poverty in which the *Treatise on the Christian Doctrine*, by John Milton, was composed, and which must draw towards it special attention. Concealed for upwards of a century, it has at length providentially emerged into broad day-light, under the auspices of regal sanction and episcopal authority. Dedicated to our gracious Monarch, and translated by a liberal prelate, an ornament of the bench, it challenges profound examination. Were its erudite and venerable author to start from the tomb, he would view the fate of his literary offspring with an incredulous astonishment. Even the restoration of his eye-sight might be deemed necessary to certify him of the fact ! My next and concluding paper will exhibit an estimate of this extraordinary work drawn from the notice taken of it by the periodical publications of the day. Having undergone the ordeal of conflicting criticisms, it has come forth, like gold from the fire, with a more resplendent lustre ! Indeed, Milton, wielding his mighty pen either in prose or in poetry, astonishes and delights his readers. Both the *Paradise Lost* and the *Christian Doctrine* were the offspring of his adversity. His reverse of circumstances is thus affectingly detailed by himself to Heimbach, an accomplished German counsellor to the Elector of Brandenburg, an old pupil who knew him in his earlier and better days. It is thus translated by his affectionate and spirited biographer, Mr. Hayley, and will here form an appropriate conclusion:

"If among so many funerals of my countrymen in a year (1665) so full of pestilence and sorrow," says the great poet and distinguished patriot, "you were induced, as you say, by rumour to believe that I also was snatched away, it is not surprising ; and if such a rumour prevailed among those of your nation as it seems to have done, because they were solicitous for my

health, it is not displeasing; for I must esteem it a proof of their benevolence towards me. But by the graciousness of God, who had prepared for me a safe retreat in the country, I am still alive and well, and I trust not an unprofitable servant, whatever duty in life there yet remains for me to fulfil. That you remember me after so long an interval in our correspondence, gratifies me exceedingly, though by the politeness of your expression you seem to afford me room to suspect that you have rather forgotten me, since as you say you admire in me so many different virtues wedded together! For so many weddings, I should assuredly dread a family too numerous, were it not certain that in narrow circumstances and under severity of fortune, virtues are most excellently reared and are most flourishing. Yet one of these said virtues has not very handsomely rewarded me for entertaining her, for that which you call my political virtue, and which I should rather wish you to call *my devotion to my country*, (enchancing me with her captivating name,) almost, if I may say so, expatriated me! Other virtues, however, join their voices to assure me, that wherever we prosper in rectitude, there is our country. In ending my letter, let me obtain from you this favour, that if you find any parts of it incorrectly written and without stops, you will impute to the boy who writes for me, who is utterly ignorant of Latin, and to whom I am forced (wretchedly enough) to repeat every single syllable that I dictate. I still rejoice that your merit as an accomplished man, whom I knew as a youth of the highest expectation, has advanced you so far in the honourable favour of your prince. For your prosperity in every other point you have both my wishes and my hopes. Farewell.

"London, Aug. 15, 1666."

Justly might the immortal Milton, in his "*Arcopagitica*," a *Speech for the Liberty of Unlicensed Printing*, the best of his prose writings, declare, "I am among the free and ingenuous sort of such as evidently were born for study, and love learning for itself, not for lucre or any other end but the service of God and truth, and perhaps that lasting fame and perpetuity of

praise which God and good men have consented should be the reward of those whose published labours advance the good of mankind."

J. EVANS.

Critical Synopsis of the Monthly Repository for November, 1825.

MR. BAKEWELL's *Extracts from M. Malan*. I predicted that Mr. Bakewell would do what he has here done. Will Dr. Smith henceforth express a perfect confidence in the good judgment of M. Malan, whatever he may think of his orthodoxy?

The pantomimic scene of Malan's conversion by Mr. Haldane, reminds me of a similar circumstance that took place in this country, so similar, indeed, except in the result, that both incidents, I believe, must have had a common origin, and that the orthodox of the two countries may have been indebted to each other for a mode of attempting to insinuate their doctrines into the minds of certain classes of their opponents. A friend of mine, of the Unitarian persuasion, having retired from one of our populous cities into the country, became a regular attendant and supporter of the only place of worship in his neighbourhood, which was conducted by an alumnus of the Andover Theological Seminary. Although they had frequently met each other, controversial topics were always evaded; till, at length, my friend, being one day in the library of the minister, the latter silently took down a Greek Testament from its shelf, opened it, placed his finger on a particular text, and shewed it to the former. No other reply was made to this mute argument than the following: "We should probably differ from each other in our interpretations of this text"—and there the matter dropped from that hour to this.

Archaeologia Americana. The prominent contents of this volume are discussions and descriptions of those ancient mounds and other monuments of an extinct race of people, which are scattered over every part of the American continent. The present stock of Indians, according to Mr. Atwater, the principal writer, are only the degenerate and intrud-

ing successors of a more ancient and much more civilized race, whom they drove from their peaceful habitations, or consigned to indiscriminate destruction. This theory is scouted by a brilliant and elaborate writer in the last North American Review. The whole subject is involved in uncommon interest, perplexity and mystery.

London University. When the clamours of party shall subside, the project of Mr. Campbell will be universally acknowledged to have conferred more honour on his name, than even his own bewitching poetry; and if it is defeated in his person, let him go to his grave with the consciousness that he has beaten out a path which some one *must* hereafter follow with better success.

Critical Remarks of Mr. Cogan. At once important and very ingenious. Yet I subscribe not to the Socinian interpretation of the *word being flesh*.

Mr. Frend on John i. 14. I can follow Mr. Frend with much satisfaction through most of his remarks, but lose sight of him as he enters that little cloud of mystery at the end.

Dr. Jones on the Proem of John. Few passages in any writer are more profoundly philosophical and comprehensive than the paragraph numbered 7.

As Dr. Jones, in this communication, has elaborately shewn how he would explain the passage in question to learned men, will he have the goodness to write another short article for the Repository, and let us know how he would expound the same passage to men of ordinary attainments and capacities?

Extempore Preaching. Perhaps the perfection of a course of preaching would be such as is recommended in the little tract of Mr. Henry Ware, Jun., viz. a considerable portion of it in written, and the rest in extempore sermons. Where a preacher is obliged to deliver two sermons on each Sabbath, one of them might be prepared in manuscript, and the other be more unpremeditated. But if either the one or the other of the two kinds of preaching must be exclusively adopted, the advice of the present correspondent

is undoubtedly correct, especially with regard to the more cultivated Unitarian congregations.

Critical Synopsis. In my remarks on Messrs. Belsham and Channing, p. 65, I should have written *former* for *latter*, where this word occurs the second time. In the same volume, notice of Rammohun Roy, for institution, read institutions.

Mosaic Mission. On the supposition that our sceptics would succeed in undermining the authority of Scripture, and could render their doubts universal throughout Christendom, what measures would they recommend for the re-moulding of society? Would they found new institutions upon natural religion? What would these institutions be? Is it worth while to discuss these things now beforehand, or would it be better to provide for them only when the exigency of the case may demand? Yet I should like to see a picture of a community of sceptics, drawn in credible colours, and in a favourable manner, though some readers may suppose that these two conditions are incompatible.

A Long-Lost Truth. This writer is certainly an accomplished inquirer. Does the nature of his subject forbid him to be a little more lucid and distinct?

The Well of Down. A few converts even in America are now and then picked up by the zealous propagandists of the Roman faith.

Motto from Shakespeare. Mr. Evans might have afforded us the parallel sentence from Theognis.

Memoirs of Pepys. Downing was a member of the first class that was ever graduated at Harvard College.

The church in Salem, Massachusetts, which stood on the spot where Hugh Peters officiated for five years, has just been pulled down, and an elegant new brick edifice is to be erected on the site. The present congregation are Unitarian. It was the first church gathered in the province.

Dr. Creighton seems to have been the Irving of his day.

On Dr. Chalmers's Discourses. Some of the orthodox in this country, being driven by argument or the force of reflection to feel the absurdity of certain positions exposed by your

present correspondent, have been obliged to resort in good earnest to the hypothesis, that the atonement was in its nature only a *drama* acted in the face of the universe to testify God's abhorrence of sin, and to vindicate his justice. This monstrous doctrine, which I observe your correspondent incidentally refers to as a clear case of the *reductio ad absurdum*, has been openly broached by a professor in the Andover Theological Seminary, in a sermon published by request of the students. It is needless to say that American Calvinists in general have been indignant at this palpable departure from the *literals* of their creed.

Dr. Carpenter and Archbishop Magee. Dr. Carpenter's proposed work will undoubtedly possess the highest value, and I beg to offer myself as one of the hundred, who may be required to guarantee the expense of its publication on the terms suggested by this correspondent. Yet it were to be wished that not only Magee, but every other writer on the same side of the question, were followed up directly, and page by page. This is the only effectual way of closing their mouths, though perhaps less popular and attractive. If we publish ever so many lucid, satisfactory and scriptural views of our doctrine in an abstract and systematic form, our opponents will still reply with an air of triumph, that *they* have not been answered.

Review. Tate's Assize Sermon. I cannot conceive how a religious establishment is compatible with that "true and complete toleration" which Mr. Tate recommends. A true and complete toleration implies the very non-existence of an establishment. For as long as you bestow any kind of honours or emoluments or distinctions exclusively on the teachers belonging to one sect of religion, you do in effect stigmatize those of a different belief, and expose them to virtual disabilities. Even if a government went so far in liberality as to maintain, like Bonaparte, the ministers of different and opposing sects, yet if it stopped there, and did not pay the professed teacher or writer on the sceptical side of the question for the trouble and odium and

labour which he must incur in the dissemination of his opinions, and in the endeavour to advance what he honestly believes to be the cause of human happiness, that government would not deserve, to its full extent, the epithet of tolerant. Therefore the true, abstract idea of toleration is, for government to let this matter quietly alone, and have as little to do with theories in religion, as theories in chemistry, medicine, or morals. Strictly speaking, however, this would perhaps be perfect *liberty*, rather than toleration.

With respect to the *expediency* of a complete toleration, or in other words the inexpediency of an establishment, I have my doubts. I am aware that this Reviewer has admirably compressed into four columns a weighty mass of argument on the side of toleration. But frequently arguments that are abstractly true, become false and dangerous, when applied to existing circumstances. For instance, who would not say at first thought, that government ought to have nothing to do with theories in chemistry or medicine? And yet, when a bill passes through Parliament to establish hospitals for the treatment of the small-pox or regulations for the quarantine of vessels from the Levant, or rules respecting high-pressure steam-engines, or the safety lamp, how can such subjects be strictly separated from chemical or medical speculations? How would the Reviewer have his government treat a Miltonian sect of conscientious, practical polygamists?

He answers the argument that "civil ineligibilities are created by means of limitations of age, of property, of local situation." Sex is another category, which ought to have been enumerated in the argument, and considered in the answer.

Miss Taylor's Vision. If I gather aright from the "moral" of the vision, Miss Taylor thinks that a too sudden abolition of African slavery would be a mistake, similar in its nature to that of Las Casas in originally introducing it into America.

Milton's Treatise. The close of this Review introduces the name Unitarian under an acceptation which it ought always to bear, and which if

we abandon, we shall retard the progress of truth more than can be done by all the arguments of our opponents.

Memoir of Mr. Goodier. This life has been abridged in the *Christian Examiner*, and afterwards reprinted and circulated among us in that form as a tract.

Obituary. The interchange of obituary services between the towns of Poole and Ringwood, as recorded in the August and November numbers of the *Repository*, is an affecting testimony to the benign and consoling influence of Christian institutions.

Intelligence. The account of the meeting of the Protestant Society, however it may exhibit the zeal of the worthy members, redounds not much to the credit of their deliberative eloquence. But very faint touches would be requisite to make the whole article appear a caricature or parody, got up for the *John Bull* newspaper. Certainly, Mr. Wilks, on such an occasion, ought to have taken higher ground than that of a declamatory, clap-trapping advocate.

Mr. Gilchrist's Parallel between Himself and Dr. Jones.

[As Mr. Gilchrist refers in the following letter to a communication of his which was returned to him as inadmissible, we deem it right to state that the rejection was founded on certain personalities in the paper, which we esteem him sufficiently to believe he would have been grieved after a time to see in *print*. *Litera scripta manet*. To convince the reader that we have shewn no want of impartiality in the controversy on baptism, we beg to state, that looking forward to this as our last month, and foreknowing the necessity of papers being communicated early in order to their insertion, we gave liberty to the printer (contrary to the custom in such cases) to put the sheets of the last number relating to baptism, before their publication in the number, into the hands of any persons likely to make replies, he being the avowed Secretary of the General Baptist Committee. This we need not have done, more we could not have done. Further we have no inclination to speak of Mr. Gilchrist's

letter. He has given us no "offence" nor "uneasiness," beyond the concern that we always feel when we see a writer of unquestionable talents precluding his usefulness and defeating his own end by his mode of writing, and when, above all, we find a mere theological controversy perverted into a personal dispute. EDITOR.]

Newington Green,
Nov. 2, 1826.

SIR,
I FIND that you are about to retire from the Editorship of the *Monthly Repository*; and though you have refused me a hearing in reply to the Review of the Worship-Street Lectures, the usual vote of thanks for the able and impartial manner in which you have filled the office will be permitted, on my part, to pass *nem. con*. It is with some reluctance and timidity, indeed, that I make another application during the present dynasty; but I wish to have a few more *last words* with my friend Dr. Jones: not about *baptism*; for I am willing to let him have his own way in this matter without further contradiction, and to let the Anti-baptists enjoy all the benefit of his discoveries. Some parts, indeed, of the Doctor's last communication are calculated to shock my feelings and offend my stomach; but he honestly, and without disguise, expresses his contemptuous opinions to our face, and in print too; he does not employ one sort of language with his tongue and another with his pen: and, in our humble opinion, fair and consistent dealing is the truest candour: such candour, in our judgment, like charity, covereth a multitude of faults.

I am equally willing that your two other correspondents, T. A. T. (602—604) and A. Berean, (608—610,) should have their way also (and truly the ways of Anti-baptism are divers) respecting *baptism*, and that the Anti-baptists should have all the benefit of their statements and arguments. Was it thought that too much could not be thrown into the present number of the *Repository* as make-weight or make-bulk on one side of the baptismal controversy? Was the cry of distress, *Come over and help us!* sent out into the ears of those distinguished Unitarians, the Freethinking Christians? But a truce to odious

interrogatories! My thoughts are bent on peace with Dr. Jones: between whom and myself there are many points of *analogy* or affinity; which ought to be as so many bonds of union and sweet concord.

1. We have both good Celtic blood in our veins, though mine be not quite so pure as the Doctor's; for I rather think I have a mixture of the Goth or Vandal in me.

2. We are both great etymologists, though *non passibus æquis*; and if the Doctor will let me be Parvus Iulus he shall be Magnus Æneas.

3. If Analogy be the goddess of the Doctor's idolatry—the Ariadne of his affections—Logic is my Minerva. I mean no offence to the modern Theseus, whom I would not have to desert Ariadne after being so long wedded to her; but I would have him be on his guard with her, for she is a dangerous Siren: and though my learned friend may think he has her all to himself, she is an old coquette of many lovers. I kept company with her some time myself, (when I was comparatively young and amorous,) but I found her as false as fair; for she abused my confidence, and practised so much deception upon me, that I was at last obliged to come to the resolution of never seeing her more, except in the presence of Minerva. Ariadne is a good handmaid, but a bad mistress: she is a dangerous counsellor, but a very trust-worthy, useful servant, if we keep her in her proper place, and at a proper distance. Let me beseech Dr. Jones neither to toy with nor to yield to the seductive charms of Ariadne.

4. Both Dr. Jones and myself are confessedly men of genius: our adversaries will admit that we have ingenuity and originality if we have nothing else. Nay, (as Dr. Jones properly notices in his own case,) they will admit us to have too much of these qualities, and will turn them to our disadvantage, as rendering us wholly incapable of sound sense and sober judgment. But the truth is, the mere *memoriter* men are as incapable of appreciating our excellences as old Mrs. Crumpe was of comprehending Patty Frankland. They will stare at us as if we were perfect *oddities*, and shrug their shoulders and arch their brows and shake their

heads and look such unutterable things, or pronounce us wrongheaded. But if the Doctor will take my advice, instead of complaining, he will get up, as Patty was to do with the cocks, and whip them all round, and make them quiet. He has been very ill-used already; but if he should ever, from over-exertion for the benefit of posterity, suffer the affliction of *brain fever*, even the leading Unitarian brethren, who have a monopoly of candour and charity as well as of rationality, will set him down as stark mad ever after.

5. But both Dr. Jones and myself are not only men of genius—we are men of mettle too; for we dare to publish all our discoveries and inventions in the very teeth of common-place etiquette; though criticism be as abundant as quackery and imposture—Critics as numerous as mites and as terrible as hornets; though Reviewers be as active as spies in France and as insolent as Bashaws in Turkey.

6. If Dr. Jones has been a persecuted author, so have I; and perhaps I have had much the worst of it: at any rate I have not thriven so well upon persecution as my neighbour by analogy. I am not conscious of coveting my neighbour's house or my neighbour's wife, or any thing that is my neighbour's; but I could have no objection to live in Great Coram Street, or to reside at Brighton. Many good pounds might I have had in the Savings-Bank but for bad speculations in authorship: and I have not, like Dr. Jones, the consolation of hope and the support of faith in the generation to come. Posterity is not only a distant paymaster, (and I fear post-obit bonds made payable by him would not be negotiable,) but a very uncertain patron; and perhaps he will be as ungrateful and ungenerous and good-for-nothing as his father. A living Bishop, whose soul follows hard after preferment, no doubt for the sake of usefulness, told Mr. B——y, that he must look to the other world for his reward; and the good man seemed, in relating the circumstance, as glad of the consolation as Dr. Jones is pleased with the anticipated acclamation of posterity. I thought the Bishop's doctrine cold comfort to an

unsuccessful author; but though I am not sure that philological merits will be much in request or esteem in the other world, I would rather look for a reward there than trust to posterity. There is something cold and calculating in all this; yet I can admire the noble confidence and lofty enthusiasm of the learned Theseus, who is doubtless destined, like Milton, to make all Europe, and America too, ring with acclamation.

Much of the eloquence of Dr. Jones's rejoinder I consider the mere flirting and flourishing of Ariadne; for I do not believe that he means, in his sober reason, to accuse me of pilfering from his works, or of pluming myself with ornaments stolen or borrowed from him. He speaks of the *ungrateful* few, and if I be guilty of the offence, my ingratitude is indeed of the blackest description, according to Seneca, viz. that which consists in *forgetting the benefit*. Dr. Jones made me a present of a copy of his Greek Lexicon, for which I thanked him sincerely; and my recommendations I believe caused the sale of several copies. Of his theological works I am almost wholly ignorant: I have not even looked at the twentieth part of what he has published in the Monthly Repository; for I am either too idle or too busy to go after it, or to read it when it falls in my way. I hope Dr. Jones will forgive me this wrong. I am perhaps much to blame. But I am not a great reader. I suffered a severe surfeit in my youth, and was so much afflicted with indigestion, that my appetite has been weak and squeamish ever since.

I am really sorry that Dr. Jones should think I intended to league with his persecutors. I was offended with myself at the time for using the modes of expression which have offended him. We ought to be friends; for, as I have endeavoured to shew, there are many analogies and affinities between us: we are both intellectual Samsons in our way; but I hope we shall not be brought blindly forth to make sport for the Philistines—

— *procul omnis esto
Clamor et ira.*

Begging pardon, Mr. Editor, for

the levity and petulance of this communication, and for all the offence and uneasiness I may have in any way given you and your readers, permit me to say, Vale.

JAMES GILCHRIST.

The Pastor, Oberlin.

[Translated from *Revue Encyclopédique*.]

DIED, the 1st of June, 1826, aged 86, Jean Frédéric Oberlin, pastor at Waldback (Ban de la Roche, in the department of the Lower Rhine). The department of the Lower Rhine has just lost one of its most praiseworthy citizens, and the Protestant Church a rare model of every Christian virtue.

A long and painful illness terminated the life of the respectable pastor Oberlin, (brother to the celebrated philologist of that name,) after he had for the space of fifty-nine years exercised the pastoral functions in a country in which the influence of his virtues, his benevolent activity, his unremitting efforts and his useful labours, effected an almost entire change in the state of agriculture, of general industry, and above all, in the moral condition and character of the inhabitants. He bore with him to the tomb the regrets of all the neighbouring villages, and the whole population of Alsace, whatever difference existed in their creeds. We extract from an account just published at Paris, some particulars relating to this venerable ecclesiastic, and to the services which have excited so lively a sense of his loss, and which ensure him an honourable rank amongst the benefactors of the human race.

On the confines of the department of the Lower Rhine and the Vosges, is a territory named the *Ban de la Roche*, formerly isolated and uncivilized, now remarkable for the information, industry and morality of its inhabitants.

Surrounded by sterile rocks, and devoid of any means of outward communication, this gloomy country would, without doubt, have remained a stranger to civilization, had not Providence successively raised up two respectable pastors, the last of whom especially has in some degree changed the face of the country and formed

the moral character of its inhabitants. The Pastor Oberlin, when sent to Ban de la Roche, perceived to the full extent the importance of such a mission; animated with fervent piety and with indefatigable benevolence, he felt that he ought not to confine his attention to the spiritual wants of his fellow-citizens, but also to set them the example of doing good in every way wherever an opportunity presented itself.

He undertook to furnish the country with the means of external communication, of which it had hitherto been destitute. Supplied with instruments and powder, he led out the inhabitants to blow up the rocks and to form roads. The soil, which from want of manure was in chief part uncultivated, he fertilized by artificial means. He imported from the North the seeds of plants most appropriate to the nature of the soil, and shortly, owing to his care, the arid hills assumed a more pleasing aspect, and supplied sufficient not only for the wants of the country, but likewise for exportation, the products of which tended to new improvements.

Constantly employed for the good of his parishioners, he likewise provided for their wants in case of accidents and sickness; he taught some to use the lancet, others to exercise the profession of midwifery, and being himself thoroughly acquainted with the properties of medicinal plants, he collected medicines suited to his country, and gratuitously directed their application.

The solicitude of this worthy pastor for the physical wants of the inhabitants did not abate his zeal for their intellectual and moral improvement, and especially for their religious education, which he considered as the most important of their necessities. From religion he derived his own motives and energies, and it was by promoting the cause of religion that he sought to do good. He established schools in which, by improved methods, childhood received its first instruction, or youth, imbued with the principles of the gospel, acquired a spirit of order, a love of industry and a taste for virtue. The pastor's door was ever open to the unfortunate; all who needed it, received from him assistance, advice, support and conso-

lation. When on the sabbath his parishioners assembled in the temple, he exhorted them to the practice of Christian and domestic virtues, the example and advantages of which he shewed them at the same time; and if during the week any one had wandered from the path of duty or had quarrelled with a relation, friend or neighbour, he so well knew how to recall them, that often after divine service the parishioner waited for his pastor, thanked him for his admonitions, and hastened to repair the fault he had committed. A law-suit was rarely begun amongst the inhabitants of Ban de la Roche, and when the worthy pastor could not effect a reconciliation between the contending parties, he has in more instances than one paid from his own purse the sum which was the object of contention, in order to restore harmony amongst them. Thus become the benefactor, and as it were the soul, of this interesting colony, the celebrity of which had successively drawn to and fixed in it several excellent men, he exerted over it the most beneficial influence. Ascribing every thing to God and relying on his divine providence, the pastor Oberlin, father of a numerous family, was the zealous promoter of every Christian work. Notwithstanding the smallness of his means (his salary a short time since not exceeding one thousand francs), he made them suffice for every demand. He had by his example led his parishioners to form the invaluable habit of laying aside every week a portion of their savings to be employed in charitable purposes; and thus they were enabled to encourage and support many institutions framed in the true spirit of the gospel.

The union of so many virtues and good qualities in one man could not long remain unknown. Many philanthropic societies were eager to nominate him an honorary member; our first National Assembly pronounced him deserving of the gratitude of his country; the Society of Agriculture for the department of the Seine, some time after, decreed him a gold medal; and lastly, Louis XVIII., on the report of the minister of the interior, gave him the decoration of the Legion of Honour.

However honourable these proofs

of esteem to M. Oberlin, however flattering the visits of so many strangers of distinction, who went from all parts of Europe to see the *Sage of the Ban de la Roche*, he appeared to value nothing but sincere affection, whether it were from the multitude of pupils whose minds he had enlightened and whose hearts he had formed, or from his numerous parishioners, who owed to him their civilization and well-being. This attachment, which never varied and which will long survive the pastor, appeared in an affecting manner at the ceremony of his funeral. The annals of Alsace afford few examples of so imposing a solemnity as an immense concourse of the inhabitants of the immediate neighbourhood and of the surrounding departments, all clad in mourning, going in melancholy silence to contemplate for the last time the features of their benefactor, of their *father*,* whose body was inclosed in a glazed coffin which the delicate ingenuity of one of his parishioners had contrived for this purpose.

With the view of preserving the memory of this venerable pastor, a subscription has been opened in the country which he himself remodelled, for the foundation of a charity which will bear the name of Oberlin; and which, destined to provide for the moral and physical wants of the inhabitants of Ban de la Roche, will perpetuate to future generations the influence of his kindness and the example of his virtues.

We trust confidently that not only the inhabitants of Alsace, so long witnesses of his zeal, but also many persons in foreign countries and the interior of France, to whom the name of the pastor Oberlin, so often repeated, cannot be unknown, will wish to honour his memory by co-operating in this pious foundation, a living monument of his enlightened benevolence best suited to the sentiments and character of this illustrious citizen. The subscriptions are received at Fouday, (*Ban de la Roche*), in the department of the Lower Rhine, by Legrand and Son; at Paris, Strasbourg, and London, by Treuttel and Wurtz.

* An appellation given him throughout *Ban de la Roche*.

N. B. The names of the subscribers will be printed and deposited in the archives of the country.

SIR,

Nov. 2, 1826.

IN conformity with a late communication of mine, and which you favoured me with inserting, (pp. 533—590,) I now present you with the following cases. Some of them are written from recollections, some are the produce of imagination; but all of them, to my apprehension, suitable to the subject and not unworthy of your columns. However trivial some of them may appear as unconnected with the others, nothing can be altogether inappropriate which furnishes "materials for thinking" and for fundamental principles. And if by enlarging our field of instruction we may reasonably expect a more prolific harvest, if experience is to teach us what various seeds and what mode of culture are best adapted to the soil on which we have to operate, then will the good old adage best recommend itself to our attention and choice, "Try all things, hold fast that which is good." It has always appeared to me that the practical subjects of ordinary life are not sufficiently introduced into our pulpit compositions, and that for want of more striking illustrations connecting our principles with our conduct, the imagination is frequently suffered to take the lead of the judgment; and while the heart is warmed with ideal perfection, the sterner calls of rigid and undeviating virtue are too unthinkingly cast into the shade. The pulpit has enshrined itself within a halo of solemnity but little calculated to produce the most powerful effects in enlightening, purifying and stimulating the human breast, and its awful admonitions and formal appeals but too often degenerate into insipidity and dulness for want of that latitude which our great Master so well understood and so successfully practised. The most insignificant and common objects of nature, or the most familiar topics connected with thought and reflection, he could introduce into his illustrations without sully the dignity of his subject, and nothing was derogatory to the embellishment of sound principles or to elevation of character that passed his fervid and

persuasive lips. He could talk of sparrows, of lilies, and of mustard seed, of a gay young spendthrift feeding his master's pigs, of a fatted calf being killed for a festival, of a woman kneading her dough for the oven; yet whose instructions ever equalled his in pure and genuine simplicity or in sublimity of effect? The young would listen with pleasure, the enlightened with improvement, the bigoted with suspense, the profligate with contrition, the scoffer with respect, the publican with remorse, and the haughty pharisee or the intolerant and rapacious priest with resentment and indignation. Yet all these varied emotions were produced by the plainest ideas clothed in the plainest language, and "no man ever spake like this man." His were appeals from the understanding to the heart, and the heart echoed them back to the understanding. This is the way to convey instruction and to ensure its success. Not that I would advocate the coarseness, vulgarity and buffoonery which have sometimes degraded our itinerant champions, though even these have, no doubt, sometimes enforced attention where any other mode would have failed in its object. But, on the other hand, have we not slid into the other extreme? So that even where mystery has been disclaimed and the fetters of prejudice have been loosened, have we not been too apt to dwell upon inapplicable generalities, or launched into that pompous or elegant refinement that leaves nothing on which the memory shall delight to dwell, or by which the conduct shall regulate its affairs in the daily occurrences of real life? Whatever degree of attention these cases may attract, and various as may be thought their utility, it cannot, I should think, be doubted but that they may furnish some useful instruction and amusement to family circles round the winter evening fires, or as supplying topics for juvenile themes under the inspection of parental guidance. Any person conversant with law affairs, and more particularly with Chancery cases, may easily swell the list with interesting matter, so as occasionally to occupy a column or two of the Repository, as long as you or your readers may think it desirable; and remarks or subjects from different

quarters. would. give all the variety which mental gratification might require.

Cases of Adjudicature in a Court of Conscience or Equity.

No. 1.

A widow is left with an only son, a decent annuity and no other property whatever for their subsistence, and this annuity of course ceases with her life. She enters into a negotiation with a merchant to take her son as an apprentice for seven years. The merchant proposes, that if he takes the youth into his own house to board and maintain, he shall have a premium of £150; or if the mother keeps him in her own house, and at her own expense, during the whole period, that he will then expect his services without any remuneration, on the supposition that the information and experience the youth may acquire will be adequate to his services. The mother prefers the latter conditions; the youth is bound to them, and shortly after the mother dies, leaving him destitute; where is he to look for his support?

No. 2.

Suppose a husband or wife to have been guilty of some gross violation of the laws of society, say (as an extreme case) of premeditated murder, the other party knowing of the crime, but no ways accessory to it either before or after its perpetration—what will the moral sense, as connected with the marriage contract, require him or her to do, to disclose or to conceal the fact? Or, again, suppose the crime to be in contemplation, and nothing but disclosure can prevent its accomplishment; which is the paramount duty, unbounded affection or fatal evidence? Or how will the cases stand if a father and son be substituted in the place of husband and wife, or for lower degrees of consanguinity?

No. 3.

For the sake of encouraging a fellow-townsmen, whom I believe to be in low circumstances, and with a numerous family, I apply to him to take my likeness. I know him to be an inferior artist, but I have seen two or three of his lucky hits, and shall be well satisfied if he succeed as well with mine. His price is from one to

five guineas, and I urge him to put all his talent into action, as I may probably procure him numerous applications if my job shall recommend itself, I soon find I must be disappointed; I sit again and again; he touches and retouches, till the case becomes hopeless, and ends by a frightful caricature not worth a farthing, and he charges his highest price. According to the time occupied the demand might not be unreasonable, and I am convinced he cannot make the portrait better than it is; ought I to demur at the payment, or what should I give him?

No. 4.

A wealthy bachelor has two nephews, the eldest William and the other Thomas; one of them high in his favour, the other somewhat in disgrace. He makes his will, and after keeping it some years, and witnessing some variation in the conduct of his nephews, so as to abate his confidence in the one and his resentment to the other, he dies without making any alteration in his bequests. By some inexplicable error, which must for ever remain a mystery, (and the lawyer who made the will is also deceased,) it is stated, "I give to my eldest nephew, Thomas, £10,000, and to the youngest, William, £100," thus reversing the names. If the law cannot possibly decide between these two conflicting claims, what verdict of equity shall do justice to them both? This case is founded on fact.

No. 5.

A notable housewife, whose word was never called in question, borrows six eggs of her neighbour, and on breaking them finds four of them bad and totally unfit for use; what number ought she to return?

No. 6.

A rents a house of B, at £50 per annum; being obliged to quit the premises, he agrees with C for their occupation on the same terms from the moment he leaves them for the remainder of his twelvemonth, and confirms the engagement for his new premises. B now says, that though he has no voice in the business, and no claim during the time included in the notice for any increase of rent, yet at the expiration of that time he must have £60 as the annual rent;

and in consequence of this C relinquishes his bargain, and throws the loss upon A. "I cannot," he says, "afford to pay £60, and it will not suit me to take the house for one year only." A cannot procure another tenant, and is thus saddled with double rent for the ensuing year; whose loss should this be?

No. 7.

"Robbing Peter to pay Paul," is an adage as old perhaps as our language, and is a practice, perhaps, as universally reprobated. The moral corresponding maxim is, "that we should never do evil that good may come;" this, however, is violated or undermined in thousands of hourly events which pass unnoticed or extenuated. Can any cases be adduced where the rule may be conscientiously infringed? For instance, a cunning fellow has overreached me to the amount of five pounds in so dextrous a way that I have no means of redress either by law or equity; but I have an opportunity of purloining the amount from his property without the possibility of detection, and I shall be scrupulous not to exceed the amount by one farthing; or, suppose a wealthy old curmudgeon to have an only son, whose disposition is noble and generous, but who is kept so close in his income, that he is debarred from the means of doing good in any degree equal to his wishes. He has the power of secreting to the amount of £100 per annum from his father's property, which he would scrupulously but anonymously bestow upon public and patriotic institutions, and thus merely anticipate what must eventually be his own property. What say honour, virtue, integrity, justice, morality or religion to these statements? Will they allow any compromise between the extremes of yes or no; or to correct one crime by committing another?

No. 8.

Many years ago, when the shoe-buckle trade gave subsistence to perhaps 20,000 persons in this country, though now so totally extinct, a man of the name of Pinchbeck succeeded in making a mixture of metals a little superior in colour to what the trade had been accustomed, and had the address to make it pass under his own

name. He also advertised as a puff collateral to prove its intrinsic value, that he would give a shilling an ounce for all the worn-out or broken articles which should be brought to him, well knowing that the mixture did not cost him more than a shilling a pound, yet for every hundred pounds sold he would run a little risk of having a single ounce returned for his purchase. Was this justifiable policy or was it contemptible fraud?

No. 9.

A person is left executor to the will of his deceased friend, and by the event is become guardian to his infant children. The whole of their property is vested in some canal shares which were purchased with the intention of securing them from uncertain contingencies, and without any regard whatever to speculative improvement, and, at five per cent interest, would provide for their comfortable maintenance and education, and leave little or nothing for superfluities. About the same time the rage for the bubble companies seizes the public mind, and a rail-road is projected which it is expected will totally ruin the said canal. The value of their shares sinks rapidly, so that he cannot offer them for sale, but he takes a part in the new scheme and becomes a subscriber to a large sum on his own account. Is it possible to reconcile his conduct with the first and leading principles of justice and humanity? It is generally urged that all speculations of the kind are commenced and pursued on the common principles of commercial enterprise, and that all competition is allowable as in every other channel of trade and investment—that the purchaser takes his share of the risk and conscientiously pockets the profits, be they whatever they may; but in this case the orphans had no choice—their guardian is a voluntary contributor to their certain ruin; and though the scheme might proceed without his concurrence and support, yet still as far as the influence of an individual can co-operate, he aids the public unfeeling rapacity, and the injury is inflicted, past remedy, should the plan be carried into effect. Or supposing that no such connexion subsisted between him and the chil-

dren, yet knowing that such must inevitably be the case with many individuals or families who would have no redress; can the circumstance, by any defence, be made to harmonize with the golden rule by which we all generally profess to be governed, “of doing to others as we would wish them to do to us”? In other words, can a scrupulous moralist consent to increase his property by means which he knows will assuredly be the ruin of others?

No. 10.

Suppose an executor to have had his trust in hand a considerable number of years, and has discharged its duties with the most scrupulous and exemplary correctness, fidelity and zeal. As age has gradually advanced upon him, so have his faculties imperceptibly declined, till year succeeding to year his infirmities increase and his mind becomes lost in second childishness. During this slow progress, and before either himself or his friends were conscious of the falling off, he commits some fatal errors in the management of his own affairs; and in those of the trust, either by omission or inadvertence arising from defective judgment, and the estate suffers material and irrecoverable injury as the consequence. How is the misfortune to be rectified, or on whom should it rest?

No. 11.

A freeholder has a large estate in the close vicinity of a thriving town, which he divides into small allotments and lets on building leases for ninety-nine years, thereby quadrupling immediately to himself the rental of the ground, and ensuring eventually the buildings to his successors. After the lapse of twenty-five or thirty years it is discovered that his proprietary did not authorize him to grant such leases, and to secure themselves the lessees are obliged to procure an act of parliament, which being opposed by the presumptive heirs, was obtained with difficulty and considerable expense in addition to the common charges. The lessor, however, refuses to contribute a shilling towards the burden, on the plea “it was entirely for your security that the application was made; the estate goes, at my decease, into a

distant family connexion, and I therefore see no reason why I should be the sufferer." Is this equity or injustice? It was at least a recent fact.

No. 12.

A man with considerable property, and children of both sexes, leaves them by his will, share and share alike on the event of each of them attaining the age of twenty-one years, or being married, whichever may first happen; but with this exception, that being displeased with his daughter A's attachment to B, if she marries him then she forfeits all her share in the patrimony, and her portion shall be equally divided among her brothers and sisters. After a while, however, he changes his opinion, and they marry with his entire approbation; but he dies without altering his will. This case was argued in one of our courts of law and thus decided—"that the father's consent to the match being subsequent to the date of the will entirely annulled the clause, which must have been cancelled by himself had he not simply neglected to do it." But supposing the will to express that if ever they marry she forfeits her claim to the property, and she remains single till she comes to age, and then receives her share as authorized by the event, and afterwards marries B, in direct opposition to her father's wishes; how stands the case in justice or equity? Is she to keep possession of the property or to refund it? Or would the executors be required to withhold the payment on her coming at age, in anticipation of the probability of the marriage taking place at any future period, as long as both the parties may continue to live, or to remain unmarried?

No. 13.

A dilemma. Euathlus, a rich young man, applied to Protagoras to teach him the art of pleading, for which he was to give him a sum of money in hand and the remainder to be paid on his gaining the first cause he should have to plead before the judges. Protagoras finding him somewhat reluctant to begin his profession, though fully qualified, took, as he thought, a sure method to get the better of his delay and sued him for the payment.

"Don't you see," said he to his pupil, "that in any event I must gain my point? For if sentence is given for me you must pay by that sentence; if against me, you have gained your first cause, and therefore must fulfil your engagement." To this Euathlus replies: "O my wise master, I might have avoided the force of your argument by not pleading my own cause; but giving up this advantage, don't you see that whatever sentence the judges pass I am safe? If they give sentence for me I am acquitted by that sentence; if against me, the condition of our agreement is not fulfilled, for I shall have pleaded my cause and lost it." The judges thinking the arguments on both sides unanswerable, put off the cause sine die.

JAMES LUCKCOCK.

Notes on Passages of Scripture.

Nov. 2, 1826.

"— let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think, or maintain, that a man can search too far, or be too well studied in the book of God's word, or in the book of God's works." BACON.

Deut xxxiv. 10. **A**ND there arose not a prophet since in Israel, like unto Moses —." I think, it should be, "But there arose not," &c. See the preceding verse. A contrast seems to be intended. Heb. iii. 3, 4, 5.

2 Sam. i. 19. "The beauty of Israel is slain upon thy high places." Without denying the admissibility of this translation, I should prefer the following:

"O Antelope of Israel!
Pierced on thine own mountains!"
GEDDES.

For this signification of the Hebrew noun in the former line, we have the authority of Bochart* and of Shaw.† Geddes has done justice to the exquisite pathos and beauty of the whole of the elegy, but has been especially successful in the introduction. Le Clerc, Michaelis‡ and Dathe, preceded him in his view

* Hieroz. P. i. L. iii. cb. xxv.

† Travels, &c., 2d ed., 171, 414.

‡ Schulz. Schol., &c., in loc.

a specific image, under which man is here addressed:

caprea Israelis, in montibus tuis tuis locis] confossa." Le Clerc *at he*, in loc.

auss, in his *Helons Wallfahrt*, has not varied materially from the translation of the poem.*

xxiii. 18, 22. "Who hath in the counsel [in the margin *et*] of the Lord?" "— if I had stood in my counsel." *They*, in both the clauses, has, *my council*." While he gives the *et* of the original expression, he is far unhappy in the selection of *terms*, that they fall much beneath the grandeur of the theme. I will substitute for them the words, *my council*," as being less far from and more dignified; at the same time that they are equally cor-

like xvi. 8. "— the children of the world, are in their generation less than the children of light." A supplemental remark on *the parable of the unjust steward* may not be undesirable.†

The moral of it has been intimated in the clause which I have now described: the verses that immediately follow [9—14], contain our Saviour's advice, founded on the circumstances which he had been representing, and adapted to the situation and character of his several hearers. We attend to this division of the latter part of the chapter, we shall be clearly understand the speaking-meaning. No regard to wealth, much, is here recommended: fraud and dishonesty do not receive here countenance whatever. Our Lord meaning that, as human nature and society are constituted, "the rich and poor" will "meet together," enjoins upon his disciples that wise and judicious use of what we call *property*, which will minister to their greatest welfare.

Perhaps this parable has been misunderstood in consequence of the reader not perceiving that the former use of the eighth verse belongs to the story. The slightest reference to the context and the annotators, would prevent the error, which would be yet

more effectually obviated by an exact translation. Such is the influence of sounds*—such the neglect of inquiry, and the absence of discrimination—that many persons may consider Jesus Christ to be here intended by "the Lord."† The proper rendering would be, "the master," which should also be substituted in the third verse. It is not our Saviour who commends a part of the unjust steward's conduct. Whatever of commendation we see, proceeds, fitly enough, from the steward's "master," who praised, says Campbell, in loc., "neither the actor nor the action, but solely the provident care about his future interest, which the action displayed; a care worthy the imitation of those who have in view a nobler futurity, eternal life."

Acts xxvi. 28. "Agrippa said unto Paul, Almost thou persuadest me to be a Christian." There is no just reason for looking upon Agrippa as a concealed believer in Christianity, or as insincere in his religious profession. Nothing that we know of him, nothing which the language, the incident and the chapter before us disclose, will countenance such an opinion. His case appears to have been simply this: he was a Jew and a man of the world—a slave to its bad principles and customs—yet no stranger to his country's prophetic books, nor quite ignorant, verse 26, of the name and history of Jesus of Nazareth; and, impressed by Paul's appeal to him, by his narrative, his eloquence and his demeanour, he cannot refrain from declaring his own feelings, and avowing that he was "almost" convinced of the truth of the doctrine which the apostle preached. Such a declaration spoke loudly in favour of the gospel, and of its able and intrepid advocate.

1 Cor. xiii. 13. "— now abideth faith, hope, charity," &c. Mr. Locke, who in the conciseness of his paraphrases has never been surpassed, explains this clause in the following manner: "But then even in that

* Paley's Preface to "Moral and Political Philosophy," 10th ed., p. xxxii.

† According to Kuinoel, in loc., the mistake has not been confined to ordinary readers: "Ο κυριος nonnullis interpretibus est, Christus ipse, ejusque verba ver. 8 allata esse putant."

[the future] state, Faith, Hope, and Charity will remain."

I should rather explain the word "now" of the Christian's probationary condition: it has this meaning in the twelfth verse; and surely it cannot in strict truth be said that faith and hope will find objects on which to be exercised in the heavenly world. As the apostle, in verse 8, had contrasted charity, or love, with the extraordinary gifts of the first believers, and illustrated its vast superiority, so he compares it here with the faith and the hope which belong to every genuine disciple of Christ in the usual course of things, and through all successive ages of the church. This view of the passage, seems to be taken by Diodati, whose translation [*al presente*] is very emphatic, by Le Clerc, and by Rosenmüller. Archbishop Newcome coincides with Mr. Locke: in support of their exposition, it may with much plausibility be alleged, that the particle "now" [*νυν*] is *illative*, as in 1 Cor. xiv. 6; yet, even if thus much be granted, a great and, perhaps, insuperable difficulty still attends a comment which assumes the *eternal* duration of faith and hope.*

2 Cor. v. 16. "— though we have known Christ after the flesh."—Newcome paraphrases the clause thus "though Christ hath appeared to me on the way to Damascus, and in visions, yet I lay no stress even on this pre-eminence." But this explanation ill suits either the context or the accustomed import of the phrase. *The context* fixes our thoughts on *Jewish partialities and prejudices*; and *the phrase* usually refers to *Jewish privileges and distinctions*. Philipp. iii. 4, 5; Rom. i. 3, viii. 1. Locke's paraphrase of this language is admirably correct: "If I myself have gloried in this, that Christ himself was circum-

cised as I am, and was of my blood and nation, I do so now no more any longer." So Whitby.

Gal. v. 12. "I would they were even cut off which trouble you."—The Apostle's meaning might have been deemed unambiguous, had not commentators given opinions differing from each other. "Separation from the religious community, of which these men were the unworthy and pernicious members," is the idea designed to be expressed, and nothing further.

1 Tim. iv. 13. "Give an attendance to reading," &c., "i. e.," say most of the commentators, "to the public reading of the Scriptures of the Old Testament." Yet the context shews that *private* reading and study must have been included in this advice. The fifteenth verse is surely decisive: for *meditation* respects *private* study; and *public* reading alone could not advance Timothy's proficiency. Diodati and Whitby are among the few expositors who appear to have seized the Apostle's meaning.

Heb. i. 2. "— by whom also he made the worlds" [ages*]. Griesbach, as a critical editor of the Greek Testament, leaves the text of this passage unaltered. However, in the second volume of his *Opuscula Academica*,† he proposes an important conjectural emendation; because he is of opinion that the present reading does injustice to the Apostle's sound views of Christian doctrine. The dissertation to which I allude, bears as its title, "De mundo a Deo Patre condito per Filium." In the judgment of the learned author, there is no other passage of the New Testament, and none in the earliest and most approved Christian fathers, where God is stated to have created the world by Jesus Christ. Griesbach, therefore, suggests that for *δι' αὐ*, we should read *διὰ τῆς*; and he supports his suggestion with considerable ingenuity;‡ though his arguments fail

* Whether my readers adopt or not this interpretation of Locke's, they will not fail of admiring his incomparable *Essay for the Understanding St. Paul's Epistles*, &c.: I am disposed to consider Dr. John Jebb's "Sketch of the Plan of the Society for Promoting the Knowledge of the Scriptures" as worthy of being placed by its side. Until the Sacred Volume be generally studied on the principles laid down in those two compositions, Theological Ignorance and Prejudice will be triumphant.

* Mon. Repos. XXI. 452.

† Vol. II. 186, &c.

‡ "Quam emendationem non nimis temerariam esse judicabunt, qui perpendent, *primo* facillimum fuisse errorem librarii, loco τῆς scribentis υ, et ΔΙΟΤΙΚΑΙ confundentis cum ΔΙΤΤΙΚΑΙ.—*Deinde* so proclivior ad hunc lapsum erat scriba, quia illud δι' αὐ concordabat mi-

of satisfying me. That the clause is not of the easiest solution, may now, on all hands, be admitted: * that to a decided Trinitarian it has presented serious difficulties, may not be generally known.

James v. 16. "— the effectual fervent prayer of a righteous man, availeth much." Here is a redundancy: nor has the author's sense been well expressed [*πολυ ισχυει δεησις δικαιο ενεργουμένη*]. Take Worsley's translation, "the fervent prayer," &c., or that by *Philalathes*, † which is still better, "the earnest prayer of a righteous person, hath great efficacy."

1 John v. 20. "This is the true God."—In the annotations on Euseb. Eccl. Hist. L. i. p. 34, [Paris, 1659,] by H. De Valois, [Valesius,] there is a note which, coming from so learned a man and so zealous a Catholic, highly deserves to be transcribed. Upon the words in his author's text, *ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστός*, he says, "Simplicior ac sincerior est lectio, quam in tribus nostris codicibus reperimus, Maz. Med. ac Fuk. *ὁ Κύριος ἡμῶν Ἰησοῦς τὸ θελημα, κ. τ. λ.* Quam quidem scripturam confirmat etiam Nicephorus ac Rufinus. Nec ullus, ut opinor, negabit, eam scripturam huic loco aptius convenire. *Primam* enim, veteres illi Dei vocabulum soli Patri tribuere solebant, ut notum est. *Deinde* si Thaddæus Abgarum alloquens, nondum plena imbutum fide, Jesum appellasset Deum, id Abgarum turbare merito potuisset, et hanc illi suspicionem injicere, duos Deos à Thaddæo prædicari." ‡ Let the solidity of this criticism be estimated by theological scholars, of all denominations.

N.

SIR,
THAT theory of ethics which makes morality to consist in nothing else than a well-directed regard to our own interest, seems so directly opposed to the general sentiments of mankind, as to render it astonishing that it should ever have

gained a footing in the world. It robs virtue of all its beauty, deprives us of the objects of our best affections, resolves all the lovely sisterhood of the virtues into mere prudence, and represents the most virtuous and the most selfish characters to act on the same principle, a regard to their own happiness; with this difference only, that the one entertains juster views of what will contribute to his greatest happiness than the other, and acts in consistency with those views. This theory, which is embodied in Dr. Paley's definition of virtue, has found an ardent defender in the writer of a letter signed *Clericus Cantabrigiensis*, and published in your No. for Sept. (p. 509). Paley's definition is expressed in the following words: "Virtue is the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." To this definition I have to state two objections: 1st, It confounds morality and religion. 2d. It makes virtue consist merely in self-love.

1. As to the first objection, I cheerfully concede that true religion includes morality as an essential part of it, and that morality derives its strongest aid and support from religious motives and sanctions. Still, moral distinctions would exist though there were no religion in the world. A world of atheists would recognize a most important distinction between the characters of Socrates and Dionysius, of Antoninus Pius and Nero. The continence of Scipio and the patriotism of Regulus have always commanded admiration, and been held up as examples of virtue, though neither the actions of one or the other have ever been supposed to flow from a religious principle. "Ethicks," says Mr. Locke, "is the seeking out those rules and measures of human actions which lead to happiness and the means to practise them." Doubtless those who live without God in the world cannot be so blind as not to see that some actions tend to produce general happiness and that others have a contrary tendency; and this alone would afford a standard of virtue, (I do not say the only standard,) even putting religion out of the question. In perfect consistency with these views, Mr. Hume

riſce cum opinionibus latius ævi de λογῶν Patri in creatione mundi ministranti." Pp. 202, 203.

* Mon. Repos. XX. 388.

† Ib. XIV. 569, &c.

‡ See, too, p. 5, of Euseb. Eccl. Hist.

has made virtue to consist in qualities useful and agreeable to ourselves and others. It seems then to me that religion and morality ought to be differently defined; that the first consists in voluntary obedience to the will of God, and the last (at least that part of it which we have now to consider) in benevolence. It is hardly necessary to repeat, that as obedience to the will of God includes benevolence, morality is a part of religion.

2. My second objection to the definition of Paley is, that it excludes actions of disinterested benevolence, such actions being, I conceive, virtuous in the highest degree. What are the ordinary sentiments of mankind on this subject? What is it that commands our highest esteem, regard and affection? It is pure disinterested piety and benevolence. It is the heart devoted to God and desiring above all things to do his will. It is the kindly, tender feeling of benevolence which acts solely with a view to the happiness of its object. Only let us imagine a father who never confers a benefit upon his son, never does a single action to promote his happiness except with a view to his own future reward. Would such a being command our approbation? Certainly not. Nor should we think one who obeyed the command of God merely for the sake of everlasting happiness, had made any great advances in piety. Not only, however, are those actions which are founded on an expectation of a reward preferred to those of disinterested piety and benevolence, but the latter class is, by the terms of the definition, *excluded from being virtue at all*. One may at least imagine a man whose heart is deeply penetrated with the love of God and filled with benevolence to his fellow-man, pursuing a course of conduct solely regulated by piety and goodness, and without a thought of a reward for his virtues. Can we conceive any thing in human nature more lovely and admirable than this? Perhaps no human being may have completely attained this state, but I doubt not that many have approximated to it, and our esteem and respect for them could not fail to rise in proportion as we conceived them to have approached it. Your correspondent then seems

to have little reason to find fault with Dr. Brown, who represents Paley's ethical system as "degrading to the human character," and is surely not justified in branding him with the unmerited reproach of being a narrow-minded declaimer.

But Clericus Cantabrigiensis is afraid that, if we reject Paley's definition, we shall be obliged to prefer the heroism of Codrus, Curtius and the Decii to the fortitude of the martyrs. I have no hesitation in saying, that if I thought that those Heathen worthies acted with a benevolent view, and that the martyrs submitted to their sufferings merely for the sake of a future reward, that I should deem the actions of the Heathens more virtuous than the voluntary sufferings of the martyrs. But I see no ground to make such an assumption respecting the martyrs. On the contrary, it appears to me highly probable that many of them would willingly have endured all that was inflicted on them in obedience to the will of God, and for the purpose of advancing the cause of true religion in the world. I must add a few words to prevent misconception. Let it not be supposed that the writer of this letter undervalues the doctrine of future rewards and punishments as revealed in the Christian Scriptures. On the contrary, he considers that doctrine of supreme importance. Though disinterested piety and benevolence appear to him the perfection of man, it is only by slow degrees and a long process of disciplining the mind that we can reach that state of perfection. The doctrine of future rewards and punishments is addressed to our self-love which is an essential part of our nature. It is indeed impossible to conceive any conscious, reflecting being without self-love. That an intelligent being should be indifferent about his own happiness is an absolute impossibility. But self-love is not inconsistent with piety and benevolence, though it is not the same thing as Dr. Paley and your correspondent represent it to be. The excess of self-love only is deserving of blame. *Self-love* and *selfishness* should ever be distinguished; the first merely aiming at its own happiness, the last pursuing that end at the expense of the hap-

piness of others, or with a criminal disregard to their claims upon us. Christianity (which is the perfection of moral wisdom) does not forbid us to love ourselves, but commands us to love our neighbour as ourselves. Self-love, therefore, is only to be blamed when it is inconsistent with the love of our neighbour.

LUCIUS.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCXIX.

Remarkable Instance of Human Credulity.

DURING the season of miracles worked by Bridget Bostock of Cheshire, who healed all diseases by prayer, faith and an embrocation of fasting spittle, multitudes resorted to her from all parts and kept her salival glands in full employ. Sir John Pryce, with a high spirit of enthusiasm, wrote to this wonderful woman to make him a visit at Newton Hall, in order to restore to him his third and favourite wife. His letter will best tell the foundation on which he built his strange hope and very uncommon request.

Eurydices oro properata retexite fila.

Sir John Pryce's Letter to Mrs. Bridget Bostock, 1748.

"MADAM,

"Having received information by repeated advices, both public and private, that you have of late performed many wonderful cures even where the best physicians have failed, and that the means used appear to be very inadequate to the effects produced; I cannot but look upon you as an extraordinary and highly favoured person. And why may not the same most merciful God, who enables you to restore sight to the blind, hearing to the deaf, and strength to the lame, also enable you to raise the dead to life? Now, having lately lost a wife whom I most tenderly loved, my children an excellent step-mother, and our acquaintances a very dear and valuable friend, you will lay us all under the highest obligations; and I earnestly entreat you, for God Almighty's sake, that you will put up your petitions to the throne of grace

on our behalf, that the deceased may be restored to us, and the late Dame Eleanor Pryce be raised from the dead. If your personal attendance appears to you to be necessary, I will send my coach and six, with proper servants, to wait on you hither, whenever you please to appoint. Recompense of any kind, that you could propose, would be made with the utmost gratitude, but I wish the bare mention of it is not offensive to both God and you.—I am, Madam, your most obedient and very much afflicted humble servant,

"JOHN PRYCE."

No. CCCCXX.

The Last of the Alchymists.

DR. PRICK, a physician, and a Member of the Royal Society, cultivated alchymy and astrology as late as the latter half of the last century. In 1784, he publicly proclaimed that he could make gold, and had made it in the presence of several persons; he even presented some of it to the KING. The Royal Society, however, empowered the celebrated chemist, Mr. KIRWAN, and the alchymist, WOOLFE, to examine into the pretensions of the Doctor, and he was obliged to submit to the trial. He first of all excused himself by saying, he had employed all the powder in the first attempt, but was compelled by reproaches to begin the task. In this state his art forsook him; with anxiety he endeavoured to convert mercury, by means of phosphoric acid, into silver; he performed experiments, which consisted in treating arsenic with volatile alkali, and what is called the Constantine experiment. All failed; and he was called on to make some more of his powder. After an uninterrupted labour of six weeks, he made his will, distilled for himself a pint of laurel water, drank it, and died in half an hour, at the age of twenty-six, a martyr to a delusion that, even were it to be realized, would have no value, nor be of any utility. He was a man of great talents, but of greater ambition, and aimed at the reputation of the greatest genius of the age. He was possessed of considerable property, but wrecked his happiness and lost his life by being so credulous as to believe the assertions of the alchymists.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Sermons on Various Practical Subjects.* By the late Rev. Thomas Watson. *To which is prefixed, A Brief Memoir of his Life and Writings.* 8vo. pp. 384. Longman and Co. 1826. 10s. 6d.

OF Mr. Watson some biographical account was given in our last Volume (XX. 623—626). The Memoir prefixed to these Sermons, which appears to have been drawn up by Mr. Wellbeloved, contains some further particulars. In a note, pp. iv. v., there is an historic sketch of the English Presbyterian congregation at Whitby, which we should have extracted if we were not restrained within very narrow limits, by the length to which the Miscellaneous part of our work has this month been extended.

The biographer having stated that Mr. Watson kept a boarding and day school, in the conduct of which he gave great satisfaction to the parents of his scholars, adds,

"One of these, entertaining a high regard for his talents and his virtues, and desirous of testifying the deep sense he had of the obligations he owed to him, offered to present him to a very valuable living in the Church of England, that he might hold it for his son, then a pupil of Mr. Watson; guaranteeing a certain and a handsome provision when his son should be of age to receive that living himself. Had he accepted this offer he might not only have lived in independence during the minority of his pupil, but have saved out of his income a considerable sum, which, with the benefice his friend stipulated to procure for him on his resignation of the first, would have set his mind free from all anxiety respecting the pecuniary interests of his family. But tempting as such an offer must be to a person in Mr. Watson's situation, it was steadily rejected. Both of the doctrine and the discipline of the Church of England he conscientiously disapproved: the emoluments it offers could not, therefore, be enjoyed but at the expense of integrity and peace of mind; and in deciding to which of these the preference should be given, he did not for a moment hesitate. Under the in-

fluence of the same principles, he afterwards resisted the earnest solicitations of another friend, a minister of the Church of Scotland, to return to his native country, and to accept a living there."—Pp. ix. x.

Mr. Watson was a benefactor to the town of Whitby in a way in which Dissenting Ministers have commonly "rendered essential and lasting service" to the community.

"In the year 1775, Mr. Watson rendered an essential and a lasting service to the town of Whitby, by establishing, with the assistance of a few friends, a Subscription Library. This was one of the earliest of these valuable institutions, which were first introduced, it is said, by the late Dr. Priestley, when settled at Leeds, and which have so largely contributed to excite and to sustain that general desire and pursuit of knowledge, which has eminently characterized the last fifty years. The Library at Whitby was at its commencement supported by *fifty-three* subscribers; the number is now increased to upwards of *one hundred and twenty*. From its establishment till the year 1822, the excellent and venerable founder held the offices of President and Treasurer.

"It was during this part of Mr. Watson's life that he was honoured with the friendly notice of the late Lord Mulgrave, the highly celebrated navigator of the Northern Ocean; who being fond of scientific pursuits, found in Mr. Watson a congenial mind. The urbanity of his manners, the cheerfulness of his temper, the variety of his information, and the soundness of his judgment, were recommendations equally powerful to the notice of the present Earl; and the numerous instances of kindness shewn to him by the noble residents at Mulgrave Castle and the other branches of the family, contributed in no small degree to his happiness during a long course of years."—Pp. x. xi.

We are pleased with the statement that when this respectable minister was laid aside by infirmities, "the zeal of his son (Mr. Thomas Watson, solicitor) and of his eldest grandson provided for his people means of religious instruction."—P. xxvi.

Mr. Watson is succeeded in the

pastoral charge at Whitby by the Rev. James Rutherford, a native of Scotland.

These Sermons, nineteen in number, were chiefly selected by the author during the last year of his life. They are on a variety of topics, for the most part practical. The reader of Mr. Watson's former volumes will find them exactly what was to have been expected from the writer; plain, unornamented, sensible and liberal. The composition is sometimes loose and inaccurate, and the discourses immethodical. The texts of scripture are the only titles. Natural theology was the Preacher's favourite study, and observations and arguments on this subject abound in the Sermons. A few controversial passages are to be found in them, and these are decidedly anti-calvinistic. Further than this, Mr. Watson's creed scarcely comes out in any part of the volume. He manifests the deepest veneration of our Lord's character, and some of the best sermons are those which expatiate upon the moral excellence of Jesus as an evidence of his Divine Mission. We may refer for example to the following passage in S. XVII. on 1 Pet. ii. 21:

"We never see the smallest traces of severity in any part of our Lord's good actions; he is often so kind as to take offenders under his special care and protection. Amongst the number of those who applied to our Lord for bodily relief, we need not doubt but that a great number had been instrumental in bringing upon themselves their disorders. Intemperance spreads plague and innumerable diseases among men; but our blessed Saviour never mingles his benevolent cures with any harsh reproofs: all was done in kindness. I do not notice this, as if I meant to say, that such offenders should not be reprov'd; they well deserve it, and it is proper that they should be reprov'd. But I mention it as a proof of our Lord's exalted and perfect goodness: he did every thing complete. The great physician both of body and of soul, comforted his distressed patients by his acts of gentleness and kindness; when his hand relieved, his heart also pitied and melted for his patients."—"Our Lord does not perform his great cures with the cold indifference of one that is concerned only for his own interest or fame: he enters with the most tender

concern into every case that comes before him: his common language is,—*Son, daughter, be of good cheer; and he adds, as the greatest of all comforts, thy sins are forgiven thee.* There is the most amazing condescension in his manner and language. Those who, on account of their loathsome disease, had been for a long time the outcasts of society, and disowned by all men, are called the *sons and daughters* of our blessed Lord. It is remarkable also, that he almost always confers more than his petitioner durst ask. They applied only for the cure of their bodily infirmities; but our Saviour not only grants the request in its fullest sense, but also after adds,—*Thy sins are forgiven thee.*"—Pp. 307, 308.

We cannot recommend Mr. Watson's Sermons as models of this species of composition, but there are sagacious hints in them of which the preacher may make good use. Thus in a comment on the passage relating Peter's denial of his Master and his strengthening the denial "with cursing and swearing," the author says, "One may infer that Peter must have been addicted to this shameful practice early in life," and "this also furnishes us with a criterion of the morals of the Jewish people at that time." P. 274.

One of the best Sermons both for method and argument is S. XIII. on Philipp. ii. 13, in which the preacher explains "what we are to understand by God working in us," and shews "that we are so constructed that we have powers and capacities conferred on us by our Maker, to enable us to do what God requires of us." In the course of his argument, he says,

"Whenever men separate the gospel from common sense and reason, we meet with nothing but absurdities. Human reason and the gospel speak uniformly the same language, for they proceed from the same source."—P. 225.

The amiable preacher's thoughts appear to have been led by the course of afflictive events in his later years to the subjects of mortality and a future state, and we must conclude this short notice of his volume by one extract from S. V. on 1. Cor. xv. 51, which represents the analogy between this life and the life to come:

"It may be said, that we can form

no idea of that future state; nor is this to be expected. Man, in his first state of existence, in the womb, is in a state of great imperfection. Were he endowed with any recollection of that state, he would remember that he could then form no idea of that more perfect life upon which he was to enter when he was to come forth into this world. He could form no conception what sight is, or hearing, or the other senses; far less what memory or judgment is, or the other powers and faculties of the mind. In his narrow lodging, he could not tell what motion is, or how he could remove from one place to another; and therefore how wonderful would it appear, that in this new condition of life upon which he was to enter, he should be possessed of powers to travel to great distances. And he could form to himself no picture of that wide world on which he was about to come forth, to become a member, and to act such a conspicuous part. He could not understand what society is, and conversation, and how the inhabitants could communicate with one another; and consequently, he must be equally ignorant of the wonderful power of speech, and how the inhabitants could converse with one another, when at the greatest distance, by the invention of writing. This to him must appear to be fully as unaccountable, as if we should suppose that, in the future world, the blessed inhabitants shall have the power of understanding one another's thoughts at the greatest distance, and in this manner to hold conversation together. Man, in the state of the womb, could form no understanding of the various creatures with which this earth is stocked; nor what the sun and moon and stars are; the wonderful revolutions of the heavens, and how much they contribute to the blessings of this earth. He must be equally ignorant of all the virtues and benevolent affections, which contribute so much to the dignity, to the ornament and the happiness of man.—Such is man in his first state, in the rudiments of his existence. And may we not believe, that his next advance in the scale of existence, may as far surpass the present, as the present surpasses that his first state in the womb; and that his future state, his perfect state, in extent, in knowledge, in the improvement of his powers and faculties, may exceed every thing that we can conceive whilst here? The natural birth sent forth man into the present state; and death, which delivers him from the prison of the world, will have the effect of expanding

and perfecting his powers and faculties, and presenting to him a wonderful display of the power, wisdom, goodness, and benevolence of the Creator."—Pp. 68, 69.

ART. II.—*Unitarian Christianity defended. Remarks upon a Plain Man's Answer to the Question, "Why do you not go to the Unitarian Chapel?"* By Edward Whitfield. Ilminster: printed and sold by Moore; by Teulon and Fox, in London. 1826. 12mo. pp. 35.

ALTHOUGH the press be not the only instrument of communicating knowledge, and of advancing the progress of truth, yet, when well employed, it is among the best. *Local controversies* too, if carried on, as, alas! they have rarely been carried on, with "meekness of wisdom," are highly useful in exciting inquiry, in assisting discussion, and in directing the attention of men to their common no less than to their separate principles. Of the publications which such controversies occasion, many deserve to be circulated beyond the town and district where they have been produced: and the performance before us is, we think, entitled to this distinction.

In a modest and candid, yet fearless spirit, in a clear and pleasing style, with no inconsiderable force of argument, and with much valuable information, the writer repels the statements of the *Pseudo Plain Man*, and exposes his assumptions against Christian Unitarianism and its friends. It appears that the pamphlet on which Mr. Whitfield animadvert has not for its author any individual who was once a worshiper in some Unitarian chapel, from which, however, a change in his theological opinions constrained him to retire: on the contrary, it was drawn up by a person who, in a note, avows himself to be the minister of an orthodox congregation. Of this disclosure, which really ought to have been made in the title-page rather than in the body of the *Plain Man's* tract, the Remarker is not forgetful, but turns it to a fair and good account:

"Had not the writer of this tract in-

formed us, that the title 'Plain Man,' as a convert from Unitarianism, was fictitious, [still] there are few persons who could have been deceived by the fiction. None who has been in the habit of attending Unitarian worship could have given so false a representation of that worship as his first page contains. There is not heard 'a perpetual harping on the sufficiency of human reason to make manifest of itself what would be proper for God to reveal:' no such impiety stains the lips of the Unitarian preacher. He feels too deep a reverence for that Great Being; he is too sensible of the infinitude of divine wisdom, to take upon himself the daring task of deciding what God may or may not reveal. All Christians acknowledge that He can reveal nothing inconsistent with himself; and the Unitarian confines his inquiries to what He *has* revealed under the Jewish and still more under the Christian dispensation."—P. 4.

Mr. Whitfield denies the truth of the statement that the "subjection of our understandings to infinite and uncreated wisdom, is never enforced" in Unitarian chapels: nor does he admit that "Trinitarians are often spoken of as a set of idolaters:"

"—— ministers of the denomination in question, are not forward to use language in the pulpit which conveys to their hearers feelings of contempt for other religious professors. By the few it may be occasionally used—by the majority never. Sometimes a cry resembling the following is raised by their opponents: 'Unitarians are infidels, who deny the Lord that bought them;' but they can never imagine that the heart of every Trinitarian responds to the cry. So the Trinitarian may be occasionally called an idolater, but those who differ from him in opinions, do for the most part credit his sincerity, respect his feelings, and avoid the use of contemptuous language. More than this need not be said to disprove the assertion of the writer; more perhaps would be untrue, for Unitarians are of like passions and feelings with their brethren."—P. 5.

The Remarker, while he is perfectly candid, does not deal in blind, indiscriminate concession. He firmly opposes the allegation, "that Trinitarian Dissenters reject all human creeds and self-imaginings, and as true Protestants receive the Bible, and the Bible only, as the foundation of their faith and discipline;" and on

this topic, and on other similar subjects, he reasons with judgment and success.—Pp. 6—13.

As a proof of his acquaintance with the principles of scriptural interpretation, we shall transcribe his criticism on Isaiah viii. 14, 1 Pet. ii. 8:

"This [language] is addressed by the prophet to his contemporaries; and the meaning is evident. 'Peter,' we are told, 'applies this passage to Christ.' It would, certainly, have been more correct to say, he applies *part* of it to Christ. The apostle having cited the prophecy of a stone to be laid in Zion, Is. xxviii. 16, describes the consequences of disallowing this stone, in other words, of rejecting the Messiah, in language borrowed doubtless from the passage cited. But this is all he uses—'a stone of stumbling and a rock of offence.' In the one case it is predicated of Jehovah of Hosts; in the other, of the Messiah. Is this a proof that Jesus was Jehovah of Hosts? Can it be imagined that Peter entertained such an idea when he wrote his epistle? Had he done so, he would have quoted the whole of the passage, and not a few words of it. Immediately before he had spoken of God and Jesus Christ as separate and distinct beings; and he would not have neglected the opportunity afforded him, by the introduction of this passage, of stating clearly what his views were, had he regarded these two beings as identical—Jehovah of Hosts. No uninspired Trinitarian would be so negligent,—Peter was inspired."—Pp. 13, 14.

On the whole, we have been exceedingly gratified by the perusal of this tract, and consider it as not a little honourable to its author, to the body of which he is a member, and to the important cause—the cause of Truth, Righteousness and Charity—for which he pleads. N.

ART. III.—*The Mystery of Godliness. A Sermon preached at Halifax, on Wednesday, May 11, 1825, before the Members of the West Riding Tract Society; and again at Evesham, on Wednesday, July 12, 1826, before the Members of the Unitarian Tract Society for Warwickshire.* By Charles Wellbeloved. York: printed by Wilson and Sons; sold by Longman and Co., and by Hunter, London. 8vo. pp. 36.

IT is always an interesting part of our duty to notice a discourse

like the present, which belongs to a class that is happily on the increase among us. The passage which Mr. Wellbeloved has chosen as his text is 1 Tim. iii. 16, "And, without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." His object is to prove that, although usually adduced with much confidence by the advocates of the popular faith in support of at least one essential article of their creed, these words neither countenance the commonly-received opinions concerning the divinity of our blessed Lord's nature, nor oppose that system which is founded on the principle avowed by the author of the Epistle to the Hebrews, that "both he that sanctifieth, and they who are sanctified, are all of one; and that in all things it behoved *Jesus* to be made like unto his brethren." The Sermon necessarily embraces a variety of important topics, and is characterized throughout by an evident desire to ascertain not what is rational or what is orthodox, but what is scriptural; by eminent skill in sacred criticism; and by an entire freedom from that virulent, dogmatizing spirit which is so common in the Christian world and which has kindled the fires of persecution, and brought theological controversy into unmerited disrepute. It bears on every page the impress of a pious and cultivated mind, ardent in the pursuit of divine truth and accustomed to slake its thirst at the fountain head. While we cordially recommend it to all who aspire after an acquaintance with the word of God, we cannot but be of opinion that even those who may not agree with the sentiments of the writer or hold his reasonings to be conclusive, will acknowledge, if they possess any candour and ingenueness, that his views are remarkably clear and distinct, and that his arguments, uniformly urged with kindness of thought and feeling towards those who differ from him, have a powerful claim upon their most serious attention.

After observing that the first clause of the text would be more accurately rendered, "Without controversy the mystery of godliness is a great thing,"

i. e. "an important matter, and a serious concern, which demands our attention and justifies our solicitude;" and that the term translated "godliness," is used by the apostle for the gospel dispensation, Mr. Wellbeloved enters at considerable length into an examination of the scriptural meaning of the word "mystery." From an induction of passages, to which we apprehend a careful reader of the Sacred Volume will find it difficult to affix any other interpretation, he arrives at the conclusion that a "mystery" in the writings of the New Testament signifies, not what is inconceivable, inexplicable, or incapable of being fully known, but a secret, a hidden thing, a thing undiscovered and unrevealed.

"Every article of the Christian doctrine, which could not be known before the promulgation of the gospel, and particularly that part of it which related to the admission of the Gentiles to the same, and even greater privileges than those which the Jews had hitherto exclusively enjoyed, without being required to submit to the yoke of the Mosaic ordinances, is, in the writings of the New Testament, called a *mystery*; and [the whole of] the Christian doctrines, collectively taken, are denoted by the same term."—P. 10.

The preacher proceeds to shew, as Dr. Lardner indeed has maintained in a valuable sermon upon the same subject, to which Mr. Wellbeloved refers, that granting the clause, "God was manifested in the flesh," to have come down to us precisely as it was written by the apostle, it may be rationally and scripturally explained without admitting that such a doctrine as the incarnation of one of the persons in a triune godhead, is conveyed by it, since it necessarily implies nothing more than that the power of God was in some remarkable manner displayed in one of the human race.

"If Paul has indeed said that 'God was manifest in the flesh,' he designed, by this expression, to assert nothing more than that God was with *Jesus*, continually aiding him by his wisdom and his power, communicating to him those important truths which were to be delivered by him to mankind, and enabling him to perform those mighty works, which were a satisfactory evidence of his divine mission."—P. 17.

The phrase thus interpreted, however, is not without its difficulties. The expressions, "justified by the Spirit and received up into glory," seem to indicate that the writer is speaking not of a quality but a person; and it is not easy to conceive how God could be justified or how God could be received up into glory. It is therefore necessary to look for some other method of clearing the passage from the obscurity in which it is involved, and rendering the apostle intelligible and consistent with himself and with the other writers of the New Testament. In this part of his discourse, Mr. Wellbeloved explains with admirable perspicuity how errors have found their way, from time to time, into the Scriptures, in their original languages, by being often transcribed, in many instances by careless or ignorant copyists, and by other circumstances incidental to the multiplication of copies, prior to the invention of printing, and points out the means by which such corruptions of the original text may be detected. He then states that, from an examination of the most ancient and valuable manuscripts, from the important evidence furnished by the best and oldest versions and the writings of the earliest Christian fathers, there is abundant reason to believe that the clause in question, as written by the apostle, was no other than this, "He who was manifested (or appeared) in the flesh."

In shewing, for the sake, of the unlearned, how easily that important change might have been introduced "by a trifling accident or a slight touch of the pen," the preacher is singularly happy.

"Figure to yourselves, a small word composed of two letters, exactly similar to the capital letters O and C of the English alphabet. You will then have the exact representation of a Greek word, as it is found in ancient Greek manuscripts, which, translated into English, would be *who*, or, *He who*. Suppose, now, that by accident or design, any transcriber should place a dot or a very small horizontal line in the middle of the O; this would be a very slight change in the form of the word, and might easily take place, but it would make a momentous change in the meaning of the passage. For we have thus the two letters which, in almost all an-

cient Greek manuscripts of the New Testament, exhibit the contracted form of the word which signifies God. To render this form perfect, a very small line above the letters is necessary; and as it easily might, so it certainly would, be added, when the letter O had undergone the change supposed, either through design or accident. Such is the change which I suppose to have taken place in this passage, four or five hundred years after the days of the apostles; and hence has been derived the declaration, falsely attributed to the apostle, that 'God was manifest in the flesh.'"—Pp. 23, 24.

If the reading thus proposed be adopted, every semblance of mystery, as that word is usually understood, immediately vanishes; and Mr. Wellbeloved goes on to consider with what eminent propriety the terms employed in the latter part of the text may be applied to Jesus Christ; and how these facts relating to him may be justly called "the mystery of godliness." We regret that our narrow limits forbid our following him through an examination, in the course of which many passages of Scripture are most clearly and beautifully illustrated. We must content ourselves with quoting a single paragraph.

"Such was the mystery of godliness. Such the mighty and gracious effects, resulting from the ministry of Jesus, though exercised in poverty and amidst a perverse and unbelieving generation, and terminating in apparent ignominy and discomfiture: effects which no one, uninstructed by God, could have foreseen; which no one, though endowed with the most extraordinary sagacity, could have anticipated; yet effects provided for, by all the preceding dispensations of Providence, and destined, in the secret counsels of the Most High, to be finally produced. The stone which the builders rejected, now became the head of the corner: it was the Lord's doing, and it is justly wonderful in our eyes."—P. 34.

The discourse concludes with earnestly exhorting those to whom this "mystery of godliness" is made known, to shew in the whole of their temper and deportment, that they are not unworthy of their distinguished privileges.

"You know that by the principles of the gospel you must hereafter be judged; by the principles of the gospel, therefore, be ever studious to live."

Mr. Wellbeloved inscribes his sermon to the Rev. John Kentish, "as a testimony of high regard and cordial esteem." It affords us great pleasure to witness this permanent record of the friendship subsisting between two individuals of congenial minds, who think it their first duty, and make it their chief occupation, to promote a knowledge of the Scriptures, and whose lives bring home to the heart, with effectual persuasion, the precepts and doctrines of the religion which they teach. J. H. B.

ART. III.—*Indifference to the Cause of Truth worse than Infidelity. A Sermon preached at Preston, at the Moor-Lane Meeting House, Bolton, and before the Unitarian Association of Hindley, Park Lane and Wigan, and published at their Request.* By Robert Cree. Hunter, Eaton, and Fox. 12mo.

THE subject which is largely and ably treated of in this discourse, is of the very first importance. We have, during the last years, heard abundance of invective poured out against the open opponents of the Christian faith. Not satisfied with crying down those persons who have dared to write and sell pamphlets that call in question the truth of our holy religion, our rulers have thought it their duty to throw them into prison, to mulct them by very heavy fines, and, as far as in their power, to ruin their reputation and starve their families. But has any benefit arisen to the cause of Christianity by these severe measures, these measures so decidedly opposed to the spirit and to the maxims of the gospel? Have they awakened the inhabitants of our land, and especially those of our large manufacturing towns, to a regard for the Scriptures and for the religion which they teach? And have their pious endeavours repressed that spirit of dissipation and of irreligion, which is prevailing in the houses of the nobility and gentry, and from them copied into inferior dwellings? They have, on the contrary, directed the attention of society at large to the more than merited punishment of these infatuated men; who, taking the advantage of the sympathy shewn them, have published their philippics

against Christianity on a small and cheap scale, and have obtained an immense and a rapid sale of them. Compassion has directed many to their shops; curiosity has awakened the doubts of more, and indignation against those who have thought it necessary to support their creeds by penalties and a prison, has turned away thousands from a profession, which, in the moment of alarm, has sought refuge in so disgraceful a sanctuary. The northern, and especially the north western part of our island, has been deluged with these small and cheap attacks upon our common faith, and it is to be feared they have been too successful in spreading unbelief: let us hope it has been chiefly amongst the thoughtless and dissipated classes of society.

Thus infidelity has become an enemy to truth. But the vendors of these pernicious tracts are not the only enemies that Christianity has to contend against: there are many in the garb of friends who, according to the author of this excellent discourse, are still more hostile to it, through whom it receives yet greater harm. They are those who indulge in a slothful indifference; who, while they profess to admit the truth, care little about its propagation, and will not employ the means which are in their hands to find it a place among the many who are walking in darkness.

"Were I asked," says Mr. C., "which is the greater foe to truth—which more weakens the influence of religious precept—which is the greater bane of vital godliness—Indifference or Infidelity? I should not hesitate to answer, Indifference."

"Infidelity is instrumental in sounding an alarm, and in warning the friends of truth of the threatening danger. Indifference cries Peace, peace, and counteracts the watchfulness which should guard the interests of truth, and throws her sluggish spell over the minds she entangles in her snares. Open opposition is favourable to the establishment of truth, because it calls forth her friends and her resources; and thus prepares her for a struggle in which she will ever be victorious: while indifference produces a treacherous calm, the forerunner of evils against which it gives no note of warning; it unnerves the arm of her strength, relaxes the exertions of her supporters, and prostrates the rampart of her security."

He then proceeds to shew how this deadly poison operated, first among the Heathen, to bring in the vilest idolatry; then among the Jews, "to pour upon them the spirit of a deep sleep, and to close their eyes;" and, in fine, how it has permitted "corruption gradually to intermingle with the holy system of Christianity, to tarnish its glories, and to obscure the light of its precepts."

"But, it may be asked, What is truth? How shall I certainly discern the object, on which I may worthily and diligently employ my best endeavours? Truth, it may be said, if we trust to the representations of her professed advocates, has had a most variable character. In the ancient world she was chained a captive to the Idol's throne, or given to the winds in the Sybil's scattered leaves: she delivered her testimony in the omens of the Soothsayer, or uttered her decisions in the ambiguous answers of the Delphian Oracle.

"In India she speaks in Vedas and in Shasters, or delivers her maxims in the glosses of the Brahmin. In Arabia she rules in the pages of the Koran, and defends her doctrine with the sword of Mahomet. In Italy she adorns her brow with the triple crown, and thunders out her opinions from St. Peter's chair. In England she delivers her infallible dogmas in the Creed of St. Athanasius, and condemns mankind to everlasting perdition, in order to set forth the glory of God and the transcendent sublimity of revealed religion. How then is it possible to discover truth?"

To assist in this great work, Mr. C. proceeds,

"One great help to the discovery of truth is to ascertain whether the thing claiming to be true be natural and reasonable, and whether it agree with, or oppose, the great principles by which the ordinary opinions and conduct of men are decided: for nature and reason present us with a test of truth, and by this test do men agree to call things good or evil, right or wrong, virtuous or vicious.

"Perhaps the following observations with respect to the perception of truth, may be deemed sufficiently explicit for our present purpose. The perception or discovery of truth is the detection of the natural agreements or differences of things; and the conducting ourselves according to the rule of truth, is the habit of observing these agreements and differences in our ideas, words and actions."

This rule is exemplified in various instances, and he decides that "truth in words, is a faithful report of the state of our own minds communicated to another—truth in action, is that conduct in all the relations of life which agrees with our state and circumstances as beings under the guidance of reason and revelation, and accountable to God and man—truth in religion is that system of doctrines which agrees with what the united voice of nature, reason and revelation declares respecting the attributes of God: 'God is one:' 'God is love:' 'God is the universal Father.'"

In order to awaken a regard to truth, he asks,

"If religious truth be a matter of such indifference as many persons represent it to be, how does it happen that men are better and happier under one system than under another? If Heathenism were as well calculated to draw forth and strengthen the virtues of humanity as the religion of Christ, what occasion was there for the innovation? For mere innovation it must have been if the then existing institutions of religion were equally well calculated to promote the honour and the happiness of man. The great ends of a mere worldly policy were answered quite as well under the ancient systems which Christianity overturned. They were closely interwoven with the machinery of the state, and the advocates of those systems were equally ready and determined, with the advocates of any subsequent state religion, to support the schemes of their party or the objects of their craft, whether righteous or unholy. The systems of antiquity had an influence quite as extensive and certain as any of those of more recent times. Priests controuled the destinies of men in the present world, and impiously pretended to fix them in the world to come. The mysteries of ancient rites were fully as imposing as any of the modern ceremonies: the tenets of the ancient faith were quite as incomprehensible, and were represented to be as necessary to man's salvation as are those of the most orthodox modern creed: the consciences of men were as much in the keeping, and their judgments as much under the direction, of the stewards and abettors of mystery in ancient systems of faith, as in those of the present day. Why, therefore, should a change have been effected which produced much immediate misery and offered such a doubtful good? Thus rea-

soned the indifferentists of antiquity, and thus reason the indifferentists of our own times."

After considering the state of religion in different countries, he puts it to the serious consideration of his auditory whether it be not a fact, that

"Amongst the various systems of religious belief with which our country abounds, some do not tend immediately to spiritual and temporal despotism, by checking the free use of the reasoning faculty and demanding an explicit and slavish obedience. Is there none which, by requiring 'the prostration of the understanding at the foot of the cross,' which in plain language means a submission of man's intellect to the direction of the priest, opens a wide door to all the dark shades of a withering superstition?" &c. &c.

We would willingly transcribe other passages of this excellent appeal to the understandings of men, but must be satisfied with adding, that

"Such compromising individuals are not only defaulters to integrity and great opposers of the truth, by the support which they thus disingenuously afford to error, but they are also great enemies to the consistent friends of truth. It is the time-serving, interested abandoner of truth who causes a double share of odium to fall upon the man of principle.

"If a man believe that the popular systems and opinions of the Christian world be true: if he believe, for instance, that episcopacy is 'part and parcel' of Christ's church on earth: if he believe that Athanasian Christianity be the Christianity of the gospel, he does well to support such a system and such opinions with all his heart and soul. Let him conform to the religion as by law established, and be a zealous member of the Church enacted by Parliament. But what shall we say to him who either partially or wholly conforms to a system, not because he feels the irresistible, the honourable motive, arising from conviction; but because either the fear of the frown, or the desire of the good opinion, of a perishing fellow-mortal, instigates him to belie his conscience?"

The remarks on "indifference, arising from a disappointment in our endeavours to propagate the truth," are truly excellent, as are many others in this long discourse, the notice of which we must conclude, by recommending it to the careful perusal of our readers, adding only one passage more:

"Let us labour diligently to discover and support truth. Let us not seek it as if it were a matter of small moment. Let us not advocate it with an indifference which is worse than infidelity. It behoves us to remember, that there are but two views of the religion we profess to advocate—but two views of the science we deem to be sufficient to make us wise unto salvation. It is a reality, or it is an imposition—it is true, or it is false. If it be a reality, no present sacrifice which you can make can be put into competition with the advantages of possessing it, and of fearlessly abiding by its dictates. If it be an imposition, declare your conviction openly and manfully, and abandon her cause to the obloquy, and the neglect, and the oblivion which imposture merits. If it be true, there must be, from the various opinions entertained of it, a corrupt and a more pure state of it. Seek ye that which is pure; seek ye that which is true, with unceasing earnestness; and it will well repay your toils and your anxieties. But on such a momentous subject as religion, abandon your indifference, your lukewarmness, your qualified infidelity, your unworthy desire to keep the good opinion of the worldling and the time-server of the day; and embrace her cause with the zeal and the perseverance which such a cause demands. Be ardent in your love, or consistent in your aversion."

W.

ART. IV.—*On Galvanism, with Observations on its Chymical Properties and Medical Efficacy in Chronic Diseases, with Practical Illustrations; also Remarks on some Auxiliary Remedies, with Plates.* By M. La Beaume, Medical Galvanist Surgeon, Electrician, Consulting ditto to the London Electrical Dispensary, Gratuitous Electrician to the Bloomsbury and Northern Dispensaries, F. L. S., &c.

THIS is a sensible and well-written Treatise on the medical virtues of Galvanism and Electricity. Mr. La Beaume is a respectable practitioner of some years' standing, and is sanctioned by some of the leading characters among the faculty in the metropolis. Indeed, it appears from the cases here enumerated that he has successfully applied the energies of Galvanism and Electricity to the alleviation even of the sorest and most inveterate maladies of humanity.

E.

POETRY.

THOUGHTS ON THE GRAVE.

A sign will breathe o'er every bier,
A tear will gleam on every grave,
Though, idle all, our grief, or fear,
Sink in the pale and placid wave.

For there they lie, and greenly rest,
No dream to break their long repose :—
No wound can reach the shrouded breast
From changing friends, or constant foes.

"Life's fitful fever" now has ceased
Within their frozen veins to glow ;
Like sated guests, they leave the feast,
And press their silent beds below.

Alone, in midst of multitude,
Each rests his cold unconscious head,
Even though the dust he loved and wooed
Share the same turf that paves his bed.

There foes recline, their hate forgot,
There friends forego the power to change,
And levelled is the idiot's lot
With his whose thoughts through systems range.

Kings and their people there recline,
Their grief, their guilt, their glory o'er :
The injured million cease to pine,
The tyrant's axe is red no more.

The charge may sound above the spot,
Where low in dust the warrior lies ;—
It sounds in vain—he heeds it not—
What pow to him who fights or flies ?

The tears of her he loved may fall
Upon the lover's early bed ;—
Alas ! unfelt, unheeded, all
Those diamonds of the heart are shed.

It matters nought, if urn, or turf,
If sculptured tomb, or rustic stone,
Or ocean's monumental surf,
Hide the mute dust and mouldering bone.

Alike in dim forgetfulness,
Beneath one pall, the solemn sky,
Their thousand beds they coldly press,
In one forlorn equality.

Under the green and holy sod,
Or in the blue deep's sparry caves,
They live but in the eye of God,
The sleepers of a world of graves.

Is this then all ? Is *this* the goal
For which the race of life is run ?
Must one dark flood o'erwhelm the whole
That vice has lost, or virtue won ?

It may not be!—There is a sphere
 Beyond this pale funereal sky,
 Where the pure lips, that faded here,
 Shall breathe thy winds, Futurity!
 The sea, the land, shall yield their dead,
 At the lone Voice that bade them live;
 And flowers shall bind the sacred head,
 Which paradise alone can give.
 Then from the dust that sleeps below,
 Sad mortal! lift thy tearful eye,
 Since o'er each hallowed grave will glow
 The roses of eternity.
 Yet sometimes turn thee to the dead,
 To hear the music of the tomb;
 And let thy thoughts around them shed
 A beautiful and holy gloom.
 The still small accents of the grave
 Of truth and hope may teach thee more,
 Than ever wit, or wisdom, gave
 To those who wooed their splendid lore.
 There is no flattery in its voice,
 There is no falsehood in its tale:—
 Go, mortal, in thy God rejoice,
 And He will light this mystic vale!

Crediton.

SONNET COMPOSED IN BURBAGE WOOD.

Unto the wood again, the deep green wood;
 Nature is ever lovely, ever fair:
 And sweet society is solitude,
 And sweet the language of the fields and air.
 The warbling thrush and blackbird, bleating lamb,
 And breeze and brook, tree, leaf and fragrant flower,
 Are my pure oracles, and shew I am
 Or may be like them for one passing hour;
 Filled with the loveliness of all things round,
 And happy in that feeling—glad to be—
 Nor fearing what the future may be found,
 Still hope from this as pure felicity:
 For sure such scenes and thoughts that rise from such,
 Are not in vain—if so, nature has given too much!

Hinckley, May 15, 1826.

JOSEPH DARE

VERSES

To a Lady on the Birth-day of Miss Catharine —.

A CATHARINE, with imperial glory,
 Gilds the dark page of Russian story;
 Her Consort's fate, that tragic tale,
 While Mystery shrouds with courtly veil.
 For Catharine's wrongs, of gentler fame,
 The haughty Tudor's hapless dame,
 Born to the ills that, crowding, wait
 Where envy low'rs on royal state,
 Britain's kind hearts the sigh bestow
 On majesty allied to woe.

Yet, far above imperial station,
Rais'd by her mighty mind's vocation,
A later Catharine: see her name
High on the rolls of British fame
Midst Hampden, and his patriot host,
Whose acts she told, their country's boast,
Macaulay—she who rivall'd men,
As wielding the historic pen,
Nor meanly gifted to explore
The maze of metaphysic lore.

Now, to thy Catharine would I pay
An offering on her natal day,
A day that prompts thy anxious zeal,
A friend's best office to fulfil,
Thy duty and delight combin'd
To aid the progress of her mind.
A verse may suit the gentle theme,
If verse may hoary age beseem,
Now fancy's fled, with manhood's prime,
And grey experience guides the rhyme.

Yet the kind wish may rhyme disclose,
Frank and sincere, as any prose.
Be hers the choicest boons of Heav'n,
'Bove all the boons by fortune giv'n
Priz'd of the justly-judging mind,
By virtue taught, by sense refin'd;
Thus, as the stream of time shall glide,
Whate'er through varied life betide,
Still may she earn the meed of praise
Mens conscia recti ever pays.

J. T. R.

OBITUARY.

1826. Aug. 19, at *Portsea*, sincerely lamented, Mr. JOHN BRENT, aged 60 years. He united to great solidity of judgment a rational and enlightened piety. His talents and virtues were early conspicuous, and procured him the esteem of his judicious friends, and rendered him useful in those social religious meetings, then held by the congregation to which he belonged, for mutual edification. After close attention to the general arguments on the subject, in 1786, he submitted to the ordinance of Christian baptism, and became united to the General Baptist Church, St. Thomas Street, Portsmouth, and continued a support and ornament to it for forty years; twelve of which he was an active deacon of the society, and fourteen a gratuitous labourer in the gospel vineyard, preaching frequently in the chapel to which he belonged, and elsewhere, as opportunity offered for his talents being called into action. In preaching he produced a considerable variety, but excelled when treating on doctrinal subjects: then his

statements were particularly clear and reasonings most conclusive, while to the attentive hearer it was evident his candour kept him far above the trickery of controversy. In early life he was a decided Trinitarian, but, from a more attentive perusal of the Scriptures, became convinced they did not contain any thing to support the notion of two natures in the person of Christ, or the doctrine of three persons in one God: this conviction was then frankly avowed, and the important and consoling view of *the unity of God* in the person of the Father only, which had beamed on his mind, he held without wavering to the last. And with it, in preaching, strenuously insisted on the universal benevolence of the Supreme Being, and that in the redemption of man, through the mediation of Jesus Christ, was included the extirpation of sin and restoration of all men to virtue and happiness. This sublime view of the gospel dispensation he considered as perfectly consistent with an awful retribution beyond the grave, and was.

very solicitous in guarding his hearers against making any system a subterfuge for evading those solemn sanctions that enforce the necessity of a principle of moral holiness as the most essential spring of virtuous obedience to the will of Almighty God. If in insisting on the obligation of Christians to submit to the ordinance of baptism, he was sometimes thought rigid, it most probably arose from want of attention in his hearers in not clearly discriminating between firmness and bigotry, as the writer of this paper feels confident neither his sentiment, feeling, nor general mode of expression, could justify the conclusion that he thought any of his fellow-Christians excluded from the favour of God for not according with his particular view of a Christian ordinance. Fully persuaded in his own mind of the truth of his religious views, he taught them regardless of the fear of man that bringeth a snare, and it must be admitted he courted rather than declined discussion, when he thought it would tend to elucidate the truth and advance the improvement of his fellow-men. On this principle he printed and circulated, in 1814, a *Discourse*, preached at Portsmouth, in vindication of the General Baptists from some aspersions cast on that respectable body in Letters by the Rev. Joseph Ivimey, and lately published a *Lecture*, preached at Portsea, in reference to what he deemed an unhandsome reflection, made when he was present, at a missionary meeting, relative to the preaching at the chapel to which he belonged, which has been well received by his friends. [See p. 240.] In politics, Mr. Brent's mind was most comprehensively benevolent, and embraced no less an object than the universal liberty of mankind, to forward which he was ever decidedly prompt. In him the Catholic found an able pleader for restoration to his rights, as did the Slave for his liberation from oppression and bondage. How near these objects were to his heart the following circumstances shew. An advertisement, calling the inhabitants together to consider of measures relative to the claims of the Catholics and of the bill then before Parliament, having excited a strong feeling in the town, he, though then suffering from the distressing illness that terminated his life, made a particular effort, attended the meeting, and in a concise, liberal, argumentative speech, highly satisfactory to his friends, insisted on the right of the Catholic to all the privileges of a subject of the British empire. At another time, when in a convalescent but very debilitated state, he delivered, with considera-

ble energy, a sermon on slavery, designed to impress on his hearers the necessity of persevering exertion to procure the gradual improvement and final emancipation of the slaves in the British colonies. At the last general election, his constitution having rallied, he, with the consent of his medical friends, went to the Guild-Hall, Portsmouth, and being a burgess, at the request of a respectable gentleman present, after paying a just tribute to the virtues of his family, and expressing the high sense he felt of the personal qualifications of John Carter, Esq., to fill the important station, seconded the nomination of that gentleman again to represent the independent Borough of Portsmouth, in Parliament. He appeared quite satisfied with this public declaration of patriotic feeling—it was his last. He had now to endure many weeks of suffering, extremely painful to himself, distressing to the feelings of his friends; but which he supported with a patience and fortitude that became a virtuous man and enlightened Christian. At length nature being exhausted, his most earnest desire was accomplished: he sunk gently into the arms of mortality! For him death had no terrors; he did not indeed boast of any raptures, but expressed a grateful sense of the kind attention of his friends, spoke of his approaching dissolution, gave his dying admonition, and took his last farewell with perfect calmness. His death has certainly added another testimony in proof of the consolatory nature of Unitarian Christianity. "My mind," he would say, "is comfortable; let yours be the same on my account. Remember, death is only a temporary separation, we shall meet again. *The gift of God is eternal life through Jesus Christ.*" He was interred on the Tuesday after his decease in the General Baptist Chapel, St. Thomas Street, Portsmouth, close by the side of his brother, Mr. James Brent, who died January 15th of the present year. [See p. 123.] Mr. Beard, of Portsmouth, performed the service, and also on the following Sunday afternoon improved the event in a sensible discourse, from Psalm xxiii. 4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil;" delivered to a respectable and deeply affected audience. Mrs. Brent and two sons survive to cherish the memory and lament the loss of one of the best of husbands and fathers.

Portsmouth.

Oct. 19, Mrs. ELIZABETH EAMES, of *Minster*, aged 74; who was long a worthy and respectable member of the

Unitarian congregation of that place. She was a kind, tender and indulgent parent; and her loss will be felt and deeply deplored by her children. Her virtuous and moral rectitude of character gained her the highest respect and esteem of all who knew her; and it may be truly said, that her "grey hairs went down with honour to the grave." The Sunday after her funeral rites were performed, the Rev. Mr. Whitfield preached an impressive and appropriate sermon, on the melancholy occasion, from Psalm xxxvii. 37. The preacher said, that "the general tenour of her conduct had been marked out by a pure and virtuous course,—that *her life was upright, and her end was peace!*" She has left behind a good name, which is, as Solomon wisely observes, "*better than great riches.*"

J. E.

November 18, 1826.

Oct. 20, at *Chatham*, in the 81st year of her age, Mrs. RACHEL SEATON, relict of the late Mr. Joseph Seaton, for many years the respected pastor of the General Baptist Church, at Chatham. [Mon. Repos. VI. 726.] She was born Feb. 7, 1745, at Headcorn, the daughter of Mr. Edward Love, one of the principal supporters of the General Baptist interest in that place, whose family have been and continue the friends and ornaments of the same interest in various parts of Kent. She was married to Mr. Seaton, at Smarden, Dec. 15, 1768; and she proved a true help-mate to her worthy husband. She was a woman of strong sense, remarkable activity and kind affections. Her profession of religion was steady and consistent, and adorned by the virtues of her whole life. She had enjoyed unfailing health, and her faculties were unimpaired to the last. It pleased Providence to remove her by a sudden dissolution. She has left five sons and five daughters who knew her worth and revere her memory.

Nov. 7, by an awful calamity, the Rev. JOHN CUNDILL, a General Baptist minister. He was on board the Graham steam-boat in the Humber, on his way from Grimsby to Hull, when her boiler burst; and he was thrown by the explosion into the water, from which he was no sooner taken out than he expired. He was successively minister of General Baptist congregations at Soham, Chatham, Cranbrook, Saffron Walden and Hull. In none of these connexions was he happy, and a little before his untimely death he had nearly given up the ministry and had professed some change of religious

opinions, but we know not to what extent.

On the 10th inst., on which day he completed his 71st year, at his house at *Dinglehead*, near Liverpool, the Rev. JOHN YATES, late minister of the respectable Protestant Dissenting Congregation assembling in Paradise Street, Liverpool. He was, we believe, a native of Bolton, and was educated at the Warrington Academy. [Mon. Repos. IX. 390.] In the year 1777, he was chosen pastor of the Paradise Street (then Kaye Street) Congregation, on the removal of the Rev. Philip Taylor (a grandson of Dr. J. Taylor) to the Presbyterian Congregation, Eustace Street, Dublin, of which Mr. Taylor is still the highly respected minister. [Mon. Repos. IV. 658, and IX. 205.] Mr. Yates continued in the same pastoral charge for the long period of forty-six years; truly acceptable as a preacher and much esteemed for his private virtues. On his resignation, in 1823, the congregation presented to him a piece of plate, of the value of One Hundred Guineas, as an acknowledgment of gratitude for his public services. [Mon. Repos. XVIII. 610.] Mr. Yates published several single sermons, which remain as proofs of his talents and scriptural learning and zeal for divine truth. His character and his station in life, as the known possessor of large property, gave him great influence in his own denomination, which he exerted invariably in behalf of truth and freedom. As the head of a numerous and truly respectable family, his life was of great importance, and his death must be felt as an irreparable loss. And we are persuaded we may add with perfect correctness, that he will be long lamented in the town of Liverpool, to whose charities he was a benefactor, and of whose liberal institutions he was a warm and constant supporter.

Nov. 13, between ten and eleven o'clock at night, in the 61st year of her age, Mrs. POLLY KITE FREEMAN, wife of the Rev. Stephen Freeman, by *Forty Hill, Enfield*. An enlargement of the heart (so pronounced by her physician) and consequent hydrothorax, had been insidiously working their mischief unknown to the patient herself. At length she suspected something amiss, and on application for medical aid her husband learned with pungent grief, for the former there was no relief, the latter might in some cases be stayed, but that was uncertain. She had been in her youth brought up as a member of the Church of England. At the age of about twenty years, in consequence of her father's se-

cond marriage, she was boarded in the house of a Calvinistic Dissenting minister at Pouders End, where (to use her own expression) she vegetated, not lived, during sixteen years. He would fain have instilled into her mind all the peculiar doctrines of the sect to which he belonged. But her plain good understanding revolted from them. Yet the influence of those notions thus urged upon her, had rendered her dreadfully afraid of death. After her marriage her views gradually changed, and that dread of the last enemy of man was lost. The paternal government of the one only God, his free, unpurchased love and mercy to his frail creature man, embracing the whole human race and eventually working out the final happiness

of all, were themes on which she delighted to dwell, in which she exulted during life, which calmed her former terrors, and, relieving her mind of all alarms, smoothed the bed of death and shaped for her an easy descent to the grave. To a relation of the contrary faith who visited her a few hours only previous to her decease, and who asked her on what her hopes were founded and how she felt, she serenely replied, "I am unable to talk, but our views are totally different." An additional testimonial this to the many already produced, that an *Unitarian* can exult and say with the apostle, Oh death! where is thy sting? Oh grave! where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

INTELLIGENCE.

South Wales Unitarian Quarterly Meeting.

THE Quarterly Meeting of the Unitarian Christians in South Wales, was held at Ystrad, Cardiganshire, on Thursday, October 5. On the preceding afternoon a service was held at Capel-y-grô, another Unitarian Chapel in the same neighbourhood and connected with the former, at which place the devotional part was performed by Mr. W. Williams, of Llangendyrn, Carmarthenshire, and Mr. Benjamin Phillips, of St. Clear's, in the same county, preached from John xxi. 19, the last clause, and was succeeded by Mr. D. L. Jones, Classical and Mathematical Tutor in the Presbyterian College, Carmarthen, who took for his text Rom. x. 9. On Thursday, October 5, at Ystrad, the introductory part of the service was conducted by Mr. J. Jones, a student in his fourth year, of the said College; and Mr. J. James, of Gellionnen, Glamorganshire, preached from John xiv. 6. After the sermon a conference ensued on the subject of "the Difference between Doctrinal and Practical Preaching," as was proposed in the last annual meeting. The meeting was well attended, and all seemed to be very attentive to all its proceedings.

The next Quarterly Meeting was appointed to be held at Rhyd-y-park, Carmarthenshire, on Thursday, December 28, at which D. Rees, M. D., of Merthyr Tydfil, Glamorganshire, is to preach. The subject proposed for discussion in the next meeting is, "the Utility or Benefit resulting from Public Worship."

R. D.

Lloyd Jack, Oct. 24, 1826.

Unitarian Congregation Newport, Isle of Wight.

THE Unitarian Congregation of Newport, in the Isle of Wight, met together on Friday, October 20, for the purpose of commemorating the anniversary of the re-opening of their Chapel. The Rev. Michael Maurice, of Southampton, was invited to preach in the morning, and delivered an affectionate address to the congregation from Exod. xvii. 7, "They asked each other of their welfare." From these words the preacher earnestly recommended to the members of this religious community an anxious solicitude for each other's well-being, and the cultivation of the purest feelings of Christian fellowship and brotherly love. In the evening of the same day, the members of the congregation and a large party of their friends drank tea together at the Assembly Room in the town. Two or three hours were spent in a very interesting and social manner. The different addresses of the gentlemen present, and the apparent proofs of the prosperity of the Society, gave every one heartfelt satisfaction. The Rev. Russell Scott was present on this occasion, and preached on the Sunday following, in the morning, on the Importance and Duties of the Christian Sabbath, and, in the evening, an able and impressive lecture from 2 Pet. ii. 1, explaining the scriptural signification of the phrase "denying the Lord that bought them." These discourses excited great interest in the minds of large and attentive audiences.

Appointments in Dissenting Institutions.

THE Rev. R. HALLEY, late Pastor of

the Independent congregation at St. Neots, Huntingdonshire, to be classical and resident Tutor at the *Highbury College*, vice the Rev. John Hooper, deceased.

The Rev. J. K. FOSTER, of Rochdale, to be Classical Tutor, for the ensuing year, in *Cheshunt College*.

Ecclesiastical Preferments.

Rev. J. BRINKLEY, D.D., to the Bishopric of *Cloyne*, vacant by the death of Dr. Warburton.

“ Dr. BRINKLEY, the celebrated astronomer, of Trinity College, has been promoted to the vacant Bishopric of *Cloyne*. The Doctor is a Cambridge man, and is said to be indebted to Mr. Goulbourn for this promotion. We understand he is amiable and learned, and likely to do credit to his patron.”—*Freeman's Journal*.

The Rev. F. WINSTANLEY to the Vicarage of *Isleham*, Cambridgeshire, vacant by the death of — *Isaacson*.

Bequests to Lady Huntingdon's Connection.—The late Mr. John King, of St. John's Street Road, Clerkenwell, who died Jan. 20, in the 67th year of his age, has bequeathed

To Cheshunt College, (besides a bequest of Books to the Library,)	£200	0
To the Provident Fund	100	0
To Spa Fields' Chapel Day-Schools.....	40	0
To ditto ditto Sunday-Schools	15	0
To the Education Society for the Children of Ministers ..	19	19

And a moiety of his residuary estate to be equally divided between Cheshunt College and the Provident Fund.

Dr. Fellowes's Academical Prizes.

[See p. 126 of this volume.]

WE mentioned in the course of last winter, the very liberal conduct of the Rev. Dr. FELLOWES, of Reigate, Surrey. This gentleman, who is sole residuary legatee of the Baron Maseres, considering it a duty to devote a part of the fortune which he owes to the generous bequest of his learned and revered friend, to the promotion of science, has determined, with that view, to institute several prizes—some permanent, others occasional and temporary—to be bestowed as the rewards of superior diligence and proficiency, among the students of the Natural Philosophy Class in this University (Edinburgh). Among the prizes for this year, the first, of £50, is to be given for the best essay on Comets. To give

some general interest to this essay, we understand that Professor Leslie has announced that he wishes the writer to begin with a notice of the earlier notions entertained on the subject, and to trace their influence on the conduct and opinions of mankind; he will then review the hypotheses which have been successively advanced; and having produced his own speculations, he will conclude with a clear exposition of the most improved mathematical theory of the cometary motions.—*Scotsman*.

A SUBSCRIPTION has been opened at Bengal, for the purpose of erecting a sepulchral monument of marble to the memory of the late lamented Bishop HEBER, to be placed in the Cathedral Church of Calcutta. It has also been determined, if the funds should be found more than sufficient for the expense of the above, to appropriate a portion of them to the purchase of a piece of plate, to be preserved in the family of the brother of Bishop Heber, as an heir-loom for ever.

JOHN BUNYAN.—We copy the following from “ The Sunday Times,” of Oct. 22. No authority is given for the strange statement, and we shall be much surprised if any be brought forward. “ The friends of *John Bunyan* will be much surprised to hear that *he is not the author of Pilgrim's Progress*, but the mere translator. It was, however, an act of plagiarism to publish it in such a way as to mislead his readers, but it is never too late to *call things by their right names*. The truth is, that the work was even published in French, Spanish and Dutch, besides other languages, before John Bunyan saw it, and we have ourselves seen a copy in the Dutch language, with numerous plates, printed long previous to Bunyan's time. What will the Calvinists say to such an *exposé* of their friend John ?”

Death's Doings.—“ We took notice, a few days since, in the course of a comment on Mr. Dagley's book, *Death's Doings*, of a series of designs which had appeared several years ago upon a wall near Turnham Green, and of which no one, at least as far as our inquiries had gone, knew the composer. We have since been informed, upon good authority, that these sketches were made by a nephew of Mr. Baron Garrow, a young man, whose spirits had outrun both his own means and the patience of his relatives, and who was then living, in very unostentatious retirement, nearly opposite the spot which was the scene of his operations. The drawings were worked

upon at a very early hour in the morning, and diverted the artist's attention from unpleasant recollections for a considerable time. We are not sorry to add, that he has lately obtained a situation in India, and is, probably, now turning his talents to a more profitable purpose."—*Times*, Oct. 13, 1826.

FOREIGN. FRANCE.

Persecution of the Religious Press.

[Extract of a letter from a Paris correspondent in the *Times* Newspaper, of the 26th ultimo.]

THERE are, with us, two principles which are yet far from being understood by an immense number of persons. These are, liberty of public worship, and resistance to arbitrary power. Now these are the very two points which are perpetually contested before the tribunals, by the Catholic priests and the agents of the police. Both know well enough that their reign is past if discussion continues. They endeavour, therefore, to stifle it; but as they cannot attain their object without the assistance of the tribunals, their efforts only tend to make it more animated. They blow on the fire with the hope of extinguishing it, and they forget that they are kindling a conflagration. Two trials of this kind at present occupy public attention. In one of my former letters I stated to you that the people were willing enough to be religious, provided they got for religion good morality and freedom from dogmas or superstitious observances. A bookseller, who seems to have been aware of this tendency, took it into his head to publish all the moral passages of the gospel, and to omit all its miracles. His work, which appears to have had an astonishing success, was immediately denounced to the Court as an attack on the religion of the State. The King's Advocate contended that not to publish the miracles along with the morality of the gospel was to deny them, and to deny them was an outrage not only against the Catholic but Protestant religion. Some Protestants, among whom was M. B. Constant, gave a formal contradiction to this doctrine. They declare that they never consider freedom of discussion an outrage on their faith. A learned Jew, called Michael Behr, has entered the lists, and demanded for his fellow-worshippers the right not only of disputing the miracles of the gospel, but even the divinity of Christ. He has invoked, in favour of himself and his brethren, the article of the Charter which guarantees freedom of worship. The

Romish clergy would be fortunate if they lost their cause, because, if they gain it, an appeal will be made to the *Cour Royale*, and the discussion will then assume more importance and gravity. Every thing, in my opinion, conspires to force upon us a religious reform, and particularly the conduct of our clergy.

Sentence of Correctional Police on Tonquet.

"THE pamphlet, having for its title *Evangile, Partie morale et historique*, being only a mutilation of the Gospel, the author having suppressed every thing relative to the miracles, and in thus mutilating the divine book, the basis of the religion of the state, suppressing in the work all the miracles which signalized the birth, death, and resurrection of Jesus Christ, the author has had for his object to deceive uninstructed persons for whom his book is intended, by shewing them Jesus Christ as a man, and not as a God. This is the greatest outrage which can be done to the morality of religion and to the religion of the state; for it is evidently done with a view of denying the divinity of the author of this religion, and, consequently, the religion itself; attacking the morality of the religion by shewing its author as a mere philosopher. It not being for a negative fact, against which the penal laws are impotent, that the present work is prosecuted, but for a positive fact, for the author has presented as a complete Testament a book which is not so; and that, moreover, the author has thought proper, besides suppressing the miraculous facts, to distort several of the facts which he has mentioned, such as the birth of Jesus Christ, whom he describes, suppressing the mystery of the incarnation, as born of Joseph and Mary. As far as concerns Tonquet, for these reasons, he having declared himself the editor of the accused work, pretending in vain that he had the intention of publishing a second part, to complete the Gospels, in which he was to recount all the miracles, which is only an allegation, but which, if it were proved, would not then make Tonquet guilty of outraging religious morality, and the religion of the state, by the publication of the first part of this work; consequently, he has rendered himself guilty of outraging the religion of the state, as provided for by the articles one and eight of the law of May 17, 1819, and that of March 25, 1822; he is sentenced to nine months' imprisonment, and to pay a fine of 100 francs. The seizure of the work is declared lawful, and the copies seized shall be destroyed."

AMERICA. UNITED STATES.

Episcopal Clergymen.—The following statement appears in the Episcopal Register:—

The principal fluctuations, and the most striking instances of rapid growth, may be discovered by the following tables:

	1789.	1814.	1826.
New England.. .. .	24	53	95
New York	33	53	107
Pennsylvania	18	21	44
Maryland	18	24	54
Virginia	62	0	37
South Carolina	11	13	37

Making allowances for the imperfect returns in the earlier periods of our ecclesiastical organization, it may not be far from the truth to estimate the number of clergy in 1790, at about 200; and upon the whole, it was scarcely on the increase in 1814; although some States were then just commencing their career of exertion and prosperity. In little more than twelve years the number of bishops has nearly, and of clergy perhaps quite, doubled.

Jews.—A writer in the North American Review thus speaks on the subject of the Jews in the United States:—
“It is difficult to arrive at their number with any precision. Such are the influences of habit and time, that while in the Old World, under innumerable exactions and disqualifications, there are six millions of Israelites, there are in these happy United States not more than six thousand. I arrive at this conclusion rather from comparative corollaries than from any given and accurate data. In the New England States there cannot be more than three or four hundred in all; in Pennsylvania about that number; in New York about nine hundred and fifty; in Virginia about four hundred; in North Carolina about four hundred; in South Carolina about one thousand two hundred; in Georgia about four hundred; in Florida thirty or forty; in Louisiana about one hundred; and, making a large allowance for the scattered and unknown, I think six thousand the maximum.”

SPAIN.

The Burning of a Heretic, said in some accounts to have been a Jew, is thus glossed over in the French papers:—“A deplorable event happened at Valencia, on the 30th of July, without the knowledge of the Spanish Government. A man convicted of heresy was executed in that city with some of the forms of the ancient *autos da fé*. It is to be observed,

that the ecclesiastics called to take cognizance of this affair, did nothing but declare the heresy, after some conferences intended to bring back to the unity of the faith the unfortunate man, who was preaching new doctrines. It was a tribunal of laics, who, applying the laws against heresy, pronounced the sentence of death.”

RUSSIA.

Bible Society.—The following Imperial Ukase bears date the 12th of April, and is addressed to the Metropolitan of St. Petersburg:—

“Having taken into consideration the representations of your Eminence and of the Metropolitan Eugenius, respecting the difficulties which present themselves to the progress of the cause of the Russian Bible Society, and considering your opinions well founded, I order you, as President of the said Society, to suspend its activity in all its operations without exception until my further permission. You are hereby empowered to extend this my order to all the committees, branches and associations connected with the Society throughout Russia; and at the same time to obtain a particular account of all property, moveable and immoveable, in houses, lands, books, materials and money belonging to the Society wherever these are to be found, and to furnish me with the most accurate and circumstantial information possible thereof. The sale of the Holy Scriptures already printed in Slavonian and Russian as also in the other languages in use among the inhabitants of the Russian Empire, I permit to be continued at the fixed prices.

(Signed,)

“NICHOLAS.”

By accounts from Petersburg, dated the 6th of June, we learn that the Emperor Nicholas has made an important alteration in the criminal law of Finland, inasmuch as he has abolished the punishment of death in all cases except that of treason. It is stated in the *Ukase*, that time and circumstances do not at present permit the submitting the plan of a new law to the States of Finland, and that his Majesty, therefore, exercises his prerogative of pardon or commutation. It is, however, thought advisable that persons sentenced to perpetual imprisonment and labour, in lieu of death, should not be detained in the interior of Finland, but that, on the capital punishment being commuted, they should be sent to the distant governments of Siberia to labour in the mines.

State of the Country.

The Poor and their Relief. By George Ensor, Esq. 8vo. 10s.

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1827.

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Single.

A Charge delivered at the Triennial Visitation of the Province of Munster, in the Year 1826. By Richard, Archbishop of Cashel.

A Charge to the Clergy of the Archdeaconry of Derby and Chesterfield, June 25 and June 26. By S. Butler, D. D. F. R. S., Archdeacon of Derby, and Head Master of Shrewsbury School. 4ts. 2s. 6d.

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THE
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[Vol. XXI.]

ADDITIONS, OBSERVATIONS AND CORRECTIONS, ON A REVIEW OF THE
PRECEDING NUMBERS OF THIS VOLUME.

JANUARY. "*The Divinity of Christ.*"
P. 8.

OUR highly-valued American correspondent asks the Editor if an Unitarian could with perfect good faith adopt the phrase "*the divinity of Christ*"? We answer, that in common acceptation the expression might imply the *deity* of Christ, and therefore on the lips or from the pen of an Unitarian it ought not to be used without explanation. With this, we are advocates for the phrase. The *divinity* of Christ, in strictness of speech, is the same as the *divinity* of Christianity. Christianity is *divine* as a revelation from God; Christ is *divine* as the messenger bringing this heavenly revelation. The use of the term, properly guarded, might take from gainsayers one of their ambiguous charges; for when they accuse Unitarians of denying our Lord's *divinity*, they may mean only his essential *deity* and equality with the Father; but they are, we believe, generally understood by the common people to mean the heavenly origin of the gospel, or at least the divine inspiration of its great Revealer. This, Unitarians assert as strongly as any Christians, and they appear to us to be wrong in giving up to their opponents the language which truly expresses their own views. If Christians are made by Christ "partakers of the *divine* nature," (2 Pet. i. 4,) they may surely term Christ divine and assert his divinity as "the Christ of God," without deviating from philological propriety or trespassing upon scriptural truth.

The "Judicious" Hooker. P. 11. The same correspondent inquires into the reason, and seems to question the propriety, of the epithet commonly prefixed to Hooker's name. There is now lying before us the *Edinburgh Review* just published, No. LXXXVIII., in which an able and bold writer on "The Church of England" also demurs to this honorary

title. He says in a note, p. 508, "The eloquence of Hooker has been deservedly praised; but the justice of the epithet '*judicious*,' which his admirers have attached to his name, is rather more questionable. Certainly there never was a more thorough-going advocate of things established, than he has shewn himself in the whole Fifth Book, forming more than a third part of the entire Ecclesiastical Polity."

The Sacramental Test. P. 39. The writer is assured by a magistrate for the county of Middlesex, who has been some years in the Commission of the Peace, that he never took nor has been required to take this test, and that he believes his case is by no means singular. Instances occur yearly of members of corporations and of sheriffs of counties fulfilling their offices without submitting to the degrading qualification. They are protected by the Indemnity Act. This being the case, the Corporation and Test Acts are so far a nullity. They are, however, remnants of intolerance which for the honour of the statute-book ought to be removed; and as long as they remain, they fix a stigma upon Nonconformists, under which no men conscious of an equality with their fellow-citizens in all that constitutes patriotism and trust-worthiness, can be expected to rest patient and contented.

FEBRUARY. "*Seventh-Day Sabbath Protestant Dissenters.*" Wrapper, p. 2. This advertisement for a minister of this persuasion, to whom when found "particulars of the endowment" will be stated, shews the vanity of attempting to uphold peculiar opinions by testamentary bequests. The human mind will grow in spite of parchment fetters, and truth will outlive places of worship. It is curious to see a public declaration of the order of "the Court of Chancery" for re-opening a meeting-house set apart for a doctrine which the Head

of that court must by virtue of his office consider heretical, and for a worship which he must regard as schismatical.

Unbelievers in Unitarian Congregations. P. 72. The controversy on this subject carried through the volume has, we understand, given occasion of triumph to one of the Calvinistic magazines. It is sagely concluded that because there are Unbelievers amongst Unitarians, there must be an affinity between Unitarianism and Infidelity! What would the Calvinists say if we were to argue from their own occasional admissions of there being immoral men amongst them, that Calvinism and immorality are in alliance? The controversy before us shews that Unbelievers are distinguished from Unitarians, and that the connexion of here and there one of them with Unitarian congregations, is to those congregations matter of great surprise. The number of Unbelievers in such connexion is we are confident very inconsiderable; they are in every case known to us, mere hearers and in no one case communicants at the Lord's table; and probably, in all cases, they are rather doubters on some one point of the Christian evidence than decided Unbelievers. What should induce an infidel, really such, to attach himself to Christian Unitarians? Their profession is nearly as unpopular as his own, and they have no bribes to offer in any shape to a worldly temper. In truth, no Christians are more disliked and reviled by the leading Unbelievers of the day than the Unitarians. This fact is a sufficient answer to the charge which has occasioned these remarks. The Calvinists cannot but know the fact; the Unitarians can scarcely lament it.

Dr. Priestley. P. 75. The English do not, any more than the American Unitarians, look up to this great man as a master. They admire his powerful mind and his excellent character, and consider him to have been an eminent and most useful Christian Reformer; but they do not subscribe to all his opinions. He himself would not have been bound to hold to-morrow the opinions of to-day. What they complain of in "Dr. Channing's Sermon" is, not that he undervalues, but that he misrepresents Dr. Priest-

ley; what they wonder at is, not that Dr. Channing does not receive Dr. Priestley's views of the person of Christ, but that he shews an unfriendly feeling towards the Doctor's memory. The misrepresentation is we know unintentional, and the unfriendly feeling may have grown up insensibly in Dr. Channing's mind: yet both may be injurious to the cause of truth. On either side of the water, it is really a work of supererogation for an Unitarian, of any description, to attempt to lessen Dr. Priestley's influence. *The world is not gone after him.*—We make not these observations in anger, but with much regret. We consider Dr. Channing to be a masterly theological writer; and no greater proof can be given of his powers than his growing popularity with the English Unitarians, whom he has certainly taken no pains to conciliate.

"Geneva Catechism." P. 77. The favourable reception of this valuable manual of Christian instruction is not more flattering to our Genevese brethren, than creditable to the good sense and piety of our Transatlantic friends.

Violation of the Principle of the Bible Society. P. 97. The violation is not confined to India. Scarcely an anniversary takes place at home without exhibiting some departure from the neutral ground on which the members of the Bible Society profess to stand. The writer has heard clergymen from the platform at these meetings extol the Church of England as pure and apostolical, and praise the Liturgy as all but inspired; and he is not sorry to remember that he has not always heard such eulogiums without protesting against them. He has heard Dissenting ministers deliver on such occasions something like Calvinistic sermons. He has even heard a reverend Secretary of the parent institution make his boast in one of these public companies, consisting partly of Quakers, of the circulation of the Bible by means of the Society among the myrmidons of the late Emperor Alexander, the Head of the "Holy Alliance," and of its efficacy in making them good soldiers! [With the same flagrant inconsistency, the late Mr. Butterworth, of the Wesleyan denomination, being in the chair at the

opening of a "School for All," indebted chiefly for its existence to the Quakers, who formed a large proportion of the meeting, read long extracts from the letters of a private soldier, setting forth how the said soldier prayed and fought by turns at the battle of Waterloo, and how "the Lord Jesus" strengthened his arm against the Frenchmen. The extracts were to shew, according to the worthy chairman, the blessings of universal education, in consequence of which the Bible will become a necessary item in a soldier's knapsack; soldiers and sailors will then pray as well as fight; and when they have done their duty, the art of writing will enable them to report their spiritual experience to their fellow-christians.]

"*Stonehouse, author of Universal Restitution.*" P. 102. We might have referred our correspondent for satisfaction to our XIIIth volume, pp. 489 and 564. He will there see that "the author of Universal Restitution" was the Rev. (afterwards Sir) George Stonehouse. He was vicar of Islington from 1738 to 1741. From the extracts given by T. C. A. from his printed sermon, it would appear that in 1738 he believed the popular doctrine of future punishment. His "Universal Restitution" appeared in 1761.—The above author is sometimes confounded with James Stonehouse, who was for twenty years a physician at Coventry and Northampton, but, entering into holy orders, became Lecturer of All Saints, Bristol, and obtained the livings of Great and Little Cheverel, in Wiltshire. James might be the brother of George Stonehouse; he is said (see Mon. Repos. XIII. 566) to have inherited the baronetcy from him.

"*Samuel Parkes, Esq.*" P. 120. Much more might have been said with propriety of the late Mr. Parkes. The names of few scientific men are known through a larger circle than his. We are not aware that he made any great discoveries in chemistry, the branch of philosophy to which he chiefly devoted himself; but he had the happy art of making his extensive knowledge familiar to the public, and of adorning subjects not in themselves attractive by associating with them the elegancies of literature. Many a reader has been drawn to the

study of science by the pleasing and useful miscellaneous matter which he has incorporated with his chemical books. Be it observed, particularly, that he never lost an opportunity of leading the student from nature to the Adorable Author of nature. Severe critics may have blamed him for stepping aside occasionally from the path of philosophy into that of religion; there are those, however, whom he has carried with him in his pleasing digressions, who look back to him on this account as a moral instructor and benefactor.

Mr. Parkes's mind was naturally acute, and it was never wearied with exercise. He was a stranger to few departments of knowledge. Wherever he was and in whatever society, he was anxious to learn something which he might turn to the advantage of his profession, and ultimately to public good. His acquaintance with books was very extensive, and his library, which was arranged with care and kept in good order, contained many of the rarities of literature.

In early life, Mr. Parkes had known Dr. Priestley, and his admiration of this philosopher and divine was unbounded. A favourite object of his later years was the collection of a complete set of the Doctor's works, which at length he effected to his great satisfaction. This collection is, we believe, for the arrangement and condition of the many volumes, *unique*. At one time he entertained the design, which his growing engagements chiefly induced him to abandon, of writing the life of his favourite philosopher, and of publishing it in a form worthy of the subject. He also conceived the plan, which he had scarcely abandoned when he was overtaken by disease, of obtaining a subscription for two handsome mural tablets, to be erected in the new Gravel-Pit Chapel, to the memory of the two distinguished friends, successively ministers to the congregation assembling there, Doctors Price and Priestley.

His habits of industry and economy caused him sometimes to appear in the eyes of strangers too attentive to trifles; but those that knew him more intimately witnessed some unsolicited acts of generous friendship. If it would not obtrude upon the sacredness of private life, the writer could

relate one noble proof of Mr. Parkes's sense of the obligations of equity.

Brought up in the school of liberal Nonconformity, he was naturally a friend to civil and religious freedom. In adversity and prosperity, through evil and through good report, he cherished the same warm and devoted attachment to the liberties of his country and of the human race, and shrunk from no effort to assert and maintain the independence of the mind of man and the rights of conscience. He was neither ashamed nor afraid to seek the acquaintance of public men whom new laws, uncongenial with the British Constitution, or arbitrary and hard constructions of the fundamental laws of the realm, had doomed to the loss of liberty, on account of their exertions on behalf of truth and freedom.

To the last, Mr. Parkes's active mind was intent upon some new useful labour, and for some years previous to his death he had been gathering materials for a complete Biographical Dictionary of men eminent for their discoveries in and contributions to philosophy and science; a work which in his industrious hands, if he had been allowed by Providence to complete it, would have proved a valuable addition to our elementary literature.

His being one of the founders of the Christian Tract Society is alluded to in the memoir: the plan originated, in fact, by his life-side, and every one connected with this useful institution can bear testimony to the ardour and perseverance with which, in every possible way, he supported its interests. The idea of honorary medals to accepted writers was his own, and these tokens of respect and gratitude were designed by him and executed at his sole expense.

Mr. Parkes was from the bent of his mind and the habits of his life ambitious of the acquaintance of persons of distinguished intellect or attainments, and he had the happiness of associating on intimate terms with many whom to know is an honour. If from some of these he was for a time estranged—the circumstance must be attributed to the imperfection of human nature and the occasional infelicity of human life.

The remains of this gentleman were

interred in the burial-ground of the New Gravel-Pit Chapel, Hackney, in the same tomb with those of his esteemed lady, whose maiden name was Twamley. Respectful notice was taken of his death by the Rev. W. J. Fox, on whose ministry in Finsbury Chapel he was latterly accustomed to attend.

He left one daughter, Sarah, the wife of Mr. Joseph W. Hodgkiss.

Should any reader think this supplementary sketch of the character of the deceased too extended, he will at least pardon the Editor when he reflects that it is a tribute to friendship, and that in resigning his power over this work it is natural that he should look back with gratitude on one who during his management of it was a constant supporter, an occasional contributor and a faithful adviser.

"*Rev. Mr. Squier.*" P. 125. This gentleman, since his removal from Edinburgh, has become the pastor of the General Baptist Congregation at Saffron Walden.

MARCH. "*Revue Encyclopédique.*" P. 140. This Parisian Journal is valuable not only for Americans, but for all readers that are desirous of seeing in one view the literature and science of the world. We have read it for years, and the one prevailing sentiment in our minds during the perusal has been the persuasion that *the French Revolution has not been in vain*. The spirit of temperate liberty and of unsophisticated philanthropy breathes in every page.

"*The Post Laureate.*" P. 142. Our American correspondent is, we believe, mistaken in supposing Dr. Southey to have been "in the outset of his career a flaming Unitarian." He probably confounds the Laureate with his friend Coleridge, who was for some time a preacher amongst the Unitarians.

"*York-Street Chapel.*" P. 143. This Chapel is on the plan of that in Essex Street. The Reformed Liturgy is used. It is supported principally by the munificence of an individual. Hitherto, the plan has been to have one settled minister and supplies, chiefly from the country, and for two or three weeks in succession. At the end of the present year there is, we understand, to be an alteration. Two gentlemen are engaged as permanent

ministers, the Rev. Mr. Small, now of Coseley, Staffordshire, and the Rev. Mr. Wallace, now of Totnes, Devonshire.

"Joint-Stock Companies." P. 146. The deceptions and delusions that have been detected in these Companies, and the distress and misery which they have brought upon individuals, will now satisfy the Editor's American friend, that his attempt to expose them was not officious nor ill-timed.

"The Honourable and Right Rev. Shute Barrington, D. C. L., Bishop of Durham." P. 178. The late venerable Bishop was the sixth son of John Shute, first Viscount Barrington, descended from a respectable Nonconformist family. Lord Barrington was in his day at the head of the English Dissenters, and obtained all his good fortune in consequence of this connexion. He wrote several pamphlets in vindication of his party. He died at his seat at Becket, in Berkshire, (an estate left him on account of his public principles by John Wildman, Esq.,) December 14, 1734, in the 56th year of his age. "He generally attended divine worship among the Dissenters, and for many years received the sacrament at Pinner's Hall, where Dr. Jeremiah Hunt, an eminent and learned Nonconformist divine, was pastor of the congregation that assembled there. He had formerly been an attendant on Mr. Thomas Bradbury, but quitted that gentleman on account of his bigoted zeal for imposing unscriptural terms upon the article of the Trinity. His lordship was a disciple and friend of Mr. Locke, had a high value for the sacred writings, and was eminently skilled in them. As a writer in theology he had great merit; and contributed much to the diffusing of that spirit of free scriptural criticism which has since obtained among all denominations of Christians. As his attention was much turned to the study of divinity, he had a strong sense of the importance of free inquiry in matters of religion." [Biog. Britan. 2nd edition, art. Barrington, I. 627.] Lord Barrington's principal work was his *"Miscellanea Sacra; or, A New Method of considering so much of the History of the Apostles as is contained in Scripture,"* published in 1725,

in 2 vols. 8vo. A new edition, in 3 vols. 8vo., was published by his son, the late Bishop of Durham, (then Bishop of Landaff,) in 1770. It deserves to be mentioned in honour of Lord Barrington, that he declares himself decidedly in this work in favour of the right of Unbelievers to state freely their objections to Christianity, and against the use of any weapons on the part of Christians, "but the sword of the spirit, which is the word of God." [Misc. Sac. ed. 1770, I. 334, 335.]

Bishop Barrington was born May 26, 1734; had his education at Eton School and the University of Oxford; took orders in 1756; was appointed Canon of Christ Church in 1761; took the degree of LL. D. in 1762; was nominated Canon Residentiary of St. Paul's in 1768; and was raised to the see of Landaff in 1769, promoted to the see of Salisbury in 1782, and removed from thence to Durham in 1791. In this princely bishopric, which he held for so many years, he acquired of course immense wealth, especially as he had no children, though twice married, first to Lady Diana Beauclerc, a daughter of the Duke of St. Albans, and next to the daughter and heiress of Sir John Guise, Bart., of Gloucestershire; but both living and dying he seems to have considered his property as due in a great measure to public and charitable uses. The bishop was, we believe, conscientiously attached to the Church of England, but he possessed at least his father's liberal spirit. Though extremely inimical to the Roman Catholic religion, he was the hospitable and generous protector of the French priests driven hither by the storms of the Revolution. His almoner on this occasion was Mr. Charles Butler, who is said to have retained the Bishop's friendship, notwithstanding his being engaged at a recent period in no very amicable controversy with Dr. Phillpotts, and Mr. Townshend, (the son of an Independent minister, yet living, at Ramsgate,) the Bishop's own chaplains. Dr. Barrington filled his important station with decency and dignity. His bestowment of benefices was more directed by a regard to the promotion of literature and theology, than is common amongst our prelates. The unsolicited and unexpected ap-

pointment of Dr. Paley to the valuable living of Bishop Wearmouth in 1795, as a reward of the service rendered to Christianity by the publication of "The Evidences" in 1794, [see Mon. Repos. IV. 182,] will ever redound to Bishop Barrington's honour. He was an early and constant friend to the Bible Society, which he remembered in his Will.

His publications, which were first collected in 1811, consist of,

A Sermon, preached before the Lords, Westminster Abbey, 1772.

A Sermon, preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, February 17, 1775.

A Sermon, preached before the Lords, Fast Day, February 27, 1799.

A Charge delivered to the Clergy of the Diocese of Salisbury, 1783.

Four Charges delivered to the Clergy of the Diocese of Durham between the years 1791 and 1810.

A Charge delivered to the Churchwardens of the Diocese of Durham, 1801.

A Letter to the Clergy of the Diocese of Salisbury, and a Circular Letter to the Acting Magistrates of the County Palatine of Durham.

The following list of his testamentary charities will shew that he is entitled to a place among the munificent friends of the church, patrons of education and benefactors to the poor.

To Societies,—	£.	s.	d.
Propagation of the Gospel	1000	0	0
Clerical Orphan	1000	0	0
Church Orphan	1000	0	0
British and Foreign Bible National School (Baldwin's Gardens)	500	0	0
Church Missionary	1000	0	0
Deaf and Dumb	500	0	0
Indigent Blind	500	0	0
St. George's Hospital	500	0	0
Middlesex, ditto	500	0	0
Strangers' Friend	500	0	0
Refuge for the Destitute	500	0	0
Suppression of Vice	500	0	0
Philanthropic	500	0	0
Female Penitentiary	500	0	0
Magdalen Hospital	500	0	0
Mendicity	500	0	0
Royal Humane	500	0	0
Asylum for Recovery of Health	500	0	0

To erect a School in Durham £. s. d.
3000 0 0

Conversion of Negroes . 1000 0 0

The following sums are in three per cent Consols.

Poor Clergy of Durham 3333 6 0

Poor Livings, ditto . 3333 6 0

Sons of the Clergy, for special cases 5000 0 0

Vaudois in Piedmont . 500 0 0

For Prayer Books in Durham 3000 0 0

Poor of Durham 200 0 0

Bishop Auckland 200 0 0

Margwell Durham 100 0 0

To form a Barrington Society for promoting Religious Education and Christian Piety in Durham . 20,000 0 0

To increase the Perpetual Curacy of Bishop Auckland, two-thirds of 20,000 0 0

To the Charity for poor Widows, (Corporation of the Sons of the Clergy,) one-third of 20,000 0 0

"*Bishop of Salisbury*" and "*Dissenting Ministers*." P. 181. Bishop Burgess's offer of ordination to "Dissenting Ministers of Orthodox persuasions," has, we hear, been accepted by a very few individuals, though by none whom the Dissenters are loth to lose. This drain which the zealous Bishop has opened may draw off certain persons who can well be spared, and tend to keep the body of which they form no vital part, pure and healthy.

APRIL. *Dr. Van Mildert's Translation to Durham.* P. 247. This exaltation surprised the public. The Bishopric of Durham had been considered as an appanage of the great families, and as falling of course to that family which should happen to be in office at the time of the vacancy, and having one of their number on the episcopal bench. Rumour states that this extraordinary remove from Landaff, the poorest see, to Durham, the richest, was occasioned by a division in the Cabinet, and a consequent reference of the matter to the highest authority, when it was called to mind, with becoming gratitude, that Dr. Van Mildert had done or attempted good service to an illustrious individual in a

an delicate affair that agitated the
dom some few years since.

MAY. *Ebenezer Johnston, Esq.*
97. To this faithful and interest-
memoir, an effusion of fraternal
ction, little can be added. The
Mr. Johnston possessed a large
re of public spirit. He was a
tical as well as religious reformer,
time when it was not always safe
avow the character. His love of
rty was an enlightened sentiment,
though firm, he was never intem-
ate in its assertion. He had not
oyed the advantage of a learned
cation, but he was well informed
n a great variety of topics, and
ad in books solace and amuse-
nt. His choice of reading shewed
good sense and sound taste. We
ht instance in other authors besides
cas, named by W. J. His mind
characterized by promptitude and
command. As chairman at pub-
meetings, he appeared to great ad-
tage. He had no inconsiderable
rtion of humour, and excelled in
partee. But his highest praise is,
at he was steady in the support of
at he regarded as the cause of
ristian truth; that he was uniform
his attention to the duties of piety;
d that he regarded the Christian
racter as the highest attainment of
human being.

JUNE. "*The Minister of Malton.*"
318. These "Orthodox wilful Mis-
tements" remain unexplained, and
r. Bartlett deserves thanks for ex-
singing "part of a systematic plan for
faming Unitarians, as one step to-
rds robbing them of their places of
rship."

"*Protestant Society.*" P. 371.
ere is much that is good in these
niversaries, but there is some bad
te in the style of the eloquence;
compliments to the "distinguish-
" friend of liberty in the chair are
o bald; and the detail of little griev-
ces is carried to a length which
st, one should think, weary the
nourable or noble or royal (as it
ay be) Churchman in the chair. The
blished proceedings have furnished
o apt an occasion for derision on
e part of the enemies of the Dissen-
rs. Yet let us acknowledge that we
ve always admired the frank and
old manner in which the rights of all
utestant Dissenters have been vindic-

cated at the Protestant Society anni-
versary. The time may come when
the members will acknowledge that
the Roman Catholics have rights and
endure wrongs also.

"*Anecdotes of Job Orton.*" P. 382.
We must have been singularly unhap-
py in our mode of introducing these
extracts, not to have conveyed the im-
pression that we extracted them solely
for the purpose of having them con-
tradicted, if, as we suspected, they
were untrue. A real and judicious
friend to the memory of Mr. Orton
would have been glad, one should
think, that misrepresentations of his
character were pointed out, with a
call for further information, at a time
(and that time may not be of long con-
tinuance) and in a work when and where
such information could be obtained.
Nepos, however, was offended (see
pp. 467, 468); but we trust his anger
has been appeased by the satisfactory
contradictions to Mr. Hazlitt's story
from the pens of Mr. Belsham (p. 467)
and Mr. Jevans (p. 530). The signa-
ture of our correspondent would lead
us to make every allowance for his
soreness. But why does he adopt,
whilst he censures, the flippancy of
the "Plain Speaker"? Referring to
Mr. Orton's "maternal ancestor,"
"the learned Mr. Perkins," he says,
"Mr. Editor, Didst thou ever hear of
Perkins? I dare say not." *Nepos*
need not be told that there is no wit
in this, and we think that in reading
it again he will acknowledge that it is
not quite consistent with good man-
ners. At the risk of still further
offending this querulous correspon-
dent, the Editor will venture to inform
him that he had *studied* Perkins be-
fore he had *heard* the name of Job
Orton.—Still, that he may not be
mistaken or be undesignedly instru-
mental to historic injustice, he begs to
state, that he has a sincere respect for
Mr. Orton's memory, from some of
whose books at one period he derived
no small advantage. He does not
agree with all this writer's judgments
of books, much less with all his poli-
tical decisions, some of which have
been happily falsified by the event
(*Nepos* may perhaps know that we
refer to his opinions on the American
War); but we bear cheerful testimony
to the sound maxims and prudential
advice which he has left on record for

young ministers, to the useful directions for study, the fruits of experience, which he has given to pulpit students, and to the great excellence of his personal character. We said of Mr. Orton in our First volume, p. 258, and we repeat in our Last, that "he was an admirer and imitator of the early and more rigid Nonconformists, and may indeed be denominated not improperly **THE LAST OF THE PURITANS.**" For this eulogium we remember receiving at the time, now twenty years ago, a reproof from Mr. S. Palmer, the editor of the "Letters to Dissenting Ministers," in the review of which this sentence appeared, on the ground that we had attributed to Mr. Orton an *exclusive* honour.

AUGUST. Dr. John Taylor. P. 483. The scandalous tract in which this learned and pious divine was described as being in hell-flames, was by John Maegowan, minister of the Baptist congregation in Devonshire Square, London, the same author who did not hesitate to publish a tract with the profane title, "Jesus Christ the Eternal God, or an *Infamous Impostor.*" The name of this firebrand is now nearly forgotten. We hope Mr. Edward Taylor is mistaken in saying that the "Vision" above referred to "is still printed and circulated by Calvinists," the later editions having a plate descriptive of the scene imagined. Certain we are that the majority of the respectable ministers holding Calvinism in the metropolis would disavow this wicked fraud upon vulgar readers.

"Result of General Election." P. 503. The state of the Irish representation with regard to the Catholic question is thus calculated in the newspapers:

"A table has been published of the late elections in Ireland, with respect to their influence on the question of Catholic Emancipation, from which it appears, that of the county members returned, 44 are *for*, 16 *against*, and 4 *doubtful*; of the city members, 9 are *for*, and 2 *against*; and of the borough members, 11 are *for*, 10 *against*, and 4 *doubtful*. With respect to the old members not re-elected, 17 were *for*, and 18 *against* Catholic Emancipation."

"Rev. Mr. Snow." P. 505. This gentleman, who has now returned to

the bosom of the Church, was one of the party that about ten years ago [see Mon. Repos. XI. 143 and 433, also, XIV. 21, 22] seceded from the Establishment, under the guidance of the Rev. Geo. Baring. They became, generally, Sabellians, giving up the third person of the Trinity. Some of them, Mr. Snow amongst the rest, became Baptists. Most of them have, we hear, returned to their former principles, though all have not reunited themselves to the Church of England. Mr. Evans, of John Street, King's Road, has recanted his Antitrinitarianism; Mr. Kemp has left off preaching and is gone again into Parliament; and Mr. Snow's penitence has satisfied the Bishop of Bristol. What else can be expected from mysticism when it is let alone? Had these seceders been persecuted, they would probably have remained constant in their Nonconformity, and have been at the head of a new and large body of Nonconformists.

SEPTEMBER. American Sense of the Word Solicitor. P. 525. From the paragraph in our Transatlantic correspondent's communication, under the head "*Intelligence*," it would appear that his countrymen use the word "solicitor" in its etymological meaning. In England, the term is synonymous with *attorney at law*. An English solicitor would think it odd to be asked to collect names of subscribers and subscriptions for a religious association. Persons thus employed upon a salary are invariably called *Collectors*.

"Character of Job Orton." P. 531. Mr. Jevans is informed that the authority for the anecdote relating to Mr. Orton, Mon. Repos. IV. 337, was the late Rev. W. Severn, of Hull.

"Bishop Heber." P. 564. It is omitted in this short obituary account that Bishop Heber published a few years ago a complete edition of the works of Bishop Jeremy Taylor, with a life of the author. The life has since been published separately in two small volumes, and is worthy of both Bishop Taylor and Bishop Heber.

"Lord Gifford." P. 566. The following particulars of Lord Gifford's life are from the newspapers.

"His Lordship was a native of Exeter. His father was a respectable tradesman, carrying on the grocery business in that city, and died, leav-

ing a large family behind him. The subject of the present memoir, being then very young, the brother of Lord Gifford carried on the business after the death of his father, and thus was enabled to protect and educate his brothers and sisters. The education of Lord Gifford was begun at the Grammar School of Exeter, under the learned but unfortunate Dr. Halloran, and from his earliest youth the law seems to have engaged the chief attention of his mind; so much so, indeed, that, even whilst yet a schoolboy, it was his habit, when the Judges, in the course of their circuit, came to Exeter, to take his seat in the Court, and remain there till the close of the day's business, and so during the continuance of the assizes. Having finished his education, he entered on his legal career by being articulated to an attorney of his native city, and whilst in this comparatively adverse station, used to complain of the neglect he experienced from his kinsman and relation, the late Sir Vicary Gibbs. In the year 1800, he came to London, and was at that time admitted a member of the Middle Temple, and studied in the office of Mr. Sykes, the present solicitor of the Stamp-office, who was then practising as a special pleader. At this time his age was 21. On the 12th of February, 1808, he was called to the bar. From this time Sir Vicary Gibbs began to notice him, and it was to the patronage and steady affection of this great lawyer that Lord Gifford owed his first elevation in the legal world; and his own abilities afterwards enabled him to advance his fortunes so far, that he became successively Solicitor and Attorney-General, a peer of the realm, Lord Chief Justice of the Common Pleas, and finally Master of the Rolls, in which elevated station he has just closed his mortal career. On the 8th of May, 1817, he was appointed Solicitor-General, and in that capacity, on the 16th of May following, was elected Master of the Bench, of the society of which he was a member. In consequence of his appointment to the office of Lord Chief Justice of the Common Pleas, he was made a Sergeant on the 16th of June, 1824, and from thence was almost immediately advanced to be Master of the Rolls, in consequence of the death of the late Sir Thomas Plu-

mer, whom he succeeded, so that Lord Gifford has not held his office much above two years. Four and twenty years have served to raise this gentleman to the highest honours of his profession, and his career, though short, seems to have been one of unexampled splendour. Lord Gifford was only 47 years old when he died, and it seldom falls to the lot of any man to go through the important offices that he has done in the short period of 24 years.

"On the 28th of January, 1826, (while Lord Chief Justice,) he was, by letters-patent under the Great Seal, ennobled 'by the name, style and title of Baron Gifford, of Saint Leonard, in the county of Devon,' the patent being in favour of himself 'and the heirs male of his body lawfully begotten.'

"At the commencement of the Session of Parliament, 1824, his Lordship was appointed Lord Deputy Speaker of the House of Lords, in which character his Lordship, during the three last sessions, devoted himself most assiduously to the hearing of appeals and writs of error, on those days in which the Lord Chancellor was engaged in the duties of the Court of Chancery.

"Lord Gifford was not less strenuous in his exertions to get through the great number of causes before the Privy Council, it being considered as one of the duties of the Master of the Rolls to preside at the hearing of such appeals; and no one that ever before filled that situation was more regular in attendance at the Cockpit."

The newspapers have also amused their readers with a parallel between Lord Gifford and Lord Chancellor King, as follows:

"The parallel between Lord Gifford, just deceased, and Lord Chancellor King, who died in the reign of George II., is singular. Both were natives of the same place, Exeter; both the sons of grocers there. Each was put into the way of arriving at legal dignities by chance, from a birth and station in life equally humble and obscure. One arose to the Chancellorship, and the other was marked out for that station, had he lived; and, finally, in the dates of their birth there was a remarkable coincidence, Lord King being born in the year 1669, and Lord Gifford in 1779. A love for learning enabled

both to emancipate from their fathers' counters, and mount to the Peerage, and by somewhat the same kind of step, Lord King began the study of the law later in life than the late Master of the Rolls, having served in his father's shop until nearly 18 years of age; and many persons were living in his native city of Exeter, after he arrived at high legal rank, who remembered having the honour of receiving their groceries at the hands of young Mr. Peter, though they had no idea that they then saw in him a future Lord Chancellor of Great Britain. Being passionately fond of reading, both Lord King and Lord Gifford soon acquired that intelligence which induced their friends to think that they were born for something above tradesmen. The first nobleman owed his studying for the bar to the accident of his being distantly related to Locke. That philosopher, on a visit to the family, becoming acquainted with the extent of his reading, and struck with the superiority of mind he displayed, persuaded his father to send him to Leyden to study; and on his return, greatly improved, induced him to enter himself of the Inner Temple, where he commenced his career of legal study. Lord Gifford, by as mere an accident, a difference with the solicitor to whom he was articulated, was induced to quit a branch of the profession in which he could never have arisen to be higher than a respectable, or, perhaps, wealthy solicitor, and to study also for the bar."

The parallel between these two noble peers might have been carried further: both were originally Dissenters, and Dissenters of one denomination, and that the most liberal: both set out in life as Whigs: and both were reproached, with whatever justice, with putting off the character of reformers—Lord King with forsaking his religious principles, and Lord Gifford with forsaking both his religious and his political principles.

We merely state the fact; we do not assert its truth. With regard to Lord Gifford, we doubted the fairness of the charge against him in our Review of "A Letter of Remonstrance" to him, Vol. XV. p. 177. Lord King's attachment to civil and religious liberty was not, that we know, ever questioned; and his change of feeling and conduct with regard to theological

matters rests upon the testimony, or rather judgment, of Whiston, who, though proverbially honest, was not free from prejudice, and who was too apt to judge all mankind by his own standard. His Lordship published early in life, (1691,) "An Enquiry into the Constitution, &c. of the Primitive Church," 8vo.; and soon after, a Second Part. The design of this work was to promote the comprehension of the Dissenters within the pale of the Established Church; a measure contemplated by the leaders of the Revolution of 1688. Pursuing his theological studies after he had entered upon public life, he published, in 1702, an 8vo. volume, entitled, "The History of the Apostles' Creed, with Critical Observations on its several Articles." Both this work and the "Enquiry" are standard books on the subjects to which they relate, and both are worthy of a relation, friend and disciple of Locke. It should we remembered to Lord King's honour, especially by such as are influenced by Whiston's censures, that in 1712 he appeared as gratuitous counsel for the honest "heretic" on his prosecution before the Court of Delegates. Whiston says that on his application to his Lordship, "when he was first made Lord Chancellor and had so many prebends in his gift," for his patronage of Mr. Marshal, who was willing to undertake on proper encouragement to decipher "Bishop Lloyd's interlined Bible and his notes in shorthand, that vast treasure of sacred learning,"—"he found so prodigious a change in him, such strange coldness in the matters that concerned religion, and such an earnest inclination to money and power, that he gave up his hopes quickly. Nay, indeed, he soon perceived, that he disposed of his preferments almost wholly at the request of such great men as could best support him in his high station, without regard to Christianity; and I soon cast off all my former acquaintance with him. Now, by the way," (adds the rigid censor,) "if such a person as the Lord King, who began with so much sacred learning and zeal for primitive Christianity as his first work, *The Enquiry, &c.*, shewed, was so soon thoroughly perverted by the love of power and money at court, what good Christians will not be horribly af-

frighted at the desperate hazard they must run, if they venture into the temptations of a court hereafter? Such examples make me often think how wisely our blessed Saviour put in that petition into the Lord's Prayer, *Lead us not into temptation.*" (Memoirs, pp. 31, 32.) Whiston says, again, (Id. p. 303,) "I cannot, therefore, but with great grief look on the Lord Chancellor King, Archbishop Wake and Archbishop Potter, as three excellent men utterly ruined by their preferments at court, and proper to teach all other good men this old lesson, *Exeat aula, qui volet esse pius.*"

SIR,
HAVING been some time since led to take from a work which I understood was then very difficult to be procured, the extracts which you will find below, I had them transcribed with the intention of offering them as not unsuitable for insertion in your liberal publication. Several circumstances have delayed my sending them; among others, a recent second edition of the book. On consideration, however, this may rather afford additional reason for endeavouring to draw attention towards the Author's sentiments.

In the design of the Monthly Repository, the important object of ascertaining and disseminating religious truth is not, as in works professing the same purpose it too commonly has been, dis severed from the yet more valuable object, the promotion of that "charity which is the end of the Commandments." Towards this end it must, I apprehend, be highly conducive that where among contesting parties any individuals of eminence entertain and avow sentiments truly conciliatory, they should be communicated as widely as may be among not only their own partizans, but also their opponents; the latter of whom, from the prevailing reluctance on all sides to look into the works of adversaries, are too likely to remain long in ignorance that such sentiments are felt, unless the fact be made known through the intervention of friends.

On some of the opinions, indeed, intimated in the extracts, your readers may very reasonably and very widely differ from the author; but they cannot fail to see in the passages cited, and, if they should have recourse to the book itself, in many more, that

he adopts in a great degree the grand principle on which alone universal concord can be practicable among Christians—the agreement to be satisfied with concurrence in a few points which have always been found incontrovertible among those who believe in divine revelation, and with unlimited difference upon others. They will perceive, too, that he exhibits a spirit congenial with this principle and with the Christian candour that I am persuaded is very prevalent in the class of persons among whom your numbers circulate; nor will they omit to observe the peculiar value to be attributed to such declarations on account of the circumstances of those by and to whom they were delivered.

They are contained in "Lectures in Divinity, delivered in the University of Cambridge, by John Hey, D.D., Norrisian Professor." 4. vols. 8vo. Published at Cambridge, 1796; republished there, 1822.

"At the Revolution it was intended to give all Protestants full liberty with regard to religion, though the liberality of the King's designs got narrowed by Parliament and Convocation: but what would then have been liberty to the chief part of Dissenters, is not so now; they did not then object to the doctrine of the Trinity; whereas *Socinians* are now considerable in numbers and literature.*"—Lect. ut sup. B. iii. Ch. xiv. Sect. xv. Vol. II. p. 163; 1st ed.

"I apprehend that the Church of England and the generality of those who dissent from it *might* unite and worship together if they were properly disposed and directed.† It would be a different thing to say it is *probable* in the present state of things that they will; but it seems owing to faults and imperfections on one side or the other that they do not.‡ I collect

* Had Dr. Hey written now, his liberality would have led him to adopt the accepted and parliamentary term *Unitarians*.

† This, even by those who might admit the position as to occasional attendance, may well be denied as to constant conformity; at least, while the Forms specify the several Objects of Trinitarian Worship.

‡ The blame, if any, must, it should seem, rest, not on that side which uses Scripture language that may be understood by the other, as comprising all they intend; but on that which introduces

in point of doctrine than the general declaration adopted with respect to Protestant Dissenting Ministers by the statute 19th Geo. III. Ch. xliv., and again enacted for them by the statute 52nd Geo. III. Ch. clv., which is in substance, "that they are Christians and Protestants, believe the Scriptures of the Old and New Testaments, as commonly received among Protestant Churches, to contain the revealed will of God, and receive the same as the rule of their faith and practice."

Whether such an extension of the church's pale be all that true religious liberty requires, is a question which it is not within the scope of this paper to discuss: it might be no inconsiderable progress.—"*Hæc prodire tenus, si non datur ultra.*"—But for the present purpose it is sufficient to remark, that these limits would comprehend Protestant Dissenters of every variety in respect to theological opinions; and supposing, as there seems reason to suppose, the limits to be such as the writer on whom we are commenting would have approved, we shall be fully justified in concluding that he would have admitted even the "Socinians" into both Church and State.

E. B. K.

Critical Synopsis of the Monthly Repository for December, 1825.

BRITISH AND FOREIGN ASSOCIATION. *Esto perpetua!*

Mr. Emlyn's Letter to Mr. Manning. The writer complains that the ascription by "Socinians" of a figurative sense to certain passages of Scripture is "too forced." But if the antagonist interpretation lead us to conclusions which to the reflecting mind are vastly more forced, what have we to do but submissively to take our choice, and humbly yield up our understandings to the most reasonable side?

He finds it difficult to interpret Col. i. 16 of the new creation. If ever context defended any interpretation, the context here most assuredly intimates that the splendid and god-like powers ascribed to Christ, had reference only to his relations with the church.

Some of Mr. Manning's notes are enough to rack one's powers of comprehension.

Blunder of the Quarterly Review. My opinion is, that notwithstanding its occasional malignancy at present,

the Quarterly Review will gradually come round, making constantly newer concessions in favour of Unitarianism, until, like the Monthly and Critical Reviews of the last century, it will be a decided advocate of our cause. There is, in the exclusive prosecution of literature, such a continued and implicit reference to pure reason, and such a reverence for the true signification of language, that its votaries find themselves placed down on the ground of Unitarianism, before they are aware.

On Milton's New Work. The writer's enthusiasm here is as just as it is warm.

A Long-Lost Truth, No. II. One is somewhat startled and repulsed by the metaphysical expressions which this writer sees proper to adopt in laying down his fundamental views. "*All essence is of God,*" "*All things existed in his eternal idea,*" &c. This is going too far back for principles. The present generation have an abhorrence, and rightly too, I think, of your *a priori* reasoning.

Mr. Roach's gloss on the phrase "God is love," extracted here, seems to me as unauthorized as it is declamatory. I admire much more the quotation from Wisheart on the next page. It is at once beautiful, ingenious and just.

But what a superior and fascinating writer comes before us in the present correspondent! In the flow of his limpid style, in his solemn and impassioned conviction of the truth of his favourite doctrine, in the copiousness and felicity of his rare quotations, and in other distinguished fine qualities, do we not discern the marks of the "Unitarian," whose correspondence with the Calvinist adorned your pages last year? Whatever may be the strength or the weakness of his arguments, there can be but one opinion as to his sincerity, fidelity and skill in the management of them to the best advantage. How hard is his task to lessen the odium and the apprehension of the popular mind with respect to Unitarianism! Yet he, if any writer, is calculated to effect that purpose. Thus far, however, he appears only as the positive advocate of his cause. I shall wait impatiently to see how he will answer some of the most common and formidable objections against it, and particularly how he would explain the various texts of

Scripture usually alleged by his opponents.

Mr. Frend on the Proem of John's Gospel. The proposed translation of *εγενετο* is certainly worth considering. Probably Mr. Frend regards it as corroborating the interpretation which refers this passage to the beginning of the gospel dispensation. But can we doubt that John had in his mind a vague reminiscence at least of the first of Genesis, and either intentionally or insensibly conformed his opening gospel to it? I must believe that he directly imitated the *phraseology* of Moses, even if he intended his narrative to begin with the life of Jesus. Much more so, if his intention was, as seems to me the case, to represent the fact, that the power and wisdom which "became flesh," or was exhibited in the person of Jesus Christ, was identical with that exerted in the creation of the world, or in other words, that it was a *divine*, not a spurious or fictitious power and wisdom. If there be any plausibility in this last theory of the passage, Mr. Frend will please to consider whether *ταυτα εγενετο* would not better be translated in the sense suggested by the same verb as it occurs in Gen. ii. 4 of the Septuagint version.

T. F. B. on the same subject. I entirely agree with this correspondent in his views of the passage, except his interpretation of the initial clause. But this is a point of comparative unimportance to the main question, and he has cooled my confidence a *little* even in my own views of that particular clause by his array of the passages from John's epistle. Has he a right, however, to assume that the commencement of the epistle is a "perfectly parallel passage to that of the gospel"? This seems to be anticipating a conclusion before fairly arriving at it. It is more difficult for me to suppose that John would use so elliptical a phrase as *the beginning*, meaning only the beginning of the gospel, than that he would adopt for the commencement of his history a clause from the book of Moses, with which he was perfectly familiar, and attach to it Moses's obvious and unstrained signification. I perceive no injury to the sense in supposing that the commencement of the epistle refers to the origin of all things. If it refer to the

beginning of Christianity, the assertion of the apostle appears to me to settle into a vague and bald remark. I feel the weight which T. F. B. ascribes to his considerations on the 4th and 5th verses of the gospel. This writer disclaims the praise of originality. But surely the finely discriminating views in his last paragraph but one, are not common, even if they be not original.

Dr. J. Jones on the same subject. Much of this is truly great; but the last paragraph on p. 726 exhibits a little of the mere effrontery of Unitarianism.

The coincidence between Dr. Jones's explanations of the word *λογος*, as used in the proem, and that by T. F. B. in the preceding article, unconcerted as it doubtless was, is remarkable.

A jealous Trinitarian would ask Dr. Jones if he has not artfully substituted the expressions *union* and *united* in the room of *becoming* and *became*, as equivalent to the expression *εγενετο*, and that too, after he had himself allowed and maintained that the Greek term implies *transition*.

Mr. Cogan on Γενεσθαι, appears to me quite happy in his facts, though a little refined, to say the least, in his metaphysics.

Dr. Smith in reply to Mr. Bahwell. Dr. Smith's reiterated statement of the Calvinistic doctrine of Perseverance, still appears to me a mere truism. His words are, that "the *real* Christian," "the *sincere* Christian," will persevere, &c. But he deludes himself in not perceiving that the convenient terms *real* and *sincere* just mean those Christians who *will persevere*, and thus the doctrine goes round and round in a circle, which proves nothing at all, and amounts to nothing at all.

How can the Doctor characterize that wild, strange, fierce, inconsistent, dogmatic, and intolerant extract from the Acts of Dort as containing "truth and argument," and as meeting with his reverence? As for "argument," I see no pretensions to it in the whole passage, good or bad. If there is *truth* in it, I would like to ask the Synod of Dort and Dr. Smith, whether those whom they call "true believers," when they are "hurried away into great and dreadful sins," are certain always of an opportunity to "return

into the right way by true repentance"? To judge from the strain of the passage, true believers, when they sin, still preserve a charm about them against the small pox, the plague, and other mortal diseases—

"When the loose mountain totters from
on high,
E'en gravitation stops, till they go by."

Will our respected opponent meet this difficulty for us? Will he tell us what becomes of the "sincere believer" who happens to die just *after* he is hurried away into an abominable crime, and some time *before* he means to realize the doctrine of Perseverance, by "returning into the right way"?

But little was it to be expected that Dr. Smith should particularly sanction and adopt the very most exceptionable and malignant sentiment throughout the passage. A domineering faction of theologians, who lived at a period when it was fashionable to wreak all kinds of opprobrious epithets on an opponent, stigmatize those who are unable to embrace the Calvinistic doctrines of Perseverance, as *ignorant men and hypocrites*. (As if learning and sincerity necessarily brought men back to the five points!) And these are the expressions which an obliged correspondent of the *Monthly Repository* in 1825, italicizes, for the purpose of levelling them with a cruel point and effect against his living opponents. Such conduct savours of the rage of a worsted combatant, and Dr. Smith has no more right, on account of a mere unavoidable difference of opinion in an uncertain and almost verbal dispute, to apply these appellations to his opponents, than his opponents have to apply them to him.

With respect to Dr. Smith's particular notice of myself, I shall only say, that I was equally aware with him that *one* of the technical definitions, given by Calvinistic authors, of the word Salvation, was "deliverance from sin." Yet I would still maintain, that if, in order to evade Mr. Bakewell's objections, he persists in *exclusively* defining the word in this acceptation, he very much softens the usual strain of Calvinistic preaching and writing which has fallen within my own experience, though I profess not to be deeply learned on the subject.

Mr. Johns on Ordination Services,

deserves much credit for his moderated and dispassionate tone. One of his main considerations, viz. that some *other* occasions besides those in question might be chosen for the cultivation of social religion, seems a little captious. If people are really inclined to adopt *these* occasions for such a purpose, why discourage them? The danger likely to result from the *superstition* of the observance, I might say, appears to me, at the present day, altogether imaginary. Least of all is such a peril to be apprehended among Unitarians. Their tendencies lie entirely towards the contrary extreme. Mr. Johns would bind us down to naked scripture. Then why not celebrate the Lord's Supper in a reclining posture?—Is there no liberty in the gospel? Is it not the glory and essence of Christianity to adapt itself flexibly to the innocent changes and forms of society? For my part, republican as I am, I should feel little regret to see adopted among Unitarians the episcopal form of church-government,—not because I think it specifically scriptural, but because it is not anti-scriptural, because it may well embody and render tangible the spirit of Christianity, and because there is always a something in form and order to which civilized mankind are as naturally attached as the savage is to a wild and roving condition.

Mr. Evans on the Sacramental Test. Extremely interesting.

Dr. Carpenter in answer to H. W. In consequence of reading this statement, I have procured subscriptions for six copies of Dr. Carpenter's first volume in answer to Archbishop Magee. That gentleman will please to consider my private proposals to the Editor of the *Repository*, respecting the mode of transmitting them.

P. T. on Obituary Notices. Who can quarrel with this good advice?

Memoirs of Pepys. Perhaps there is observable in these articles on Pepys, and much more in an article of the *Edinburgh Review* on the same subject, too great a disposition to accept the gossip of this self-prattling writer as ample authority. I do not think that so many historical reputations ought to be sacrificed, and so many intricate questions considered as set at rest, in consequence of the scandal that Pepys happened to rake up about

the streets and parks of London. Let some gossiping curioso of the present day record every evening for a year in his journal all the private anecdotes and surmises which he gathers in his rambles, and who will say that such a document ought not to be received by posterity with very many grains of allowance? *

On Milton's Treatise. I have found it impracticable to dove-tail the extracts introduced here with those in another part of the present number.

REVIEW. *Parr's Letter to Milner.* The name of Milner, by whomsoever borne, possesses not the mildest savour with the lovers of ecclesiastical truth and fairness.

Milton's Treatise. Some Reviewer has disagreed with the present in regard to the style of Mr. Sumner's translation. I know not that I should characterize it as stiff, but it did not seem to me to be remarkably "easy."

Obituary. Is there nothing instructive, interesting and discriminative in the longest article under this head? Would your correspondent from Birmingham, of a few pages back, complain of memorials like this?

INTELLIGENCE. *Long Arm of a Scotch Presbytery.* A slight schism has been recently threatening the Presbyterian connexion of the United States. The Rev. Mr. Duncan, of Baltimore, having preached a sermon against the expediency of imposing creeds, the ecclesiastical tribunal, to which he was amenable, proceeded to summary chastisement, and declared his pulpit vacant! Happily, the consent of the congregation was necessary to the literal execution of this decree, and as it was impossible to obtain it, Mr. Duncan still preaches to his people, and the authority of Presbytery is trampled under foot.

* It is not, perhaps, known on the other side of the water, though generally understood on this, that *Pepys's Memoirs* underwent a severe expurgation before they were published, and that the matter excluded is more dishonourable to the Court of Charles II. than any that is retained. Even the Quarterly Review, we are reminded by a friend, though we had forgotten the circumstance, complains of the degree to which the pruning-knife has been used in this publication. EDITOR.

I know of another similar case in that vicinity, and I believe the list is still larger.

Joint-Stock Companies. An occasional register of these companies, giving a particular account of their condition and prospects, would be an interesting and useful document.

Bunker-Hill Celebration. Still to my mind but a pageant of yesterday, and will ever continue to be as fresh, Dum memor ipse mei, dum spiritus hos reget artus.

SIR, November 4, 1826.
THE criticism of your very candid and intelligent American correspondent, in his Synopsis for Sept. 1826, (p. 524,) relative to those fruitful topics of controversy, Necessity and Predestination, appears to call for one or two brief remarks. Notwithstanding his acknowledgment of the full force of most of the objections urged against Dr. Copleston's reasoning, he is still at a loss to perceive the distinction between the *fatalism* of the ancients and the *necessity* of the moderns. Without examining at length the theoretic peculiarities of each, it is quite sufficient to know that the former of these doctrines taught the absolute inutility and folly of adopting active measures for the attainment of good or the avoidance of evil. Supposing any event to be decreed, it was impossible, they maintained, that any exertion of ours could ever prevent its taking place: and if it was not decreed, no human efforts could bring it to pass. The determinations of Heaven could be neither hastened nor retarded in their execution by the powerless actions of man, nor could all the puny machinations of beings like ourselves produce the slightest influence on the regular course of nature. And what was the inference which the fatalist deduced from these premises? Since every thing in the universe was unalterably fixed, he insisted that it was the part of the truly wise man to remain entirely passive, however terrific the dangers by which he might be surrounded, or whatever claims the calamities of others might appear to possess on his compassion. How different is the case with the doctrine of *necessity*, as it is now ex-

plained by its most rational advocates! Like the fatalist, indeed, they freely admit that all the events of the world have been absolutely determined from the beginning of time; but as we know by experience as well as from Scripture, that the Almighty acts by secondary causes, and as we are in the generality of instances ignorant of the preordained result of what is passing around us, they contend that no man who has not renounced the exercise of his sane faculties ought to neglect to exert his utmost energy in the promotion of his designs; and that, in truth, without adopting the means, his expectation of attaining the end must be for ever fruitless. A more important distinction, as it affects human happiness, it is not very easy to conceive.

With respect to another observation of your correspondent, it has always appeared to me a singular circumstance that so many men of clear and energetic minds on other points, and whose acquired talents no one can dispute, should express their inability to comprehend how the doctrine of philosophical necessity can be compatible with free agency. Freedom of the will, in its popular sense, implies the power of acting in conformity with our volitions when no physical impediment intervenes; and no person asserts more vehemently than the necessarian, that every man may act as he pleases, and deliberately follow his own choice, where he is not restricted by external force or some internal debility. And what is this mysterious necessity which excites so many apprehensions in the minds of the multitude? Nothing more than the natural *sequence of cause and effect*: and I am disposed to agree with Hume, that the generality of mankind have been necessarians without being aware of it; or, in other words, that the regular and uniform conjunction of motives and voluntary actions has in all ages obtained universal belief. Your correspondent will perhaps excuse my recommending to his re-perusal Hume's essay on this subject, where, if I am not mistaken, he will acknowledge the reasoning (with the exception of the concluding part) to be at once clear and concise.—No error is so

frequent as that of confounding *compulsion* and *necessity*, and of considering them as almost convertible terms; and yet, in the present question, no two words can imply more opposite significations. In the one case, a man acts precisely as he chooses; in the other, he is absolutely deprived of the power of following his will. In the former, his conduct is strictly voluntary; in the latter, it is completely the reverse.

I confess that I am somewhat surprised at the estimation in which Jonathan Edwards's treatise on Free Will is held by the American persuasion to which I conclude that your correspondent belongs. The harsh and embarrassed style in which that work is unfortunately written, the frequent repetition of the same arguments, not always recommended by the happiest illustrations, and the author's anxiety to vindicate his Calvinistic tenets from the severe charges of his Arminian opponents, have, there can be little doubt, prevented a numerous class of readers from devoting to it sufficient attention to make themselves completely masters of the point in dispute. It would by no means be difficult, I admit, to select from so many pages instances of inaccuracy in his mode of arguing, and not a few inconsistencies scarcely to be expected from a man of his acute talents. His attempt to prove the distinction, for example, between the *permission* and the *appointment* of evil by the Deity, is extremely unsatisfactory, and evinces a degree of timidity but rarely discoverable in the defenders of Calvinism. But I must nevertheless be allowed to assert that his *direct arguments* on the main question are, in my apprehension, altogether unanswerable; and I have no hesitation in saying, that those who think otherwise ought in fairness to state their reasons for such an opinion, and to point out the fallacy in his reasoning which their superior acuteness may have enabled them to detect.

CLERICUS CANTABRIGIENSIS.

Trowbridge,
Nov. 2, 1826.

DEAR SIR,
BEFORE you close your labours as Editor of the Repository, and the work passes into other hands,

indulge a constant reader, an old correspondent and one who has ever felt interested in its success, with the liberty of offering to your readers a few brief remarks on the state of things among us when it commenced, and the different aspect they now present, and to glance at the progress of the great and good cause to which its pages have been so faithfully devoted and which it has greatly promoted—the cause of Christian Truth, Liberty and Charity.

Many of our most valuable institutions, as Unitarian Christians, had no existence when your labours as Editor of the Repository commenced. I may mention in particular the Unitarian Fund, the Christian Tract Society, which though not sectarian in its design or character, originated with and has been almost entirely supported by Unitarians, in the comprehensive sense of the term, and the Association for protecting the Civil Rights of Unitarians; these, in succession, were established in London, and without such a medium of communication as the Repository to awaken the attention of the friends of the cause, excite their zeal, and point out how they might unite their exertions, the difficulty of forming such institutions, and of bringing them into active and extensive operation, must, if not insuperable, have been very great. Most of our District Associations, excepting the Western and Southern Unitarian Societies, and of our more local institutions, now so happily extended over a considerable part of the island, had no being at the period referred to; and the Repository, as a medium of communication, making known to the Unitarian body at large what was done in any particular district or place, contributed in no small degree to excite others to adopt similar plans, and to infuse that zeal and activity which gave existence to so many important and useful institutions and continue to render them effective. Let the reader bring together and take into his view the intelligence on these subjects scattered through the volumes of the Repository, and the papers communicated by different correspondents relative to them, and he will perceive that the work contains such valuable materials for the future history of the progress of Uni-

tarianism, during the last twenty years, as can be found no where else; he will be convinced that much more has been done in the cause during that period than he had supposed, and that the Repository has been an effective agent in advancing it.

At the time of its commencement, Unitarians in different parts of the kingdom knew little of each other, either as individuals or as churches; they were generally strangers to their own numbers, strength and resources; and, having no public medium of communication, few could know much of what was doing in the cause, and many not any thing, excepting what took place in their own neighbourhood. But after the Repository was set on foot, Unitarians in different places soon learned to regard it as a sort of Unitarian Gazette, and to expect its numbers as a source of information respecting their brethren and what was doing to promote Unitarianism in different parts of the kingdom. They gradually acquired more knowledge of each other, and learned to feel more of their own strength as a Christian denomination. Becoming better acquainted with each other's affairs as churches, mutual sympathy followed, benevolent feelings were excited, and opulent individuals and congregations came forward to assist their poorer brethren, to aid their exertions in erecting chapels, in freeing themselves from debts which remained on their places of worship, and to promote the cause in places where its advocates could not carry it on without such help. At length the Fellowship Funds were instituted, which tend to unite the members of congregations, to give the poor man an opportunity of enjoying the pleasure of adding his mite to the larger contribution of his richer brother, and to combine the exertions of all, according to their means, and to lead them to feel that they are engaged in a common cause, and to regard that cause as their own, while they increase resources for benevolent purposes. It is undeniable that the Repository has greatly contributed towards this happily altered state of things, while its younger sister, the Christian Reformer, has had some share in the good work. Without such a medium of communication it is not likely

that Unitarians would have had the information respecting one another, and the state of the cause in different places, which they now pretty generally possess, or that the exertions which have been made to assist poor congregations would have taken place: Fellowship Funds might have been formed; but probably the number of them would have been very small, and in many parts of the kingdom they might not even have been heard of. It is the publicity which has been given to the proceedings in one congregation which has led other congregations to adopt similar plans: and thus churches, as well as individuals, have provoked one another to love and to good works. The same remarks might be made as to the social and brotherly meetings which have annually taken place in some congregations, and the expressions and tokens of esteem and affection which have passed between ministers and their congregations. By making all such matters generally known, the Repository has contributed to the advancement of what is truly useful.

Believing that all things are arranged and directed by the Almighty, who accomplishes his designs, which are all wise and good, by the agency of creatures and through the operation of second causes, it is highly interesting to observe, so far as our limited views of things will enable us to discover, how second causes are combined and circumstances brought together, to produce particular events and give birth to institutions and plans which are of importance to mankind, and, in particular, which stand connected with the revival and spread of pure and undefiled Christianity. Having learned to view the hand of God, though not operating in a supernatural way, in every thing which takes place, I have been frequently led to meditate on the operations of his providence, by which a revival of the Unitarian cause has been effected, and the further and more complete reformation of religion is going forward. Not to enter into particulars, which the compass of this letter will not allow of my doing, I shall barely remark, that the Monthly Repository had become essentially necessary in order to those

things which were soon to follow, to prepare the way for their being set on foot and to become an important instrument in the revival of Unitarianism which was to take place, and which absolutely required such a work.

The precursor of the Repository, the Universalists' Miscellany, had been conducted for several years, with loss, by my late excellent friend, Mr. Vidler; and though neither he nor the work was, in the early stages of it, Unitarian, both became ultimately such, and from the first it was conducted on liberal principles. This work proving unsuccessful, it was given up; but it had prepared the way in various quarters for such a work as the Repository, which was required to be on a different and more extended plan. The wants of the Unitarian public, and of the friends of free and liberal inquiry, called for such a publication. Such an institution as the Unitarian Fund was also become necessary; but had not the Repository commenced, there would have been no periodical work in which the plan of that institution could have been submitted to the public, or through the medium of which the friends of the cause could have been excited to support it, or in which its proceedings and operations could have been, from time to time, brought before the public. The Unitarian Fund continued, its operations were widely extended, and highly important effects resulted, until its last annual meeting, in Whitsun-week, 1825, when it merged in the British and Foreign Unitarian Association; and throughout its progress, the Repository was its handmaid and patroness.

Until the birth of its little sister, the Christian Reformer, the Repository was the only periodical work in the kingdom in which the free discussion of religious subjects could be admitted, or in which writers could be heard on more than one side of a theological question; in the other religious magazines persons and their opinions were assailed, sometimes grossly misrepresented, but the Editors would not insert what they wished to say in reply; they and their doctrine were censured and condemned, and all hearing was refused

them: this I have found by experience. It was of the utmost importance to the cause of liberty and free inquiry, and to the interest of Christian truth, that a magazine should be open to all parties for the free discussion of all religious subjects; such a magazine the spirit of the times and the cause of truth, which can never suffer from the free discussion of subjects, absolutely required; and such a magazine the Repository has throughout been. It has ever cherished liberty and free inquiry, and allowed every writer to assert and defend his own religious views. Conducted on this plan, it has done much to promote scriptural knowledge, to expose error and superstition, and to promote candour and charity. For more than twenty years it has maintained its independent and liberal course through good report and evil report, cherishing and promoting the glorious cause of pure and undefiled religion, and affording ready aid to all our public institutions and to any of our churches when in trouble and difficulties, by lending its columns to their advocates. I had a better opportunity than many of my brethren of knowing the important services which the Repository rendered to the cause of Unitarianism, during the years which I travelled as a missionary; but it is impossible to ascertain the information it has silently diffused, the zeal it has excited, and the influence it has had in promoting free inquiry, and in stimulating exertions in the cause of God and Truth. It has been a channel of communication among Unitarians throughout the kingdom; it has made known our proceedings in the cause to its friends in distant parts of the world, and in return brought us important information from those remote regions.

It is impossible to state in few words what has been done in the Unitarian cause since the Repository was set on foot, in all which it has been an important auxiliary; many new congregations have been collected, new chapels erected, old congregations which were in a depressed state have been revived, old chapels repaired, and some which had been closed re-opened; many new institutions for the promotion and extension

of Unitarianism have been established; district and more local associations have been formed in various parts of the kingdom, and societies for the distribution of tracts, by which our religious views have been made generally known and our principles widely diffused; missionary plans have been set on foot and carried on with considerable success; more active plans have been adopted in many congregations and numerous Fellowship Funds established; communications have been opened with the friends of the cause in distant countries, and an Unitarian mission set on foot in the East Indies; and an increase of zeal has been gradually excited and diffused in the Unitarian body at large, and a disposition to unite more closely and act in concert has been manifested. Thus as the way was prepared and the state of things called for the Repository, on the plan then adopted, in the year 1805, so the way has since been prepared for, and the state of things in 1825 evidently required and rendered practicable a more general and compact union of the Unitarian body at large throughout the kingdom; the opening which God in his wise providence had made for our exertions in the East, the increased exertions and pecuniary resources required at home, and the brightening prospects before us, imperiously demanded that individuals, churches, district associations, all the friends of the cause throughout the land, should cordially unite and co-operate, and that they should have some visible union, simple organization and well-digested plans of mutual exertion; that their whole strength might be put forth to root up the foundations of mystical Babylon, and build the temple of the one and only God, the Father; that such resources might be created, and such measures adopted as would promote pure Christianity, not only throughout Great Britain, but in all parts of the world where an opening for their exertions should be found. This being the case, The British and Foreign Unitarian Association was established; and it is hoped it will bring into union and co-operation the whole body of Unitarians, call out their latent strength and resources, and greatly accelerate the progress of,

the Unitarian doctrine and worship. Circumstances are much more favourable now than they were twenty years back; then individuals had to act nearly alone; at the most but a small number could be brought to co-operate in any measure; but now, not only many individuals, but associated bodies may be brought to unite their exertions, and their collective strength may be made to bear upon any point which the good of the cause requires. That it should appear desirable for the Association to have the Repository under their direction, cannot excite the least surprise; it is natural for the Committee to wish that so useful an auxiliary should be modeled and conducted in unison with their own improved and extended plans, and be at their command as the high interests of the cause in which they are engaged may on every emergency require: and I both hope and pray that this step, in connexion with the other plans adopted, may be crowned with all possible success; that much as the Repository has already served the cause, the New Series may serve and promote it abundantly more.

Allow me, Sir, in taking leave of the Series which is about to close, to thank you for your unwearied labours and services as the Editor, and to congratulate you on the success that has attended your exertions, which have, in no small degree, contributed towards bringing the Unitarian cause to its present promising and gratifying state. Wishing the New Series of the Repository an increasing circulation, and all possible encouragement and success, I remain,

Dear Sir,
Most truly and respectfully yours, &c.
R. WRIGHT.

Chesterfield,
November, 1826.

SIR,
SHOULD you think the following original letters of the Rev. John Leland, D. D., likely to gratify any of your readers, or to contain any thing which it may be interesting to have preserved in a less precarious form than the original MSS., I shall feel happy if they reach you in time to be included in the present volume of the Monthly Repository. P. A.

Dublin, December 12, 1826.

DEAR COUSIN,

The last I had from you contained a complaint of the shortness of my letters: I am afraid, contrary to my own inclination and design, that it will give you occasion to renew your complaint; however, I thought it better to write little than not at all. Mr. Hardman, who carries this letter, is now call'd away contrary to his and our expectation; so that not expecting so sudden a summons, I have not prepar'd a long letter for you as I intended. I observe, that in some of your last letters you enter upon some points that are sufficiently abstruse, such as the doctrines of Election, Original Sin, &c. The opinion you seem to embrace on these heads is, I must own, contrary to what I apprehend to be the truth; but I am not ripe for writing my thoughts on these subjects so particularly to you as I would do, till I hear again a more distinct account of your sentiments, and of the objections you raise against the common doctrines. I think it is very clear from the Sacred Writings that there is such a thing as speciall distinguishing grace given to some of the fallen human race above others in time, and that this flows from speciall love, and that this love was from everlasting. Whatever God does in time he decreed from eternity to do; if, therefore, in time he gives special grace to some above others, he decreed from eternity to do so: the true question, therefore, is, whether God gives all men equally of his grace, and the difference in their state arises wholly from their own different improvement of that common grace; or whether, besides a common grace, he gives to some that speciall efficacious grace whereby he actually and infallibly converts and sanctifies them, and will cause them finally to persevere, so that they shall at last be brought to glory; and whether this speciall efficacious grace of God given to some above others, is the true and proper cause why some are converted rather than others; that is, whether it is God by his speciall grace makes such persons to differ from others of equal naturall endowments and equal opportunities, or whether it is they themselves that cause the difference.

the different use and exercise of
 their own natural powers and free-
 will. I should be glad to know more
 distinctly what is the notion you form
 yourself in this matter, and then I
 will be ready, according to the best
 of my ability, to give you an answer.
 Don't pretend that what I have said
 is at all an accurate stating of the
 case; I am all in haste, and have not
 time to think, or so much as to write
 fully.

It is with the greatest sincerity that
 I give my most affectionate respects
 to your good parents and brothers;
 and my dear love to your sister, cou-
 sin Ann, who, I am sorry to hear, has
 been again much indispos'd. I thought
 I have written a letter (if it were not
 for this hurry) to her and to cousin
 Hannah Mort, who, I hear, is going
 to be married; pray make my excuse
 to both.

I am your most affectionate cousin,
 and obedient, humble servant,
 JOHN LELAND.

My love and service to all friends,
 and if particularly nam'd.

Addressed "To Mr. Ralph Astley,
 Jun., near Chowbent, in Atherton."
 *

Dublin, December, 1722.

DEAR COUSIN,

I received yours of November 27th,
 in which you complain of my long
 silence; and I own I have given you
 too much ground for such a com-
 plaint. The letter you sent about
 three or four months ago came safe
 to our house, but happening to be
 absent in the country, where I was about
 six weeks, the latter end of last sum-
 mer, I did not receive it till a consi-
 derable time after it came, and it
 being mislaid, occasioned my delaying
 to answer it. I heard of the affair of
 our Meeting-house† from cousin

* The father of the late Rev. Thomas
 Astley, of Chesterfield, Derbyshire. Some
 account of the Rev. Ralph Astley will be
 found in the "Memoir of the late Rev.
 Thomas Astley," Mon. Repos. XIII. 81
 -85 and 155-157. Other notices of
 the late Rev. T. Astley will be found;
 K. 203 and XII. 688. The Rev. R.
 Astley, late Unitarian Minister at Hall-
 ix, now at Gloucester, is the son of the
 above Rev. T. Astley.

† At Atherton, "a township in the

Houghton, before you gave me any
 account of it, and think that so lau-
 dable a zeal as you have expressed,
 deserves all the encouragement that
 Protestant Dissenters and true lovers
 of their country are capable of giving
 it; I should be very glad that you
 could get any thing here that would
 answer the trouble of an application,
 but can't help expressing my fears
 that any endeavour of that kind will
 be at present to little purpose. It
 has happen'd that there have been
 collections in this city for building
 five or six meeting-houses this last
 summer in the north-of Ireland, so
 that our people here seem to be al-
 most jaded and angry at applications
 of this kind: and at this very time,
 while I am writing this, I find some
 gentlemen are come to town to obtain
 contributions towards building a meet-
 ing-house, the case of which is very
 pressing and extraordinary. But all
 this would not discourage me, if there
 were not another affair that seems
 more directly to clash with that which
 you propose, and that is, that those
 of our congregation design immedi-
 ately to set about building a new
 meeting-house, our present one being
 inconvenient, and, besides, our lease
 being within three years of its expira-
 tion. The expense we shall be at on
 this occasion is computed to amount to
 £2,000; it will be expected of me that
 I should apply to all those over whom
 I have any influence, for very large
 donations on this occasion, which will
 render it very improper for me to con-
 cern myself about your affair, as I fear
 would. But if Mr. Woods* sends over
 the memorial you mention, Mr. Boyse
 is the properest hand you can send it
 to, and as far as I can assist with any
 conveniency or hope of success, my
 endeavours shall not be wanting, tho'
 for the reasons already mentioned, I
 am afraid you can hope for little
 assistance from this side at present.
 I cannot but highly applaud the noble
 zeal and forwardness your father has
 shewn, as all that have any regard to
 honour or common honesty cannot
 but detest the base methods of the

parish of Leigh; Chowbent is a village
 in the township of Atherton."

* See "A Short View of the Life;
 &c., of John Mort," by H. Toulmin, pp.
 7, 8.

gentleman you mention; but whither will not a furious bigotry and a blind party zeal hurry men? I persuade myself, that what damage so ever your father may at present sustain in his worldly circumstances, he will not have reason to repent of his steady adherence to the cause of religion and of his country. May the Lord restore it sevenfold into his bosom by numerous blessings on his person and family! It was with concern I heard of cousin Withington's death, but am unfeignedly glad that Bolton is like to be so well suppli'd. It gives me a sensible pleasure to hear that you are all well; pray congratulate cousin Adam Mort, in my name, on the birth of his son, and give my affectionate respects to his agreeable consort, whom I am in love with for her character, tho' I have not the happiness to know her; perhaps I may see her and you all ere long, but can make no promises for fear of disappointing. I am sorry to hear of good Mr. Marsh's death. Pray accept my dear love and service yourself, and distribute it to your brothers and sister; I intend to do myself the favour of writing to her soon. I send up my best wishes and prayers to Heaven for your father and mother, to whom I am in much sincerity, as I am to you, a most affectionate cousin,

And most obedient, humble
servant,

JOHN LELAND.

Pray give my service to cousin Rigby, (that now is,) and to all my friends there, as if particularly mentioned.

*The above letter is addressed "To
Mr. Ralph Astley, Jun., near
Chowbent, in Atherton,
Via Chester, Lancashire."*

DEAR COUSIN,

It is a long time since I heard from you, which makes me a little solicitous, lest you should not be in so good a state of health as I wish you. I sent you the first volume of the *View of the Deistical Writers* soon after it was published, but by some mistake it was not delivered to you as I intended, and therefore I afterwards sent you another first volume, as also the second; both which I believe you have received. I am also

informed that you afterwards got the volume that I at first sent you, though not till a long time after it should have been delivered. About three or four months ago I published a *Supplement to the View of the Deistical Writers*, and which is designed to complete the whole. As you have two of the first volumes, I would have you send one of them back to me, when you get a hand that you can trust; and I will by the same conveyance send the *Supplement* to you to complete your set. I am now in the country, as I generally am at this time of the year, but there are people at my house in town, who will take care immediately to inform me if any book or letter be left for me, and I shall leave the *Supplement* for you at my house, that it may be ready for you whenever it shall be called for. I was in a very indifferent state of health for about six weeks this spring, but find myself now much better. You and I have frequent warnings given us; God grant that we may so improve the short remainder of our time in this state of trial, as to be prepared for the world of everlasting light and love, which is the great object of our hope. I shall long to hear from you, and am

Your most affectionate cousin
and servant,

JOHN LELAND.

Dublin, July 22, 1756.

*Addressed "To the Rev. Mr. Astley,
at Whitehaven."*

*Estimate of Milton's Theological
Work, drawn from the Notices of
Periodical Publications.*

Servant of God, well done! Well has
thou fought

The better fight, who single hast main-
tain'd,

Against revolted multitudes, the cause
Of Truth; in word mightier than they
in arms:

And for the testimony of Truth hast
borne

Universal reproach, far worse to bear
Than violence; for this was all thy care.

To stand approv'd in sight of God, though
worlds

Judg'd thee perverse! MURDOX.

Islington,

November 6, 1824.

SIR,
IT is more than twelve months
since the *Treatise of Milton*, or

titled *Christian Doctrine*, has been laid before the public; and as the sun has, during this period, passed through the twelve signs of the Zodiac, so this extraordinary work has undergone the fiery ordeal of the several periodical publications circulating amongst us. Let us glance at them in order, and notice their modes of treatment, which, however different, are creditable to the illustrious Author's memory.

The Monthly Review first proclaimed its appearance with a plain, undisguised account of its contents, and the Eclectic Review followed with rather a timid survey, fearing that their readers might be tainted with its heterodoxy. Then came the Monthly Repository with a bold and extended analysis, whilst the Christian Reformer, a more diminutive periodical, issuing from the same quarter, presented still larger portions, agreeably to the well-known lines of the poet,

Say, shall my little bark attendant sail,
Pursue the triumph and partake the
gale?

The Calvinistic magazines proceeded tardily to their task: one, the Congregational, taking the shortest way of confutation by pronouncing it the offspring of the author's dotage; whilst another, the Evangelical, deemed it one of his ablest productions, guarding its readers, by monthly essays, against its pernicious tendency. The two Baptist miscellanies, Old and New, though exulting in the author's avowal of Adult Baptism, joined with their Pædobaptist brethren in lamentations over its unsoundness, regretting that his Majesty, *the defender of the faith*, had not left the manuscript to slumber on the shelf, where it was found, or committed its heretical leaves to the flames! At all events it was surmised that it might have been published in the dead Latin language, in which it had been written, the translator having scattered its deleterious ingredients over the religious world. But, alas! (thanks to the excess of Royal bounty,) it has been put forth in the vernacular tongue, with due care and with a commendable fidelity. Of these monthly miscellanies two only have done the volume justice—

the Christian Moderator, whose views are in accordance with Milton on the person of Christ, and the Monthly Repository, the accredited organ of Unitarian Christianity. The Moderator thus expresses himself: "Notwithstanding the intermixture of some curious theories and novel opinions, Milton was a very diligent, and, on the whole, a very successful inquirer into the meaning of Sacred Scripture. The wonder is, not that he should have fallen into some mistakes, but how he was enabled to discover so much of the truth at the time when his countrymen were as blind to the light of unadulterated Christianity as he was to that of the sun! He looks, among his contemporaries, like one who had anticipated the progress of time by a century." Whilst the Editor of the Monthly Repository remarks, "Throughout the whole work, Milton appears the grave and even severe divine; he does not once assume the politician, nor, unless the description of the angelic hierarchies be an exception, betray the poet. The Treatise is a curiosity that posterity will value; it will be a lasting memorial of the independence and integrity of the author's mind, and its influence will, we calculate, be seen in taking off the edge of the *odium ecclesiasticum* from what is called heresy."

But we must now look to the quarterly periodicals in full and state-ly array. The Edinburgh Review leads the van by an article of the first order, assigning to the work its appropriate merit, with an eloquent dissertation on *Miltonic* poetry. Next the Quarterly Review took it up and exhibited its contents as a work of genius, remote from vulgar apprehension, and hence, harmless in its heterodoxy. Lastly came the British Critic, of high church renown, with an examination which, on the whole, does credit to their moderation, considering that Milton blows up the whole fabric of episcopacy. As the journal is theological, read by Churchmen and not Dissenters, I will transcribe at length its introduction to the article, happily conceived and expressed on the subject. In the mean time I leave Bishop Burgess, who deems *the Treatise on Christian Doctrine* the production of

a German divine of the 17th century, and the oracle of his own church, the British Critic, who has no doubt of its authenticity, to settle the matter amicably among themselves.

"It is well known," says the British Critic, "that when Milton retired from public life he meditated several literary designs, each of them nearly sufficient to occupy the life even of a more than ordinary man, viz. his *Immortal Epic*, a continuation of his *History of England*, a *Latin Thesaurus*, and, according to some of his biographers, a *Body of Divinity*. He had then been for three years totally blind. He was tormented with the gout. His circumstances were narrow. His domestic condition comfortless. There are few things perhaps in the history of literature more astonishing than the energy which enabled him to grapple with such vast enterprises, whilst compassed round with infirmity and affliction. His great predecessor *Homer*, indeed, was blind, but *Homer* is, after all, a sort of dim and visionary personage. We know very little more about him than we do about *Enoch* or *Seth*, or any other of the worthies before the flood. We are apt to look upon the *Iliad* as a mysterious thing, delivered down to us out of the clouds and darkness of antiquity. Its author is to us a being almost too shadowy, too nearly fabulous for human sympathy, and therefore we are unable fully to enter into his sorrows or his difficulties. In modern times, *Euler* was perhaps one of the most astonishing instances of the power of mind over physical impediments. For nearly the last eighteen years of his life he was totally blind, and yet, during that period it was that he completed such gigantic labours as would have sufficed to immortalize a whole club of philosophers; and, moreover, out of his mere superfluity he furnished the Academy of Petersburg with memoirs enough to serve them for twenty years after his death. But then it must be remembered, that *Euler* was as happy in his domestic circumstances as he was in the admiration of the scientific world. His blindness was alleviated by the devoted attentions of his family, and he died in peace, surrounded by his grandchildren. These blessings were

denied to Milton. It appears that his daughters were not merely unwilling assistants to his intellectual labours—they were positively undutiful and unkind; they inhumanly neglected him in his blindness; they even entered into vile conspiracies with the servants to defraud him; and one of them is known to have expressed a wish for his death! He was thus driven, in his old age, to seek protection from his own children in a third marriage. His other misfortunes may have helped to awaken and stir the nobility of his character and genius, for it is the property of mighty minds to derive a sort of inspiration from adversity itself. But these were sordid and low-born miseries, the harpies of the soul, which not only interrupt the intellectual banquet, but make it distasteful. Had not Milton's contemplation been of a celestial order, like his own 'Cherub that guides the fiery-wheeled throne,' such wretched cares must have soiled and rent its pinions and have fixed his spirit hopelessly on earth!"

The Reviewer here pertinently alludes to the very peculiar circumstances in which both *the Paradise Lost* and *the Treatise on the Christian Doctrine* were penned, and without the recollection of which they cannot be duly appreciated. These circumstances have been touched upon in almost all the journals of the day. The eulogists of Milton have dwelt upon them both in prose and in poetry. Indeed it is these adverse incidents, which would have crushed ordinary mortals to the dust, that raised and sublimated his mind.—

See where the British Homer leads

The epic choir of modern days;
Blind as the Grecian bard he speeds
To realms unknown to pagan lays.
He sings no mortal war, his strains
Describe no Hero's amorous pains—
He chaunts the birth-day of the world,
The conflict of angelic powers,
The joys of Eden's blissful bowers,
When fled th' infernal host, thro' thundering chaos hurl'd.

Yet as this deathless song he breath'd,
He bath'd it with affliction's tear,
And to posterity bequeath'd

The cherish'd hope to nature dear.
No grateful praise his labour cheer'd,
No beam beneficent appear'd

To penetrate the chilling gloom;

Ah! what avails that Britain now,
With sculptur'd laurel decks his brow,
And hangs the votive verse on his unconscious tomb!

WEST.

The reader must excuse these digressive remarks suggested by the introduction of the Reviewer. Further particulars may be learned from my two preceding papers, and from the Memoir of Milton, prefixed to an edition of the *Paradise Lost*, published by the writer of this article in 1804, with an abridgment of the notes of Bishop Newton, for the use of the rising generation. The history of the great poet, at all times interesting, cannot fail of arresting the attention and of penetrating the heart.

The evidence of the authenticity of the *Treatise on the Christian Doctrine*, derives ample confirmation from the resemblance of its language and opinions to the printed works of Milton, of which some striking specimens are given in the notes.

The Critic then proceeds to the internal evidence of the authenticity of the work, accompanied with singular remarks on the spirit of the production. "Of his theology the world has had a tolerably copious prelibation in his *Paradise Lost* and other writings, not sufficient, however, to relieve us from uncertainty as to his opinions on many important points. It now appears beyond all question, that his doctrinal divinity was very far from being of a fanatical or puritanic cast. It is further satisfactory to find that when he approached the solemn task of searching the Scriptures for himself, age and religion had well nigh 'purged off the base fires' of the puritanical temper. This is the more remarkable when we recollect how deeply Milton is known to have drank into that spirit. His other prose writings are a mine in which this terrific fire-damp is perpetually exploding, not merely in the form of invective but sometimes even of imprecation. The grand discharge of it, however, is in his *Treatise on Reform*, which it will be remembered he closes with this tremendous but magnificent denunciation: 'But *they* the contrary, that by the impairing and diminution of

the true faith, by the distresses and servitude of their country, aspire to high dignity, rule and promotion, hereafter a shameful end in this life (which God grant them) shall be thrown eternally into the darkest and deepest gulf of hell; where, under the despiteful controul, the trample and spurn of all the other damned, (that in the anguish of their torture shall have no other ease than to exercise a raving and bestial tyranny over them as their slaves and negroes,) they shall remain in that plight for ever, the basest, the lowermost, the most dejected, the most under-foot and down-trodden vassals of perdition!'"

Who can peruse this without thinking of the remark of Johnson—"Such is his malignity that hell grows darker at his frown"? "We cannot, however," adds the Reviewer, "forbear pausing a moment to remark that all this, hot and fearful as it is, is nothing to a *fiery paroxysm* of Owen, the great oracle of the Puritans. The above, as it occurs in a popular treatise, might perhaps pass for a burst of vehement rhetoric adapted to the morbid taste of the times. But what shall we say to a yell of execration in a sober theological commentary? In his exposition of the cxxxth Psalm, Owen is speaking not of great national delinquents and traitors, nor of impious blasphemers and apostates, but of persons whom he considers as having deceived themselves with erroneous views of God's forgiveness, or with an imperfect belief in it, and who remain in that condition till their death, and in his address to these persons he actually calls on angels and archangels and all the company of the saints to curse them, and joins himself in the deep and universal chorus of damnation: 'If you resolve to continue in the neglect of this salvation, and shall do so accordingly—then *cursed* be you with all the curses that are written in the law, and all the curses that are denounced against the despisers of the gospel! Yea, be you *anathema maranatha*, cursed in this world always until the coming of the Lord, and when the Lord cometh be ye cursed from his presence into everlasting destruction! Yea, curse them, all ye holy angels of God, as the obstinate enemies of your king and

head, the Lord Jesus Christ! Curse them, all ye churches of Christ, as despisers of that love and mercy which is your portion, your life and your inheritance! Let all the saints of God, all that love the Lord, curse them, and rejoice to see the Lord coming forth mightily and prevailing against them to their everlasting ruin! Why should any one have a thought of compassion towards them who despise the compassion of God, or of mercy toward them who trample on the blood of Christ? While there is hope we desire to have continual sorrow for you, and to travail in soul for your conversion to God. But if you be hardened in your way, shall we join with you against him? Shall we prefer you above his glory? May God forbid! We hope to rejoice in seeing all that vengeance and indignation poured out unto all eternity upon your souls!!

"It is impossible to listen to these appalling maledictions without trembling to think on what the author of them might have been under the dreadful discipline of the Romish Church. In another age and other circumstances this hierophant of Puritanism might have directed the holocausts of the Inquisition! The spirit of St. Dominic breathes in every line; and thus it is that when once the medium of sobriety has been deserted, extremes often meet on one common ground of uncharitableness and intolerance. The lawfulness of these eruptions of zeal is expressly asserted by Milton in the fourth chapter of the second book of this work, where he says that 'We are commanded to call down curses publicly on the enemies of God and the church, and on false brethren and on any who are guilty of grievous offences against God or even against ourselves! The same may be done in private prayer after the example of some of the holiest of men!' On the whole, however, it is pleasing to observe how free this Treatise is from an intemperate spirit. There is little in it to remind us of the author's former ungovernable and savage vehemence, except occasional rumblings which shew that the volcano is not wholly exhausted.

"From Milton's preface to this work it appears that he was dissatis-

fied with all extant systems of divinity. The citadel of the reformed faith he considers as abundantly fortified in the quarter that looks toward Popery, but in other parts lamentably unprovided with works or able defenders. This state of things impelled him to survey the towers of Sion for himself—in other words, to cast away all human authorities and to examine the Scripture by the light of his own independent and free-born intellect, aided 'by devout prayer to the eternal Spirit that can enrich with all utterance and knowledge!'"

So far the British Critic, with respect to the nature, character and authenticity of the work. Having acknowledged that "the author appears to have undertaken his labour with unimpeachable integrity of purpose, and doubtless believed, that throughout the execution of it, he was submitting his understanding to the written word," the critique concludes in a mingled strain of panegyric and of censure alike honourable to his memory. The volume is here regarded chiefly as a literary curiosity, completing "the works of a writer whose gigantic powers have contributed to make the British name respected and honoured throughout the civilized world—the very name of such a man is to be numbered among the imperishable bulwarks of his country!"

After a long and elaborate Review of the *Treatise on Christian Doctrine*, the British Critic comes to the late and impotent conclusion of its being only a *literary curiosity*, because, forsooth, it demolishes the Tritheism of the Athanasian Creed, a sin which, according to the damnatory clauses of that charitable formula, is not to be forgiven in this world nor in the world to come. On the contrary, I have no hesitation in declaring that its principal excellence is, and an excellence which attaches itself to no other body of divinity that I have ever seen, that the *personal unity of God* constitutes the central point, beaming resplendent throughout its pages, like the sun in the firmament; whilst the other minor doctrines, resembling so many satellites, revolve around in their several orbits with an attractive but subordinate glory! Nor are the standing

ordinances of *Adult Baptism* and of the *Lord's Supper* discarded—they hold their appropriate stations—drawn from the Holy Scriptures and maintained with perfect charity.

This, my own high opinion of the *Treatise on the Christian Doctrine*, gave you, Mr. Editor, in the last December number of your Miscellany, 799—799,) when I claimed its illustrious author for an *Unitarian General Baptist*, and I still glory in the acquisition. The work, with all its excellencies, possesses, like other human productions, imperfections: The sun, with its spots, pours forth a flood of glory! In justice to myself, however, I take leave of the volume with entering a protest against the doctrine of Polygamy, which Milton advocates with sincerity. He drew it from the obsolete practices of the patriarchs in the Old Testament. Surely the immortal bard must have forgotten the exquisitely animated apostrophe, descriptive of the highly-favoured couple in the Garden of Eden:

Fail, wedded love! mysterious law, true source
Of human offspring, sole propriety
In Paradise, of all things common else;
By thee, founded in reason, loyal, just
and pure,
Relations dear, and all the charities
Of father, son and brother, first were
known—
Perpetual fountain of domestic sweets!

This refined enjoyment of the single pair is utterly irreconcilable with the turbid and clamorous gratifications of polygamy. Adam found *one*—*enough* for the purposes of conjugal felicity, and so does his posterity.

It is a remarkable fact, that when, a few years ago, an evangelical clergyman, the Rev. Dr. Madan, in his *Chelypthora*, revived the doctrine of polygamy, it received its death-wound in the *Monthly Review* from the pen of an *Unitarian minister*, the Rev. Mr. Badcock, though he renegaded to the Church, and soon afterwards died in obscurity. These are his impressive words: "When we reflect that the primitive institution of marriage confined it to one man and to one woman, that this institution was adhered to by Noah and his sons, amidst the degeneracy in which they lived, and in spite of the examples of poly-

gamy which the accursed Cain had introduced; when we consider how very few (comparatively speaking) the examples of this practice were among the faithful, how much it brought its own punishment with it, and how dubious and equivocal those passages are in which it appears to have the sanction of divine approbation; when to these reflections we add another respecting the limited views and temporary nature of the more ancient dispensations and institutions of religion; how often the imperfections and even the vices of the patriarchs and of the people of God in old time are recorded without any express notification of their criminality; how much is said to be commanded, which our reverence for the holiness of God and his law will only suffer us to suppose were for wise ends permitted; how frequently the messengers of God adapted themselves to the people to whom they were sent, and the circumstances of the times in which they lived; and, above all, when we consider the purity, equity and benevolence of the Christian law, the explicit declarations of our Lord and his Apostle St. Paul, respecting the institution of marriage, its design and limitation; when we reflect on the testimonies of the most ancient fathers, who could not possibly be ignorant of the general and common practice of the apostolic church; and, finally, when to these considerations we add those which are founded on justice to the female sex, and all the regulations of domestic economy and natural policy, we must wholly condemn the revival of polygamy."

Milton, in his *Treatise on the Christian Doctrine*, avoiding the extremes of modern theology, has asserted the pre-existent glories of the Saviour, which diffuse a glow over almost every page of the New Testament. Maintaining, indeed, the two grand cardinal points of revealed religion, *the personal unity of the Supreme Being*, and *the universality of Divine love*, a few minor errors may be excused. A cheaper and more portable edition of the resuscitated volume would prove an invaluable acquisition. By its good sense, its scriptural research, its calm moderation, and its evangelical charity, it may—distributed far and wide—subserve the di-

vine purpose of composing the differences, allaying the jealousies and uniting the affections of the whole Christian world. For, agreeably to his own energetic lines, addressed by the archangel Michael to our primeval ancestor,

————— on earth,
Who against faith and conscience can be
heard
Infallible? Yet many will presume;
Whence heavy persecution shall arise
On all, who in the worship persevere
Of spirit and truth: the rest, far greater
part,
Will deem, in outward rites and specious
forms,
Religion satisfied: truth shall retire,
Bestuck with slanderous darts, and
works of faith
Rarely be found. So shall the world go
on,
To good malignant, to bad men benign;
Under her own weight groaning; 'till
the day
Appear of respiration to the just,
And vengeance to the wicked: at return
Of him so lately promis'd to thy aid,
The woman's seed, obscurely then fore-
told,
Now amplier known thy Saviour and thy
Lord,
Last in the clouds, from heaven to be
reveal'd
In glory of the Father, to dissolve
Satan, with his perverted world; then
raise
From the conflagrant mass, purg'd and
refin'd,
New heavens, new earth, ages of endless
date,
Founded in righteousness and peace and
love,
To bring forth fruits, joy and eternal
bliss!

I beg pardon, Mr. Editor, for detaining so long your attention, but the subject lay near my heart. Never before have I met with a theological work whose pages, however checkered by peculiarities of sentiment, so deeply involve the present and everlasting interests of mankind.

"We must conclude," to adopt the parting declaration of the Edinburgh Review, the most enlightened journal of the age, "and yet we can scarcely tear ourselves away from the subject. The days immediately following the publication of this relic of Milton appear to be peculiarly set apart and consecrated to his memory. And we shall scarcely be censured if on this his festival we be found lingering near

his shrine, how worthless soever may be the offering which we bring to it. While this book lies on our table we seem to be contemporaries of the great poet. We are transported a hundred and fifty years back: we can almost fancy that we are visiting him in his small lodging, that we see him sitting at the old organ beneath the faded green hangings, that we can catch the quick twinkle of his eyes rolling in vain to find the day, that we are reading in the lines of his noble countenance the proud and mournful history of his glory and his affliction. We image to ourselves the breathless silence in which we should listen to his slightest word, the passionate veneration with which we should kneel to kiss his hand and weep upon it, the earnestness with which we should endeavour to console him, if, indeed, such a spirit could need consolation for the neglect of an age unworthy of his talents and his virtues, the eagerness with which we should contest with his daughters, or with his Quaker friend, Elwood, the privilege of reading Homer to him, or of taking down the immortal accents which flowed from his lips. These are, perhaps, foolish feelings; yet we cannot be ashamed of them, nor shall we be sorry if what we have written shall in any degree excite them in other minds. We are not much in the habit of idolizing the living or the dead. And we think that there is no more certain indication of a weak and ill-regulated intellect than that propensity which, for want of a better name, we will venture to christen *Boswellism*. But there are a few characters which have stood the closest scrutiny and the severest tests, which have been tried in the furnace, and have proved pure, which have been weighed in the balance and have not been found wanting, which have been declared sterling by the general consent of mankind, and which are visibly stamped with the image and superscription of the Most High! These great men we trust that we know how to prize, and of these was Milton. The sight of his books, the sound of his name is refreshing to us. His thoughts resemble those celestial fruits and flowers which the virgin martyr of Massenger sent down from the gardens of Paradise to the earth, distinguished from

the productions of other soils, not only by their superior bloom and sweetness, but by their miraculous efficacy to invigorate and to heal. They are powerful not only to delight but to elevate and purify. Nor do we envy the man who can study either the life or the writings of the great poet and patriot, without aspiring to emulate, not, indeed, the sublime works with which his genius has enriched our literature, but the zeal with which he laboured for the public good, the fortitude with which he endured every private calamity, the lofty disdain with which he looked down on temptations and dangers, the deadly hate which he bore to bigots and tyrants, and the faith which he so sternly kept with his fame and with his country."

Here, Mr. Editor, I would lay down my pen, but a thought has stolen across my mind in drawing up these Papers and must not be suppressed. Is there not some resemblance between John Milton and Joseph Priestley? Both were Unitarians of a peculiar description, both were reformers protesting manfully against abuses in Church and State, and both, ill-requited by their ungrateful countrymen, withdrew from the turmoil of public life into the privacy of retirement, where, finishing some of their best works, they died in peace. Honourable were their lives and blessed be their memory! To the Great Poet may be applied with equal truth and beauty, the fine encomium passed by the Rev. Robert Hall, on the illustrious Philosopher of Birmingham, and which ought to be inscribed in characters of gold:

"From him the poisoned arrow falls pointless! He will be the admiration of that period when the greater part of those who have favoured or those who have opposed him will be alike forgotten. Distinguished merit will ever rise superior to oppression and will draw lustre from reproach. The vapours which gather round the rising sun and follow it in its course, seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints and with a softened effulgence the luminary which they cannot hide."

Righteousness is immortal. Wis. i. 15.

J. EVANS.

P.S. Your superintendence of this Miscellany, Mr. Editor, ceasing with the present month, accept my thanks for the attention you have always paid to my humble communications. Nor can I better evince my gratitude than by expressing a wish for the continued prosperity of the Christian Reformer, and for the augmented success of the New Series of the Monthly Repository. Their joint aim under different Editors will, I trust, be what is the bounden duty of every Religious Journalist, the extension of free inquiry, the diffusion of gospel charity. An enlightened and impartial Theological Review is much wanted. The entanglements of error must be loosened, and the web of sophistry unravelled, by the discriminating process of critical examination. The time cannot be far distant when the soul of man, enamoured of heaven-born truth, dowered or undowered, will love her for her own sake, whilst conscious of its high origin and august destinies, it lays open its inmost recesses to the invigorating and refreshing influences of pure and unadulterated Christianity. This is the only true Millenium which, however fanatics may allege the contrary, can abide the scoffs and defy the frowns of modern infidelity.

SIR,

October 25, 1826.

I REQUEST the insertion of a few remarks upon the Review of the Worship-Street Lectures, contained in the last number of the Monthly Repository (pp. 547—551). The Reviewer is evidently an Anti-baptist, and he has a right to his own opinion, but he should have been careful to avoid misrepresentation.

"Our Lord," he says, "*never* baptized. With whom did what is called Christian baptism begin? And from whose hands did the apostles receive it?" Of this we are not informed in the Gospels; they may have received it from John, or from Christ himself. That they received it from one or the other is very probable; for we can hardly suppose that our Lord would omit in the instance of the Apostles a rite to which he had himself submitted, and which appears to have been general amongst his disciples, and that, probably, from the commencement of his mission. There is an evident allusion to it in the dis-

course with Nicodemus, (John iii. 5,) which took place at the time of the first passover, an early period of our Lord's ministry, being on his first visit to Jerusalem; and, immediately after, we are told, (John iii. 22,) "Jesus and his disciples came into the land of Judea, and there he tarried with them and baptized." There is nothing against the supposition that the Apostles may have received the rite from Christ himself, for there is no authority for the Reviewer's assertion that Christ *never* baptized. Here I complain of misrepresentation. Let us attend to what is said on this subject in John iv. 1—3, the only passage that I know of relating to it: "When, therefore, the Lord knew that the Pharisees had heard that he made and baptized more disciples than John (though Jesus himself baptized not, but his disciples) he left Judea, and went again into Galilee." The word *never* is not here found, and all that can be fairly deduced from the passage is, I think, that Jesus did not usually baptize, but left the performance of the rite, on the new converts, to his chief disciples, that is, the apostles. Whether these last received baptism from Christ himself or not, is not material. The Reviewer lays an undue stress upon this question. If Christ authorized them to administer the rite to others, it is sufficient to make it a Christian institution.

Another instance of misrepresentation occurs, I conceive, when the Reviewer observes, that "the Apostle Paul baptized occasionally, as he did some other acts, not so much in conformity to his own judgment as in submission to the prejudice of weak brethren." This appears to me, as I doubt not it will to many of your readers, a very extraordinary and unsupported assertion, and on what it is grounded I cannot imagine. Certainly there is nothing to support it in the passage (1 Cor. i. 12—17) to which the Reviewer immediately after refers. The Apostle is there lamenting the divisions in the church of Corinth, where different parties had assumed the names of different leaders. "Now this I say, forasmuch as every one of you saith I am of Paul, and I of Apollos, and I of Cephas (or Peter), and I of Christ, Is Christ divided? Was Paul crucified for you?

Or were ye baptized into the name of Paul?" Implying, I conceive, that they were all baptized into the name of Christ. The Apostle proceeds, "I thank God that I baptized none of you but Crispus and Gaius, lest any should say I baptized into my own name. But I baptized also the household of Stephanus: besides, I know not that I baptized any other. For Christ sent me not to baptize, but to preach the Gospel." Or, as the editors of the Improved Version have it, "*rather* to preach the Gospel,"* having added the word *rather* by way of explanation. The fair meaning appears to me to be, that the Apostle was employed in the more important office of making converts, and that he had left the performance of the rite of baptism chiefly to others, his companions and assistants, in imitation probably of his Master Jesus. At any rate, the notion that Paul complied with the rite in submission to the prejudice of weak brethren has nothing to justify it in this passage, nor, so far as I know, in any other part of the New Testament. It seems to me, indeed, to be a mere gratuitous assumption of your Reviewer. The Apostle does, indeed, rejoice that he had practised so few baptisms—but why? Because he disapproved of the rite? No such thing; but lest any should say that he had baptized into his own name, lest any should pretend he had set up a new church of which not Christ but Paul was the head. And it is, perhaps, not very improbable that the Apostle may have been charged by some of the more bigoted of the Jewish Christians with such a design which he here disclaims. On the whole I conceive no argument against baptism can be drawn from this passage, although your Reviewer and other Anti-baptists consider it a

* Mr. Belsham, in his Translation and Commentary of the Epistles of St. Paul, renders this passage (1 Cor. i. 17) exactly the same in sense, though a little varied in expression; and subjoins in a note, that Bishop Pearce says, the writers of the Old and New Testaments, almost every where, agreeably to their Hebrew idiom, express a preference given to one thing before another, by an affirmation of the thing preferred and a negation of the contrary.

passage of vital consequence in the controversy.

After all, the Reviewer does not seem to lay much stress on these arguments against baptism, for in his concluding paragraph he takes a different ground. "There are," says he, "but two principal schools of Christian theology, the one holding that the lessons and discipline of the Church are unchangeable—the other, that much of the first form of our religion was temporary, a scaffolding to be taken down when the building was completed." This principle will carry us a great way. It may exclude not only Baptism and the Lord's Supper, but the observance of the Sabbath, and every form of worship, public and private. In short, it will do away with all authority as to externals, concerning which every individual may say with Thomas Paine, "My own mind is my own church." But it deserves to be seriously considered by such *refiners* in religion, whether the abrogation of the forms may not, with the generality, endanger the substance. Judging from scriptural evidence, there appears to be no more reason for saying that the forms instituted by Christ and his apostles were intended to be temporary, than there is for asserting that Christ never baptized, or that St. Paul complied with the rite only in submission to the prejudice of weak brethren. I believe the Gospels and the Epistles contain nothing that can afford a reasonable support to any of these notions.

That much in after times has been added to Christianity in matters of form and ceremony, as well as of doctrine, and which it would be desirable to get rid of, there is no doubt. But what was instituted by Christ and the apostles, stands on a different ground, and should be treated with more respect, unless it could be clearly shewn that it was intended to be temporary. As there was in former ages a disposition to add to Christianity and encumber it with unnecessary ceremonies, there is now, on the other hand, an inclination in some to take away, on the plea of spiritualization, what really belongs to it. But that persons of this disposition form a principal school of Christian theology can hardly be admitted. With the ex-

ception of the Quakers, who may be said in some degree to belong to this class, it appears to be confined to a few speculative men, who, not content with the form of religion left by Christ and his apostles, seem to fancy they can improve it.

It may indeed be said regarding Baptism, that as it does not appear in the New Testament that this rite was administered to any but new converts and their families, there is no authority for applying it to the children of Christian parents, either infants or adults. This objection is fairly stated by Mr. Belsham in his *Plea for Infant Baptism*. He acknowledges that if we knew nothing of Christian baptism but what is contained in the Testament, we might conclude that the rite was to be limited to proselytes and their families. Against this objection he sets the uniform, universal, undisputed practice of the primitive church, and I think makes out a very satisfactory case. But as your Reviewer does not take that ground, there is no occasion to enlarge upon Mr. Belsham's argument in this place. F.

SIR,

BEING one of those who feel deeply interested in the question concerning the Perpetuity of the ordinance of Baptism which has been agitated in the two last Numbers of your Miscellany, I confess my concern at observing that the writers on both sides seem "to have no conviction of its expediency, or moral advantage," at least in the existing state of society. If it were really devoid of these essentials, this would form a decisive argument against its practice at the present day, since the great Author of our faith would by no means require the continuance of a ceremony after it had become useless. As it would never have been adopted in the first instance, either by Jesus or his precursor in the introduction of a dispensation which had for one of its distinguishing objects the abrogation of numerous ceremonies, and, under few and simple external forms, to make its appeal to the reason and consciences of men, but for purposes of great and manifest utility, so neither can it retain its obligation if that utility has ceased. But it is surely

a question of great importance to be determined, whether the existing circumstances of Christianity are such as wholly to dispense with those uses for which the ceremony must have been originally instituted. In *themselves*, indeed, mere ceremonies are of no utility; *it is the circumstances with which they are connected* from which they derive their importance, their obligation; and their beneficial influences. To these circumstances, therefore, should we direct our attention for a criterion of their value; and in proportion as they are found connected with a divine authority, and with the general obligations of a religion of infinite moment, will their utility be made to appear. Under these impressions I beg to state my views of the uses and obligation of baptism, which, I conceive, extend in a considerable degree to the present day, and probably will be continued to the period when the great purposes of the Christian revelation shall have been consummated.

John, we are informed, "came baptizing with water unto repentance." The meaning seems evident, that he used the ceremony as an emblem of penitence, preparatory to that moral purity and excellence required by the Christian dispensation. In its connexion with this essential object, the ceremony was, no doubt, of considerable utility; it led to a rigid examination of the Jewish people as they presented themselves individually for its adoption; and the result appears to have been, that while the hypocrisy of many of the greatest pretenders to sanctity was detected, some of the most worthy, though obscure and despised, members of society, as Jesus and his more immediate disciples, were selected. Nor should the compliance of the Saviour himself, though in the estimation of John so exempt from sin as to be an unfit subject of the ceremony, together with the peculiar mark of Divine approbation accompanying it, be overlooked as additional sanctions to its importance. After this we read, that "Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." And on his final departure from them, he left this command: "Go ye and teach all nations, baptizing them into the name of the Father,

and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, to the end of the age:" or, as it is in Mark, "Go ye into all the world, and preach the gospel to every creature. He who believeth and is baptized shall be saved; but he who believeth not shall be condemned." The baptism of Jesus, or that which was practised by his disciples in his name, and which received his sanction, was plainly different from that of John, since it included the acknowledgment that Jesus is the Christ, the Son of God, from whom he had received miraculous powers; all which ideas are evidently included in the words "baptized into the name of the Father, the Son and the Holy Spirit." Accordingly, when the apostles afterwards met with some who had received John's baptism only, they were rebaptized into the name of Christ and the acknowledgment of his miraculous powers. The words, "Go into *all nations*, baptizing them," cannot surely be reconciled with the opinion of your correspondent T. A. T., that baptism was confined to the first converts from *Judaism*; and in the parallel place in Mark, the limitation is simply to *believers* after the same universal call to embrace the gospel. With respect to the concluding clause in Matthew, "Lo, I am with you *always*, even unto the end of the age," I confess it appears to me much more reasonable to conclude that the close of his own, and not of the Jewish dispensation terminating with the destruction of Jerusalem, is intended; or rather, that it is an emphatic mode of promising his support and consolations so long as they shall be required. I cannot, therefore, discover any limitations either of persons or duration to the order of baptism so universally expressed in the preceding verse, any more than to the general order to "teach the observance of all things whatsoever he had commanded them." On the contrary, the whole appears to have all the universality and comprehensiveness, as it respects persons, duration and subjects of observance, and all the emphasis of expression which appertains to a command of universal and perpetual obligation. If there be any intimation that the command to baptize was liable to li-

mitation, it must equally apply to all the Christian commands which are mentioned in the same connexion, which, I apprehend, no Christian will imagine.

The object of this institution seems evidently to have been no other than the adoption of the Christian profession; it was the introductory act of submission to Christ. This appears in the subsequent history, in which we are informed that persons on believing and being baptized were ranked in the number of the disciples; but without submission to this introductory requisition they were not so regarded; it formed, if I mistake not, the line of distinction between the decided professor of Christianity and him who had not yet made that profession. This, therefore, was its leading use, and, I apprehend, it was necessary thus by a peculiar act appropriated to that purpose to separate the decided and avowed professors of Christianity from the mass of the community. Other acts which had not this for their sole and proper object, such as an occasional or even frequent attendance at the assemblies of Christians, might be of a dubious and indeterminate nature, arising from various motives; and when such a mode for the adoption of his profession had been expressly enjoined by Christ, they could at least be but preparatory to that measure. Besides this leading use of drawing a line of distinction between the decided professors of Christianity and the rest of mankind, which is obvious in the state of persecution to which the former were exposed, the command, in the peremptory terms in which it is expressed, Mark xvi. 16, must operate as a powerful stimulus to examination into the grounds of the authority with which it was uttered, and to follow up conviction with submission and general obedience. A society thus formed would be mutually united to support and animate each other in their Christian course, in opposition to the frowns and allurements of the surrounding world. And such appears to have been the actual state of the first Christian communities. While many of the impurities contracted during their past lives would necessarily remain to be gradually purged off, they soon became generally distinguished as "a peculiar people zealous

of good works," whose mutual love and benignity of conduct toward their very enemies became the object even of their admiration. Whereas, if no such decided test of their Christian faith and fidelity had been prescribed, the body of avowed professors, which became so numerous and powerful that all the powers of darkness could not prevail against them, would probably have been comparatively few. Great numbers, not feeling themselves called upon to come to any certain and absolute decision, would have remained in suspense, halting between two opinions, or concealing their faith till a more convenient opportunity should offer for its avowal; and in this state of things neither the doctrine nor the influences of Christianity could have flourished under the obstacles with which it had to contend. In short, it may reasonably be questioned whether, without this peremptory call of Christ upon his followers to forsake the vanities of the Heathen world by an express and unequivocal act of enlistment into his service, that glorious victory which his soldiers, thus formed and marshalled, obtained over the votaries of idolatry and vice would ever have been achieved, and whether the latter would not have maintained their original ascendancy.

Now in what respects and to what extent are these advantages of baptism applicable to the present state of society? The Christian name, from being the object of opprobrium, is now become popular, and many from their earliest years are trained up in an acquaintance with the Christian Scriptures. This constitutes an important difference between the circumstances of society in this and several other countries at the present time, with respect to Christianity and those to whom it was first introduced. But whereas they were under inducements to reject that religion without giving it an impartial examination, or to abstain from openly professing it when convinced of its truth, we are liable to the opposite extreme of embracing it in those forms in which it happens to be presented to us, without duly weighing its evidences and its obligations, or endeavouring to rescue it from those errors in doctrine and practice with which it has been adulterated. It is surely improper that our

Christian faith should be suffered to depend upon the bias imposed by our education and connexions in the world, and highly proper and useful that we should be habituated to regard the enlistment into the service of Christ, so far from being a mere matter of course, as one of the most serious acts of our lives, to be adopted only as the result of a personal inquiry and conviction, and after a proper self-examination as to the motives with which we are actuated, and with reference to the difficulties and magnitude of the undertaking in which we are about to engage. In this point of view, a command from Christ himself calling upon us to use a ceremony of his own prescribing, as the solemn and unequivocal expression of submission to his authority, must still be appropriate. Its influence would not be confined to the time of its application, but in the earlier periods of life would form an object to be looked forward to, for which our minds should be in a continued state of preparation, and by which we should become more closely united with a body of persons who had already entered thus solemnly into the Christian service and profession. In after life our baptismal vow would also present itself to our minds as a moral bond, by which the doctrine and precepts of Christianity had been received as the most sacred rules and motives of action, the governing principles of our lives. A society thus formed and united, and endeavouring to maintain its consistency, to cultivate Christian love and charity, would still be distinguished by a superior tone of character, by juster and brighter views of religion and moral obligation, and by warmer and purer affections, than the world, which too commonly takes up its Christian name as a mere matter of course, without ever deliberately inquiring into the truth or purity of the doctrine it professes, and whose conduct is rather regulated by the common standard of morals, religion and manners, than by any serious, deliberate attention to the purport, evidences and duties of Christianity. Such a society, in proportion as they were enlightened, sincere and consistent, would form a real Christian church, conformable to the primitive standard,

and would differ most materially from churches, as they are loosely denominated, in which the name of Christian is profanely or superstitiously applied to unconscious babes, who are thenceforward trained up under the persuasion that it would be uncharitable not to regard them as real Christians; and in which, consequently, all orders of character and intelligence are confounded. It is surely evident, that while this perversion of the ceremony of baptism confounds the professor with the non-professor, and tends to foster an implicit confidence in an imaginary Christianity void of any of the essential requisites, the proper application of this ceremony, adopted as the result of a deliberate conviction, in obedience to the authority of Christ, must tend to keep up a rational and influential Christian profession; and, therefore, that there is every reason to conclude that this, in common with the other Christian injunctions, will retain its obligation till "Christ shall appear a second time without sin unto salvation."

T. PINE.

Translation of Kuinoel's Note on Matt. iii. 6, on Jewish Baptism.

L USTRATIONS previous to sacrifices, solemn prayers, games and other festivities, were in use among the Greeks and Romans; even they who had committed great crimes were wont to bathe the body or their hands for expiation of sin. Thus, "I go to bathe, in order to sacrifice." Plaut. Aulul. 3, 6, 43. "He who would sacrifice to the Gods above, must be purified by an ablution of the body." Macrob. Sat. iii. 1. "Ah ye too easy, who think that the dreadful crime of murder can be effaced by the water of a river!" Ovid. Fasti ii. 36. "It was a custom among the ancients when they killed a man, or slaughtered an animal, to wash the hands in water for a purification from the defilement." The Scholiast on Sophocles, Ajax 663.* Lus-

* — "To the margin of the sea
Hence then I go, and in the cleansing
wave
Wash off these stains, if so I may appease
The anger of the goddess."

POTTER'S Translation.

trations were usually made by the water of a river, or even of the sea. Virgil's *Aeneid* ii. 719, iv. 635; Ovid. *Fasti* iv. 313; Horace, *Sat.* ii. 3, 290; Pers. *Sat.* ii. 15, &c. Consult Lomier on the ancient heathen purifications. Utrecht, 1681. Among the Jews also ablutions were customary and required by the law. See Numbers xix. 7, Heb. ix. 10, Judith xii. 7, 8, xvi. 18. Josephus also in his *Jewish Wars*, II. 8, 5, 7, makes mention of the solemn purification observed daily by the sect of the Essenes. And see Eisenlohr's *Historical Remarks on Baptism*, Tübingen, 1804, pp. 4, &c.

But this passage (Matt. iii. 6) relates to one solemn baptism never to be repeated, traces of which rite are found in the baptism of proselytes, by which Gentiles who wished to conform to the Jewish religion were purified from the uncleanness and defilement of idolatry, and initiated to a new religion and a new life.

Some interpreters, indeed, (Van Dale, Wernsdorf, Ernesti, Paul, de Witte and others,) deny that the baptism of proselytes was in use among the Jews in the time of Christ. But the affirmative is maintained by many weighty arguments, by Danzius in his *Dissertation on the Jewish Baptism of Proselytes*, and on the antiquity of the initiatory baptism of the Israelites, in Meuschen's *New Testament*, illustrated by the Talmud, pp. 233, &c., 287, &c.; also by Selden in *jure Nat. et Gentium*, ii. 2; Buxtorf's *Lex. Talm.* p. 408; Lightfoot on John iii. and Matt. iii. 6; Schoetgen, *Hor. Hebr. and Wetstein* on Matt. iii. 6; Ziegler, *Theol. Abhandl.* Gotting. 1804, Th. 2, Abh. 3; Jahn *Bibl. Archäologie*, Th. 3, Nten, 1805, pp. 218, &c.; Eisenlohr's *Historical Remarks on Baptism*, Tübing. 1804; Bengel on the *Antiquity of Jewish Proselytism*, 1814, 8.

It may be admitted, indeed, that in the times of the Old Testament, as is evident from the Scriptures themselves, access to the Jewish religion for Gentiles could be obtained only through circumcision. But after the period of the captivity, the Jews, to whom purifications were familiar and according to law, since a large number of Gentiles conformed themselves to their religion, introduced the

baptism of proselytes, partly because many Gentiles had already been circumcised. Danzius l. c. pp. 257, 302. Michaëlis on the Jewish Law, Th. 4, § 185. Bengelius, p. 34, in quibus adeo ut et feminis initiandis alio ritu ipsis opus esse videbatur, partim quoniam multi, religionem Judaicam suscipere cupientes, circumcisionem metuebant, quibus gratificari volebant.

The principal arguments to this point are the following. In many passages of the Rabbinical writers mention is made of baptism, when the subject relates to proselytes (see Lightfoot, Schoetgen and Wetstein on Matt. iii. 6); and proselytes are even now baptized by the Jews. See Buxtorf's *Lex.* p. 408. But it is highly improbable that the Jews of a later age, inflamed as they were with hatred against the Christians, borrowed the baptism of proselytes from them. See Bengel, pp. 40, &c. *Cherituth.* f. 9, l, and *Avoda Sacra*, f. 57, l. Where the subject relates to the ritual initiation of Gentiles, mention is made, besides circumcision, of sacrifice and of baptism. But the sacrifices could be offered only while the Temple stood, whence it follows, that the baptism of proselytes was in use before the destruction of the Jewish temple. (Bengel, pp. 23, &c.) Apud Arrian, *Diss. Epictet.* 2, 9, the proselytes of the Jews are called βαπτισμένοι, *the baptised*, on which passage see Bengel, l. c. pp. 91, &c. In the very ancient *Æthiopic Version*, the words of Matt. xxiii. 15, *καὶ ἡμεῖς ἵνα προσήλυτον, κ. τ. λ.*, to make one proselyte, are explained, That ye may baptize one stranger, and when he is baptized ye make him more than yourselves fitted for gehenna. The baptism of John did not excite the astonishment of the Jews as though it were a rite altogether new and unusual (John i. 24); they only asked him why he assumed to himself so much authority as to baptize *Jews*, to separate them in a manner, by this means, from the society of their nation, and to introduce a new form of religion, if he were neither the Messiah nor Elijah. For that the Jews believed that the Messiah and his precursor would introduce a new dispensation by baptism, may be inferred from John i. 25,

Luke iii. 7, with which compare Josephus' Antiq. 13, 9, 11. Where he is treating of the Idumeans reduced under the Jewish religion by Hyrcanus, he mentions circumcision alone, for he says, that Hyrcanus gave option to the Idumeans either to leave their native country, or to be circumcised and conform to the Jewish rites, and that with these last conditions they complied. But from the silence of the writer nothing can with certainty be inferred; and since from other sources the antiquity of the baptism of proselytes is rendered very probable, Josephus may be thought in this instance to have mentioned one principal ceremony only instead of all the rites of initiation. But John by his baptism bound the Jews to repentance, (ver. 11, compared with Luke iii. 10, 14,) and he initiated them to the new dispensation shortly to be introduced by the Messiah.

B. M.

On the Death of Miss MARY SUTTON, of Hinckley, who died February 15, 1826, aged 24. She possessed every virtue that can adorn human nature.

AND art thou also dead,
Thou loved and lovely one?
Thou should'st have longer stay'd,
So dear to all where known.
I do not wonder much
That thou hast ceased to be;
Death ever calls on such,
On lovely ones like thee.
The garden's sweetest bloom
Is severed first or seared;
There's some unkindly doom
For every thing endeared!
I sigh that so much worth
So early should fall,
To all the sweets of earth—
Insensible to all.
For earth, though dark and drear,
Has many a sunny spot,
Life many a joy still dear,
The young who die taste not.
I sigh to think thy rest
Must be the cold damp tomb;
For surely thou hadst blest
And cheered a brighter home.
And there are they shall weep
Full many a bitter tear
Over thy silent sleep,
O'er many a virtue dear.

O'er filial sympathy,
That knew no chill but death;
O'er hopes, that bloomed with thee,
That perished with thy breath.
Sure it were sad to bend
O'er a grey parent's tomb,
Even when years extend
To farthest date their doom.
But sadder is the tear,
The sigh more deep and wild,
When age bends o'er the bier
Of a loved, loving child.
Death! spare the human flower
When opening into bloom;
For soon arrives the hour
When age seeks its last home.
How ruthless is thy sway,
Reaper of years too brief!
Thy sickle bears away,
Each hour, the human sheaf.
No trace is left behind
Of those that once were dear,
Save thoughts like ivy twined,
Twining like that, to sear;
Save memories that dwell
On pleasures once possessed;
Save feelings that but tell
How vainly we were blest.
How calm the dead repose!
Their dreams how visionless!
Earth's pleasures and earth's woes
Nor soothe them nor distress.
And Spring these glooms shall break,
And bring its buds and flowers;
But *she* will not awake,
Through all its sunlight hours.
Fairly its blooms shall wreath,
And spice and colouring fling;
For her no sweets they breathe,
To her no beauty bring.
What is life's heritage?
Whither do mortals go?
Nature has not a page
In her wide book to show.
Turn from the dust away,
Mortality and tears!
There is a fairer day,
A brighter scene appears.
Hope was not vainly given,
And *Virtue* shall not die;
This, shows us, brings us heaven,
That, immortality.
The light of life shall break,
The resurrection come;
Sleeper of death, awake!
Meet friends in your bright home!
JOSEPH DARE.
Hinckley, March 3, 1826.

SIR,

IN your valuable journal for the month of June last, (p. 333,) I find the following extract from the American Synopsis of the Monthly Repository for May, 1825; upon which I beg permission to offer a few remarks, and also to propose a question of some importance to Unitarians, as well as to members of the Peace Societies.

"Captain Thrush's Letter. When other denominations value themselves on the useful institutions which they have established and promoted in the present age, let it not be forgotten that Peace Societies derived their original support in America and England almost exclusively from the sect of Unitarians."

As far as relates to the American Unitarians, the author of the Synopsis is not, I believe, incorrect; at least most Unitarians distinguished for learning or talents, whether ministers or laymen, have been zealous and active in promoting these societies. But the English Unitarians, with a few exceptions, as far as my knowledge goes, cannot value themselves on being either the promoters or friends of these "useful institutions." So far from this being the case, some even of their ministers with whom I have lately conversed, *have never seen any of the valuable tracts of the London Peace Society, or even heard of its existence.* Had the ingenious author of the Synopsis said this of the female Unitarians in England, he would have been more correct; Mrs. Cappe and Mrs. M. Hughes, names justly dear to all Unitarians, were steady friends and warm supporters of the Peace Societies.

I am desirous, Sir, through the medium of your miscellany, to submit the following question to the consideration of ministers and learned men among the Unitarians. The prophecy of Zechariah which says (speaking of the latter days), that "Jehovah shall be One and his name One," is frequently, I may say generally, produced by Unitarians as affording a proof, or at least a strong presumption, that their views concerning the unity of the Deity are correct; and, therefore, that this prophecy ought to be considered in the light of a di-

vine command or admonition. Is the inference a justifiable one, or is it not? If the inference is a valid one, the Unitarian, to be consistent, must admit that the prophecies of Isaiah and Hosea which tell us (alluding to the same period) that men "will beat their swords into ploughshares," and that they will cease to learn war, are to be likewise considered as divine commands or admonitions, pointing out very plainly that war will not be permitted, or that it will be unlawful, under the reign of the Messiah. Whether these interesting prophecies are to be regarded as merely collateral proofs of the truth of the Christian revelation, or as divine commands or admonitions, is a question of equal moment to the Unitarian and to the member of a Peace Society. If the first prophecy establishes the doctrine of the unity of God, the latter, by the same kind of evidence, establishes the unlawfulness of war, even of all war, defensive as well as offensive.

We may safely infer from the latter prophecy, as well as from others pointing from the same period of time, that peace, plenty, and the *knowledge of the Lord*, will ultimately go hand in hand. From hence it appears a fair inference, justified by woeful experience, that war, poverty and ignorance are destined by the wise Governor of the world to be inseparable companions. In promoting, therefore, universal peace, we effectually promote that which establishes religious knowledge on a secure basis; we also take the most efficient step to banish from the world poverty, the parent of ignorance and of many vices and evils. So long as wars prevail, the spread of knowledge will be subject to interruption, and more than a possibility will exist that, instead of advancing in our present glorious career of knowledge, we may return to the state of *gross darkness* from which we are only emerging. Notwithstanding the elevated station in which we are at present placed, war, either by means of foreign or domestic foes, may place us on a level with Greece or Rome, may hurl us from the lofty pinnacle on which we are placed; our boasted liberty become an empty name, and knowledge, and even reli-

gion, suffer under the blighting influence of war. Christians, who for many generations have delighted in war, and trained up their children to it as the road to honour and glory, cannot be too often reminded that "all who take the sword shall perish with the sword."

It appears to me not improbable that Mr. Thrush, by what he has done and written on the subject of "peace on earth," is more likely to serve the cause of true religion, with which I identify Unitarianism, than by what he has written, or may write, in the way of theological controversy.

I should truly rejoice if the remark of our Transatlantic brother should stimulate English Unitarians to deserve the praise he has, improperly, bestowed upon them.

A CONSTANT READER.

SIR,
FINDING the interest excited by my remarks on the "Moral and Christian Use of the Lord's Supper" (p. 39) has subsided, and somewhat alarmed by your recent declaration, that the present year closes the series of the Repository under your direction, I hasten to reply to two of your correspondents who have favoured me by their attention, if not by the censure in which it has been conveyed.

I had certainly supposed it to be possible for liberality of sentiment and good feeling to outgrow the morbid influence of a penal statute. How many yet upon our statute book are become quite obsolete by the prevalence of this mode of repealing them! But religious irritability is, it appears, apart from the dominion of this sphere of correction, bristling its front against all soothing or attempt at modification. I would inquire of my opponents to point out any part of my argument on the "Christian Use of the Lord's Supper," which has any reference whatever to the Corporation and Test Act. As this question formed no part of my subject, I was not a little surprised to see it so thoroughly mixed up with that of my opponents. Nor can I suggest any adequate reason for this conduct of theirs, except

that fascination Queen Mab exercises, who in her nightly journey drives
"O'er lawyers' fingers, who straight dream on fees;
O'er ladies' lips, who straight on kisses dream;"

for mention but a liberal participation in the Lord's Supper, and A Layman exclaims, (p. 153,) the "Test and Corporation Act still appears on our statute book;" and A Protestant Dissenter cries out, (p. 164,) "Conform or not conform, that is the question." Now this sensitive and querulous affection happens to be quite out of place, as these questions involve no part of my argument. It is true they are implied in a deduction formed from that argument "as an apology for the test required by law for eligibility to offices of trust or emolument." What then? Was it logical to attack the inference apart from the premises?—the apology, (whether well or ill-grounded,) without sapping the foundation by which it was upheld? Indeed, no part of that foundation has hitherto been assailed. I desire not to repeat myself, but I beg to be distinctly understood, that if my view of the Moral and Christian use of the Lord's Supper be correct, and the benign influence of it was to become universally prevalent, the Test and Corporation Act, whether repealed or not, would sink into utter oblivion. I have no occasion to restate any of the reasons for drawing the conclusion they have led unto, as none of them have yet been invalidated. Had A Layman kept his eye upon them, and to whatever weight they possess given his undivided attention, there would have been little difference existing between us. With the prejudice of popular opinion, the world, or the world's wife, I have nothing to do.

But A Protestant Dissenter is quite unappeasable, and, spider-like, unapproachable, without demolishing his web. It was not enough that I had purposely stated, "Avoiding, therefore, the adoration of the host adopted by the Catholic church, the creeds and confessions of faith attached unto the supper of our Lord by many of the modern and reformed sects, and the order of the Holy Communion as by

law established," limiting the inquiry to a test of church membership, or to the avowal of the tenets of any particular religious denomination; it was not enough that I had avoided these; he rakes them altogether, and with a boy's thirst of amusement, crushes in his hand the bubble of his own creation. He reminds one of the epigram on Hearne the antiquarian,

"Pox on't, quoth Time to Thomas Hearne,
Whatever I forget you learn."

The tenor of his reply is this, Whatever you avoid I will gather up; and, like a celebrated dramatic character, exclaims,

"If thy name be George I'll call thee Peter."

His irritability is especially moved by a liberty of speech I have taken in comparing our Lord's Supper to the "pipe of peace smoked in the wigwam of the North-American savages." I am at a loss to fathom the ground of offence taken here, as peace and good-will to men particularly designate the Messiah's kingdom. If he holds the subject too sacred for comparison, I must plead the authority of Dr. Enfield, in his beautiful hymn, beginning, "Around the patriot's bust ye throng." He does not state his objection to the comparison whether as degrading or too familiar; it certainly was not intended so to be, but rather as an apt illustration of the cessation of all hostile feeling which that rite ought to produce. This is followed by an ironical advantage which this argument is supposed to afford to our missionaries abroad, in which the *mission* this writer takes aberrates quite as far from his subject.

In reference to the Lord's Supper I had used the following interrogatory: "Does it prove any doctrine, develop any opinion, illustrate any argument, or lessen the influence of any error connected with our common Christianity?" This question has met no answer from either of my opponents: had it been otherwise, much fruitless repetition would have been avoided, as upon the answer it requires the subject is easily disposed of. The Protestant Dissenter, as if

recovering the thread of his argument, after much desultory remark, makes the following observation: "I am almost disposed to conjecture that W. H. does not think it ought to be supposed that any profession of religion is made by those who engage in the observance of the Lord's Supper." To this I answer, that the rite being common to all Christians, and its elements simply the same bread and wine made use of by all, it remains precisely the same rite, however variously administered. It savours not of the Trinity with one, nor of the Unity of the Divine Being with another, and I may add, I hope without offence, it proves neither. No profession is or ought to be implied in its celebration but Christian love and fellowship, not the fellowship of a class only, a scion of the stock; but that broad, unbrageous and catholic fellowship under which Christ is recognized as the great Head of his church.

Aware that my remarks on the "Moral and Christian Use of the Lord's Supper" were not unlikely to excite some attention, I am exceedingly disappointed in the turn that attention happens to have taken. It appears as if they had only been viewed in connexion with the apology they casually suggested, as if they were only a peg to hang that inference upon. If I am in this supposition not incorrect, I leave it to your readers to estimate, not merely the amount of mistake, but the total disregard with which those remarks have been treated. It matters nothing to the argument whether gentlemen do or do not qualify for offices of trust, but it is a matter of serious import to all Christians, if the observance of the Lord's Supper is imperative to all, to judge rightly as to the nature of the obligation. Why is the celebration of this rite so universally neglected? Does it not accrue from being universally misunderstood? In our churches, with congregations consisting of from five hundred to a thousand persons, you find not more than thirty or forty communicants. In the meeting-house, an audience of three or four hundred, when this rite is to be celebrated, dwindles down to fifteen or twenty. All this is easily to be accounted for: but the subject

is apparently devoid of interest, and my paper is really devoid of more space than just to allow me to express my thanks to you, Sir, for the attention you have bestowed on various papers that have appeared in the Monthly Repository with and without the signature of

W. H.

SIR,
I BELIEVE there are few persons of observation who are not aware that the mind is more capable of ratiocination when awake in bed than at any other time, and who frequently regret their not being able to remember the ideas that have crossed their minds when undisturbed by visible objects. I apprehend this to be particularly the case with authors and men of letters; and in enabling them to write down their ideas in bed with the least possible trouble, and no risk from fire, I shall, perhaps, render an acceptable service to some of your readers.

The proposed method is, to take a slate of the smaller size used in schools, and rule parallel lines across at about three-fourths of an inch distant. At the end of each of these lines perforate a small hole in the slate, and through these pass a piece of strong pack-thread, pulling it as tight as it will bear. In the spaces between these, as guides to the hand, a person with a little practice will soon be able to write legibly with his eyes shut, and he will then find no difficulty when in bed to write under the bed-clothes, without the trouble of dressing, or the fear of taking cold.

I was induced to practise this method from seeing Mr. Holman, the blind traveller, write. A sharp pointed piece of pencil is necessary, and by boring holes in the frame of the slate for a moveable pin, the writer may always ascertain where he leaves off, and not write twice in the same place.

T.

VERSES

On seeing the Name of ROBERT EMMET written, in his own Hand, upon one of his School-books.

THIS was written, when *he* was a light gay boy,
 Whose voice was to fire the listening band
 Of the brave who arose, with tearful joy,
 For the rights of their desolate father-land.
 Ah, little he thought, when he traced those words,
 That his sun should go down in a sky so dim,
 That a scaffold should break his heart's fine chords,
 And the grave of the felon be dug for *him*!
 Ah, little he thought, when he wrote that name,
 It ever would act as a talisman spell,
 To awaken the blush of his country's shame,
 That in vain **THE WALLACE OF ERIN** fell!
 Yet happy in death—since he now no more
 Shall gaze, with a heart to madness stung,
 On the curse that withers his parent shore,
 And the tears from her friendless millions wrung;—
 Since he now no more can share or see
 The chains from the depth of his soul abhorred—
 The chains of the race, whom he rose to free,
 When he drew in their name the sacred sword!
 Could he now return, and behold the land
 For which he had felt with a lover's love—
 Could he hear a nation in vain demand
 The mercy denied, except above;—
 Could he feel the weight of his country's load—
 See her fields of dearth, and her homes of pain—
 He would hate the light for the scenes it showed,
 And kneel for the boon of a grave again!

And was it for nought, that he breathed his last
 By the death the brave most fear to die—
 That victorious Guilt, with her trumpet blast,
 Gave his name to the winds of infamy?
 Has he won but *this*—that over his tomb
 Even Hate, for a moment, blushed to smile,
 And that they, who had sealed it, mourned the doom,
 Of him who died for his Orphan Isle?
 Believe it not!—Oh, rather believe
 That his spirit, like those of the Saints on high,
 The cloudy glooms of the grave will cleave
 From beneath the Golden* shrine to cry!
 Nor yet in the earth will his free blood sink—
 It shall rise ere long, in a fount of flame,
 While a nation's hearts of the bright wave drink,
 Which for ever murmurs of his name!
 And the harp, too long in darkness hung,
 Shall awaken in Liberty's sunbright smile,
 Till her Martyr's meed of fame be flung
 Upon all the winds of his own Green Isle!

Crediton.

Adams and Jefferson.

(Extract from a Letter from an Englishman resident in America.)

—THE deaths of Mr. Adams and Jefferson, on the same day and on the anniversary of the fiftieth year from the signing of the Act of Independence, was remarkable. They must both be considered as great men. Very different men they certainly were. Mr. Adams had much learning, and in this respect far surpassed his rival and contemporary. I cannot help thinking also, that he was much the most honest of the two. He was also the best politician, well understanding the principles of human nature, and the mode in which these principles develop themselves in society and government. In the formation of our general and state councils this country is under the greatest obligation to his acuteness, firmness, honesty and ability. Jefferson understood mankind better in detail, and much excelled him in address. He was a shrewd and able politician; excelled in adapting his course to the feelings of the multitude; and, if I am not greatly mistaken, continually acted upon a system of manœuvring and finesse which was altogether at variance with the openness of Mr. Adams' temper

and character, and which he would not have condescended to practise if he had been able to do it. Jefferson had always in his mouth the honeyed words that fascinate the multitude, philanthropy, liberty, &c. Adams, on the contrary, frequently very bluntly reminded the people of their faults and duties, and let them know in plain terms, that demagogues may be as unprincipled and dangerous as tyrants, and that popular passions are not less to be dreaded than the caprices and injustice of courts and cabinets. This they did not like to hear. Jefferson often asserted, and always left them to infer, that all would go well if the *will of the sovereign people* was in no respect controuled. Adams wanted temper, and had no small share of vanity. Jefferson was by no means destitute of this latter quality, but was too cool and too wise to shew it. Adams had undoubtedly a firm and deep conviction of the truths of revealed religion. Many religious sentiments were uttered, and I hope felt, by Jefferson in the latter part of his life. He seems certainly to profess himself an Unitarian, but I am not sure that he has ever given any positive proof of his belief in revealed religion. Adams was a zealous Unitarian, and thoroughly understood

* Rev. vi. 9. and viii. 3.

the controversy. Jefferson formed his principles among French Savans and philosophers; Adams was brought up in a grave, religious and learned circle, and associated, at the age when men form their character, with the most liberal and enlightened of the English church, and more especially with the best and best-informed men of his own country; and not less intimately with the great men who, in his early days, were at the head of the liberal part of the English Dissenters. I would fain persuade myself to think better of Jefferson than I do, but I remember too much, and have also had opportunities of conversing with men of intelligence and candour who well understood his character.

Critical Synopsis of Monthly Repository.

[Since the communication of our American correspondent was printed off, pp. 714—717 of this number, we have received from him another packet of papers and pamphlets, for which he is requested to accept our cordial thanks. He will excuse us for saying that through some inadvertence the packet came into the Post Office, and was delivered subject to an enormous charge. We are sorry that we cannot insert these *Synopses* entire—but we believe we have selected the most important passages. We long looked anxiously for the “Synopsis for May, 1824;” but we believe it never came to hand. Our correspondent’s private hints shall be attended to. The Editor cannot part in that capacity from this interesting writer without expressing his hope that his pen will be traced in the *New Series* of this work; although of necessity his communications will assume in that work somewhat of a different form. Would he be unwilling to furnish a regular series of papers on American Theological Literature and on the Progress of Biblical Knowledge and Christian Truth in the United States? Ed.]

JANUARY, 1826.

CRITICAL SYNOPSIS. Unmindful of the accurate authority of Walker, I find I have often used the word *controversialist* instead

of *controversist*. Ought we, at a slip of this kind, to feel so humbled as we generally do? And am I right or wrong in bidding defiance to critics in this particular case, when *Clericus Cantabrigiensis*, in the article immediately preceding, has made use of the same ambiguous word?

“Paragraph four” and “Paragraph five” are awkward expressions. They were admitted into the text, I believe, in consequence of changing my Arabic numerals into the written words.

Collections at Boston. Mr. Goodacre has mistaken one or two facts, and in one his transcriber has misread him. Rev. Dr. Powell’s church should be Rev. Dr. Lowell’s. Rev. Mr. Green’s church is erroneously enumerated among the Unitarians. It is high Calvinist. The “Unitarian Episcopal” is no farther Episcopal, than as it uses an expurgated copy of the Prayer Book of the Church of England.

INTELLIGENCE. *Jefferson and Adams.* More than twenty joint eulogies on these two distinguished patriots have been pronounced in different parts of the United States by some of the ablest men in the country. That of Daniel Webster, at Boston, is said to have been the most powerful. Seven thousand copies of it were ordered to be printed by the city-authorities.

FEBRUARY.

On Nauman’s Conversion. To stigmatize Trinitarian worship as idolatry, is to be bigoted against bigotry, and to combat one extreme by its opposite.

On Unbelievers joining Unitarians. After the matter is considered in all its bearings, I apprehend the conclusion will be, according to the maxim of Jesus, “Let both grow together.”

Critical Synopsis. For “regular writings,” (col. 3,) read “regular meetings.”

P. 78. Miss More’s Essay on Prayer had not yet been regularly heard of in this country, when I suggested a doubt as to its identity.

On the word “Evangelical.” Much of the pathos and excellent effect of true and pure Christianity has been waived by Unitarians, in

consequence of their avoiding the use of all those beautiful and expressive phrases which compare the death of Jesus to a sacrifice under the Jewish law. Our preachers have been afraid of appearing to impose a specious orthodoxy upon their hearers. But it is to be hoped that the time will shortly arrive, when a Unitarian will persuade his hearers to become washed in the blood of the Lamb, and be understood as clearly as when he exhorts them now to yield their members a willing sacrifice to the Lord. When we become more attached, in a rational, true and enlightened manner to such phraseology, we shall sympathize with Dr. Carpenter in finding ourselves more *evangelical*.

On the Correspondence between a Calvinist and Unitarian. A pair of original brothers! With respect to this correspondent's wishing me to become an Universalist, I fear I am not good enough and do not think highly enough of mankind to become one soon. The wider the views which I take of the dealings and character of Providence, the more it appears to me that the Deity, with all his benevolence, and all his wisdom, is implacably *angry* at something in creation. How much misery has he seen fit to mingle up in the elements of universal sensitive being! How has he placed a *dark* side on all creation! Why is there *fear* in every bosom? Is not God at every moment *somewhere* frowning? Does he not pursue us, whether we are good or bad, guilty or innocent, with a kind of awful vengeance? The wave greedily, silently and darkly engulfs its myriads. The storm overwhelms. The fire devours. The earthquake crushes, mangles, swallows up. Society engenders infinite evils both of body and of mind. There is not a scene of happiness on earth that will not be very soon broken up. Is it a false induction to draw from these, and numberless similar particulars, the idea of one positive feature in the character of the Eternal? Oh, who can tell, but Calvinism, after all, has hit upon the exact, philosophic truth? I dare not say to my Creator, You will be unjust if you inflict an eternity of pain. I dare not so libel the *present order of things*. I dare not say that *pain is evil*. I dare not pre-

scribe how little evil, in the very nature of things, is necessary to make good positive, and to set it as it were, in essential relief. I dare not draw imaginary, Utopian and baseless pictures of existence. I know not what would become of the equilibrium of the universe, if the waste, wretched and sandy distance between Arabia the Fair and blooming Egypt were annihilated. I doubt whether there may not be at bottom some pusillanimity, mawkishness and false optimism, in the common representations of the *unmodified* benevolence of the Deity. It is possible, they may have originated from kind-hearted, easy-fortuned gentlemen, in whom the social principle has been carried to an extreme of morbid softness, or who sit over comfortable fire-sides, instinctively shrinking from the bare idea of pain, and conscious that they wish all mankind well, and have cheerfully paid their poor-taxes, and relieved the last suffering beggar that applied to their doors. Such persons are not the most likely to take comprehensive surveys of *all sides* of the vast plan of creation. I cannot, until I have passed thirty or forty years of halcyon happiness and perfect virtue; amid a paradise of perfect beings around me, so far forget all former *experience*, and so far transgress all the laws of analogy, as precipitately to become an Universalist.

Mr. Cogan on the words ὄρνισθαι, &c. I am doubting whether Mr. Cogan's appeal from a Greek to a Latin usage contain all that force and directness of analogy which ought to satisfy a mind like his. I allude to his statement of the derivation of *fuisse* from *φύω*, on which he justifies himself for maintaining the change of primary meaning in the aorist of *ὄρνισθαι*. Such an instance would undoubtedly have some weight, in conjunction with other proofs, but whether it ought *alone* to be allowed sufficient importance to illustrate a purely Greek usage, is more than I can at present concede.

His remarks on the word *mystery* possess his characteristic strength and acuteness.

Mr. Bakewell on M. Malan's Book. Let me ask how much truth there is in the assertion contained in the book on the Manchester Controversy, that

"the MSS. in Dr. Williams's Library, which are freely conceded to the inspection of Unitarians, are prohibited to the Orthodox?" See p. 188.*

Correspondence between Mr. Emlyn and Mr. Manning. Mr. Emlyn seems the most original and ingenious reasoner of the two—though Mr. Manning creeps along surely in the track of a very close logic.

There is a word (p. 90, near mid. of 2d col.) which I apprehend has been mistranscribed. For "no *first* cause," read "no *just* cause." This will be found an exact answer to the preceding question.

"*Universal Restitution.*" A sermon has been much circulated in New England, written by a coloured preacher of Vermont, in which it is proved that the *Devil* was the first preacher of Universalism, and the text taken as the basis of the discourse is the one here quoted, "Ye shall not surely die."†

REVIEW. *History of the United States.* This work was a prize-production, and obtained three hundred dollars offered by a New York Literary Society. Its author is a resident of New Hampshire, and I think his name is Hale.

The Reviewer, I apprehend, has exaggerated the effects produced on the American character by our late naval successes. Perhaps his own feelings misled him in forming the estimate. Let some arbiter, who is foreign to each party, decide.

The present population of Rhode Island must be very near 100,000. It has taken the lead in the manufacturing prosperity of the States.

The events connected with the flight and concealment of Goffe and Whalley have been interwoven into an American novel.

Before forgiving the author the "wrong" of tracing up to a British origin the guilt of American Slavery, the Reviewer might have as well demonstrated it to be such.

Evans's Tracts, &c. I can imagine this a very readable book for the

* A scandalous falsehood, as many of the "Orthodox" are able, and we doubt not willing, to attest. ED.

† The coloured preacher probably borrowed his text at least from a sermon of the late Dr. Ryland's, of Bristol. ED.

religious lounge. Might not Mr. Evans have presented, with some advantage, in the second sermon from which the extracts are taken, the true meaning of the original word for "joy"? "Feasts," says Jahn, *Abridgment of Biblical Archæology*, Sect. cxlviii., "were symbolic among the Hebrews, of a state of prosperity, and exclusion from them was symbolic of sorrow and misery. Prov. ix. 2, et seq.; Amos vi. 4, 5; Isa. v. 12, xxiv. 7, 9. Hence also the kingdom of the Messiah is represented under the image or symbol of a feast. This metaphorical representation was so common, and so well understood, that the ancient interpreters use the words, *joy* and rejoicing, *feast* and feasting, as interchangeable terms; compare Ps. lxviii. 4, and Esther ix. 18, 19, with the Alexandrine version and vulgate. In the New Testament, the word *χαρὰ*, or *joy*, is sometimes put for a feast, Matt. xxv. 21, 23."

Settlement at Norwich. The only services on these occasions, which are generally printed in America, consist of the Sermon, the Charge, and the Right Hand of Fellowship; to which is sometimes added, An Address to the People, and of late, An Original Hymn, and Historical Notices. The additional services enumerated in this article must undoubtedly add much to the interest of the pamphlet.

Stephen on Negro-Slavery. I sincerely believe, that the blessed results anticipated in the conclusion of this article, improbable as under existing circumstances they may appear to be, will, if prudence, forbearance, deliberation, perseverance and mild discussion are employed, be found ultimately practicable.

MARCH.

The Nonconformist. The controversy on subscription to creeds is still agitated in America between Dr. Miller, of Princeton, (N. J.,) and Mr. Duncan, of Baltimore.

Critical Synopsis. I should with more propriety have said, that Dr. Miller and Professor Stuart, in their controversy on the Eternal Generation, reciprocally charge each other with the crimes of Arianism and Sabellianism.

Mr. Cogan on the Canon. I am satisfied.

On Ben David on 1 John v. 7. Very learned; but I am unfortunate in not always distinctly perceiving the concatenation between his premises and conclusions. The facts adduced by Ben David *illustrate*, and are *consistent* with his hypothesis, if it be true, but they do not independently and convincingly prove it. Undoubtedly, many a fervent Unitarian will go along with Ben David to the full length of his sanguine speculations, but it is Trinitarians principally that we wish to convince—and is this the kind of writing most calculated to produce conviction on their minds, or rather will they not turn away from it very often with incredulity and contempt? One point, however, must be allowed by every candid reader, viz. that the declaration of the ninety-seven bishops at Antioch, A. D. 341, quoted p. 150, is a pretty convincing proof that the disputed text was either known to them, or that phraseology founded on it had been handed down from their predecessors. *O si sic omnia!* Why will Ben David insist, as an essential part of his argument, that the Apostle wrote the verse against impostors, for denying the simple humanity and divine mission of Christ? Had he disencumbered himself of this unessential clog, his task would have been plainer and easier. It is so clear, on the slightest inspection of the passage, that the unity between Father, Word and Spirit, is only one of testimony, and not of metaphysical essence, that there is nothing in it at all formidable to Unitarians, except that mere jingling of words, which persuades and mystifies the popular ear.

Ben David's theory of the motive for changing or suppressing the text appears to me altogether bald, gratuitous, intricate and improbable.

In making the foregoing remarks, I am by no means disposed to assert that this learned writer has not maintained the very truth itself in these speculations. His vast familiarity with the ancient theologians may cause him to advance assertions which startle the ordinary reader, but which appear to himself almost unworthy the labour of a proof.

Dr. Carpenter on the word "Evangelical." This letter will fill (but

long hence may it do so!) a beautiful page in the biography of its writer.

Mr. Holland in Answer to Mr. Jones. It is a little remarkable that Mr. Jones should have advanced a proposal which I believe has never been acted upon or suggested in Calvinistic congregations; at least I can speak to that effect of many in my own country.

English and American Unitarians. What measures shall be taken for the increased mutual intercourse here recommended? Might not one be, for the ministers of the two countries sometimes to interchange parochial services perhaps for a year together? Some of the advantages attending such a plan would be, that the ministers could thus sojourn in countries foreign to their own, at no other expense than the passage-money, indulge their laudable interest and curiosity, confirm their health and promote longevity by a change of air, scene and avocations, relieve themselves for a period of the exhausting burden of composition, and extend and rivet the chain of Christian affection and sympathy between distant bodies of Unitarians.

REVIEW. Art. I. *Lampart's Sacred Poetry.* Dr. Johnson's argument against devotional poetry has always struck me as resting upon factitious and exaggerated grounds, and written as if to gain a prize offered for the best maintenance of a paradox, or after the author had been compelled to choose sides in a literary dispute. The whole complexion of his remarks on the subject is no more than ingenious, never convincing. *Nominibus mutatis*, his strange reasonings could be applied as well to many other subjects as to religion. Why, for instance, might it not be said against *patriotism*, as a subject of poetical composition, that "the topics of patriotism are few," that "they can be made no more," that "it cannot be poetical," that it "enforces perpetual repetition," that "suppression and addition materially corrupt it," that "such as it is, it is known already," that "it is to be felt rather than expressed," and a number of other irrelevant and wide-sounding phrases?

May I take the liberty of dissenting

from the critic before me on a certain point of taste? I cannot think the introduction of texts of Scripture into devotional poetry deserving the appellation of a "*blemish*." It appears to me, if skilfully managed, an impressive and appropriate beauty. To say nothing of the scriptural quotations in Pope's Universal Prayer, who could dispense with his

"O grave, where is thy victory,
O death, where is thy sting,"

from *The Dying Christian*?

Who would condemn Thomson for the triumphant assertion in his Hymn, that

"the Great Shepherd reigns,
And his unsuffering kingdom yet will
come"?

If the critic mean that his author has carried this peculiarity to an excess, of course he is right, for every excess is a blemish. But he seems to speak in a more general and unqualified manner.

Art. II. *Hall's Sermon on Ryland*. There is no small resemblance between the styles of our Dr. Dwight and Robert Hall. In both there is a study of striking diction and rolling sentences. Both depend for much of their popularity on the exuberance of their imagination, and the copiousness and splendour with which they illustrate every subject in hand. Neither of them is remarkable for very valuable new and original views of truth, all their attempts at originality being ingenious, and little more. The minds of both have been enriched with classical learning, and with a very wide range of general information.

The critic's correction of the Doctor in his paragraph on the Roman Republic is superfluous. There is a fair antecedent to the pronoun *they* in the word *patriots*.

The two examples pointed out as faulty in p. 8. of the Sermon, would bear defending, if very closely tried by the rules of English analysis.

With respect to the precept about anger in Ephes. iv. 26, I do not think "the case has been mistaken," in respect to that particular text, so much as it has been difficult to reconcile it with another precept by the same apostle, in which anger seems to be altogether forbidden.

Obituary. "The ill-governed zeal in the more active advocates of Unitarianism," which is noticed in one of these articles, is a fault little known in America. Our principal defect has lain in the antagonist extreme.

INTELLIGENCE. *President Jefferson*. I may be permitted to fill up the picture here sketched of himself by this illustrious man, with some strokes from the pen of one of his many recent public eulogists, and who wrote too from intimate personal knowledge.

"It is in retirement," said Judge Johnson of South Carolina, "that true greatness waits to be exhibited. In the world, man may rise superior to others; here, he rises superior to himself.

"Did time now permit us to visit the hospitable mansion which so long sheltered and dignified his retirement, I should beg leave first to conduct you to the generous hall of the Philosopher of Monticello, crowded by the visitors who paid homage to his virtues: thence to that library, whose shelves once groaned beneath the congregated learning of every age and language, now, alas! stripped by his necessities:—thence to the lengthened vista and shaded grotto, sacred to contemplation and to social converse: thence into the laboratory, where wholesome exercise was elegantly combined with practical ingenuity: thence to the scenes of agricultural and scientific experiment, where curiosity and science were made the ministering handmaids to the good of mankind: thence to the last great work of a great and good man ever intent on the service of his fellow-men, the rising edifices of the greatest literary institution ever projected in America. It was the daughter of his old age; its promotion was the last great care of his life, and its success, among the last lingering wishes that connected him with the world.

"But from this and all other objects I would hasten to lead you to a scene possessing an interest exceeding all these. I would conduct you to the nursery; there to behold the venerable grandsire; him who has filled so conspicuous a place in the history of the age; to whom the most dignified and honourable employments have

been familiar; and whom every intellectual enjoyment has courted through life; him, relinquishing all to become the delighted tutor of a blooming offspring."

Dr. J. P. Smith's Vindication of Dr. Haffner, of Strasburgh.

[We extract the following truly excellent letter from the *Evangelical Magazine* for the present month. A writer in that work under the signature of "Alethia" had charged the Bible Society with employing an infidel in its service, in the person of Dr. Haffner, and the same charge is preferred by a pamphleteer, we believe Mr. Haldane. Dr. Smith's reply is complete, and is highly honourable to his Christian spirit. We are happy to shew, by inserting it in the Monthly Repository, that we are always ready to do justice to the liberality of our Calvinistic brethren. Ed.]

Reply to Alethia; on Dr. Haffner's Introduction to the reading of the Bible.

TO THE EDITOR (of the *Evangelical Magazine*).

SIR, Homerton, Oct. 7, 1826.

IF the duty of vindicating truth and integrity from the presumptions of ignorance or the aspersions of injustice, can ever acquire an increase of obligation, it is when the person injured is not of our own party or sentiments, but is one to whom we feel ourselves seriously opposed in matters of faith and conscience.

I am far from imputing any improper motive to Alethia. I have no doubt that she* is an amiable and pious person, but she has been imposed upon by misrepresentation.

A gentleman for whom I have, during nearly thirty years, felt and cherished high respect, has printed and published, concerning a distinguished Lutheran Divine, that he is a *scoffer at religion* and an *infidel*; and that a small Treatise, written by that Divine professedly as an assistance to the reading of the Bible, was *intended to turn it into ridicule*. These charges were thus brought in the

most positive manner, and in a strong tone of mingled indignation and contempt, against the Rev. ISAAC HAFNER, D.D., Professor of Divinity in the University of Strasburgh, Minister of St. Nicolas's, and Vice-President of the Bible Society in that city.

Shortly after reading these accusations, I received, in a packet of foreign pamphlets, two Reports of the Strasburgh Bible Society; the one at its annual meeting, Nov. 1, 1824, and the other, on the same occasion, Nov. 1, 1825. In both of these, the speeches of Dr. Haffner occupy a conspicuous station. To these speeches I could not but feel an attraction of anxious interest. I read them with close attention. To me they appeared to be the productions of a powerful and richly-furnished mind, in an unaffected style of much energy and eloquence, implying (unless they be a covering for the grossest hypocrisy) a firm belief in the divine origin and authority of the Revelations contained in the Jewish and Christian Scriptures, and breathing an apparently sincere and ardent zeal for their universal dissemination. At the same time, there are indications in these speeches, that the doctrinal sentiments of their author are not in close accordance with what I regard the primary doctrines of the Christian faith. This, however, is no new or surprising thing. We, in our own country, are sufficiently familiarized with the fact, that the foundations and the pillars and external walls of the temple of revelation have been most ably defended, and their impregnability demonstrated, by persons of whom we entertain painful fears that they never entered its sacred gates, or fixed their abode in its interior mansions. In plain language, their views of the *contents* of that revelation which they vindicated, have differed widely from what our convictions represent to us as the essential truths on which the hope and holiness of man depend. But are we, on that account, to call them *infidels*? Are we to cry them down as guilty of the most horrid duplicity? Are we to class them, as Alethia does Dr. Haffner, with such men as Chesterfield and Rousseau? Are we to renounce every hope that, with all their deficiencies, they might derive important moral good from their faith, scanty as it unhappily was? Are we

* The feminine signature obliges me to consider the writer as a lady.

to make no allowance for the influence of education, exclusive courses of reading, anti-evangelical connexions, and the endless variety of unfavourable circumstances incidental to individuals, which contribute so much to the formation of character, and among which I wish that we had not to reckon the ignorant clamour and false vituperation of some well-meaning men? Are we to pay no regard to the value of their services, the outward respectability, at least, of their characters, and the evidences of their sincerity, so far as their views went? Are we to call for fire from heaven upon them and their writings, because, in points of very serious magnitude, we lament that they see not as we see? Who *hath* made us to differ? If Dr. Haffner is to be treated with scorn and insult, and his name stamped with the crimes of ridiculing the Scriptures while he is recommending their universal distribution, and of being a downright Deist, under the garb of a Christian minister—if this be consonant with truth, wisdom, and justice, then it is our duty to apply similar language to the persons and writings of Clarke and Locke, of Watson and Paley, of Lardner and Priestley.

Under the strong impression of Dr. Haffner's speeches, I wrote a respectful letter to the author of the pamphlet before alluded to, expressing my doubts of the correctness of his imputations, and earnestly begging the loan of the *Preface to the Bible*, upon which they are ostensibly founded. More than two months have elapsed, and my old friend has not yet favoured me with any reply.

In the mean time, I did not think it wrong to introduce among the *Extracts* which I have occasionally made from the foreign Reports (and which you have inserted in the Evangelical Magazine, to the pleasure and benefit, I trust, of your readers), two passages of the Strasburgh Society's publications: and I also thought it equally proper to make a reference to the accusations which have been circulated among us. I remark, in passing, that Alethia is mistaken in supposing that the *Extracts* which I have sent you are "in order to prove that the state of religion abroad is better than is generally supposed." My object in translating what appeared to me in-

teresting passages, was not to prove either the positive or the negative of that position; but it was to furnish a few *authentic* materials, on which your readers might exercise their own judgment. Apprehensive, I own, that I might not obtain the favour solicited from Edinburgh, I wrote to a friend in the South of Germany, requesting him to procure for me the desired Preface. But before this application could take effect, and in a manner the most unexpected, and I must say providential, three days ago I was gratified with a copy of the work which I had so much longed to see.

Neither my own leisure, nor your limits will permit me to give any other than a very short account of this, which I must call a valuable and interesting production. It is entitled, *An Introduction to the Knowledge and the Profitable Reading of the Bible*. It occupies thirty-seven pages in large octavo, having been printed to bind up with an edition of the Bible: but the intention of so uniting it with the Bible was abandoned by the Strasburgh Committee as soon as they saw that it went beyond the idea of a brief Preface; and it was resolved to be sold separately, as a Treatise which they thought likely to be useful in counteracting ignorant or sceptical prejudices, and in promoting the study of the Sacred Scriptures. Whether this was a wise and good resolution is not the question; I state it merely as *the fact*; and it is IMPORTANT to observe, that this resolution was taken and acted upon *before* the Strasburgh Committee could possibly have had any communication from the British and Foreign Bible Society. The assertion of Alethia on this point, I trust, she will be glad to be assured is the very contrary to her name, the downright reverse of *truth*!

The first four pages of Dr. Haffner's Introduction are occupied with arguing the necessity and reality of a Revelation from God, and shewing that such a Revelation is contained in the Bible. Then follow brief sketches of the contents and general character of each book of the Old Testament, the Apocrypha and the New Testament; and the work is concluded with reflections on the benefit of reading the Divine Word, the duty of universally disseminating it, and glad anti-

pations of its triumph through the whole earth. The limits which I must observe, prohibit me from extracting passages: and it would be impossible for your readers to judge correctly of the work by a few sentences, short and torn from their connexion. If, however, you can open your pages to such a communication, I will make a selection of passages, such as will give, in my opinion, a *fair* and *just* specimen of the sentiments of the writer. I am sorry to say that Alethia has been made the instrument (for she would not *consciously* so belie her own name) of gross violations of this rule of common honesty. The fragments which she has introduced are nearly all so *garbled* and *misrepresented*, as to produce an effect very different from that which they have when read in their connexion. Not only are they most injuriously separated from their connexion, but even the clauses of the very sentences professedly quoted are omitted, evidently for the purpose of making the dissevered fragments wear a more revolting aspect. I now charge upon Alethia the indispensable obligation of answering, in your next Number, the following questions:—Has she ever *seen* Dr. Haffner's Introduction? Does she *understand* the German language? If not, *from whom* has she derived these pretended translations? On *whose authority* has she characterized the work? And why does she write in a manner which is manifestly intended *to make the reader think* that she possesses and has read the whole of the censured pamphlet?

I feel it perfectly impracticable to comprehend, in a few words, a sufficient account of the principles and character of this Introduction. Indeed I cannot conceive of any mode in which that could be accomplished so concisely and fairly as by translating the whole, and annexing notes to explain at length what is only hinted at, to obviate the probable misapprehensions of some readers, to establish by evidence many things which are given in the way of abrupt mention, and to correct and refute what is erroneous or of hurtful tendency, not by the ignorant clamour or irritating abuse which spring out of uninformed and confused minds, but by candid

and just reasoning, by the words of truth and soberness. Dr. Haffner certainly is to be ranked among the theologians of Germany called *Rationalists*. To the *proper* meaning of this term, surely no Christian can object, or wish to be excluded from a share in its character. But in its present conventional use, it includes a great variety, and many shades of sentiments and persons holding them. It is often applied to the Antisupernaturalists, who are only disguised Deists: but it includes also others, whom it would be highly absurd to regard as Deists. Of those who constitute the best of the class, I cannot but entertain a favourable opinion. The Latin writings of Morus, Doederlein, Dathe, Knapp, and Vater, may supply to students in this country a very just and full view of this school of theology. Whatever may be the doctrines held or denied by individuals, I am convinced that the fundamental *principles* of Bible-interpretation, which characterize these divines, are true and solid; and that all the great doctrines of vital Christianity—a Saviour properly divine, Redemption, Sovereign Grace, and Sanctification by the Holy Spirit—are, by the fair application of *those principles*, irrefragably deduced from the Sacred Word. If I may venture to express my humble opinion, it will not be till those principles are made use of, in a clear and judicious manner, for the deduction and elucidation of Scripture truth, that the Protestant nations of the Continent will be raised from the death-like stupor of infidelity and formalism, and the pure gospel flourish again among them. The celebrated M. Sismondi, of Geneva, in one of his recent works, adverts to the exertions now making by evangelical Protestants, for the revival of primitive faith and holiness, in France and other countries. He is evidently misinformed and prejudiced against them; but his principal objection (far, I am persuaded, from being generally true) is, that they do not ground their doctrines and exhortations upon a critical and solid interpretation of the Scriptures. This accusation should be listened to, solemnly remembered, and refuted by the broad evidence of facts. The cause of the gospel is now placed upon a pinnacle among them. O

what wisdom, purity and simplicity (the gifts of heavenly grace) are requisite, for its advancement and honour! Positive assertion without rational proof, arbitrary interpretation of Scripture, passages detached from their connexion, ignorance or disregard of important facts in Biblical criticism, the feelings of religion disunited from consistent doctrinal principles, and violent censures of those who approve not our views, will do infinite harm. Well-informed and reflecting persons are, by such methods, repelled and disgusted, when they might be attracted to the truth, if exhibited in its own characters, and in its mighty evidence.

Alethia brings against Dr. Haffner the charge that "he is *notoriously a scoffer* at vital Christianity, and does not even pay respect to the externals of Christianity." If she has not solid proofs of the correctness of these assertions, she has incurred no trifling responsibility. She refers for evidence to the Edinburgh pamphlet; but I can find no evidence at all there; I find only bold affirmations and heavy charges, resting upon anonymous authority. Of Dr. Haffner's private character I certainly know nothing. One fact, however, I have derived from a source which I know to be pure and faithful. In the days of revolutionary fury and terror, under Robespierre, he suffered nearly a year's imprisonment, with the hourly expectation of being publicly beheaded, because he would not renounce the Christian religion; that is, because, with the strongest temptation to induce him, he would not declare himself to be what Alethia assures us he is—an *infidel*.

I sincerely regret the length of this letter; but I venture to trespass so far as to add a translation of the last sentence in Dr. Haffner's calumniated Introduction: "At what fountain can they [his countrymen, to whom he is recommending the study of the Bible] better quench the thirst of the spirit and the heart, longing for truth and consolation? Yes; he who knows his Bible, who knows the divine instructions there contained, who apprehends them in their purity and brightness, and who in faith has received them into his soul—he no longer turns aside from it, he is more

and more inwardly satisfied that it is from God; he daily enjoys its evidence by its beneficial influence, an influence which whosoever experiences will unite with heart and mouth in the exclamation of Peter, 'Lord, whither should we go away! Thou alone hast the words of eternal life.'"

J. PYE SMITH.

Concise View of the Evidence for the Text of the Three Heavenly Witnesses, in Reply to the Strictures of the Rev. W. Evans.

IN the Repository for July, (pp. 407—409,) the Rev. W. Evans has pronounced the following judgment on the merits of *Ben David*: "In reading Ben David's minute researches into the testimony of the fathers to the text of the Heavenly Witnesses, &c., one is inclined to assent to his propositions; but on reflection, the nature of his argument proves too *subtle* and complicate to retain the lasting acquiescence of the mind in his ingenious hypothesis."

The text of the three Heavenly Witnesses involves a train of events which not only demonstrates its genuineness, but throws a surprising light on Christianity itself, as it came from Christ and his Apostles. I feel an earnest desire to put on record, for the last time, a brief and luminous statement of these events, not for the sake of Mr. Evans and other readers of the Repository in modern days, but of learned inquirers in a future age, who will prefer the evidence of truth to the authority of great names, and who will not have the temerity and injustice to decide on the controversy before a full and impartial inquiry into the merits of the question.

1. It has been handed down to us on the authority of Irenæus and others, who had the best opportunity to know the truth, and who, in this instance, must have felt strong motives to disguise it, that John wrote his Gospel against *Corinthus* and his followers: and the Gospel itself furnishes sufficient internal evidence to that fact. The system of that impostor was directly levelled against the gospel, as it asserted that Jesus, the man Jesus, was not the Son of God or the Christ, this being a God which had descended on Jesus at his bap-

tism. Now, on carefully perusing the Gospel, we find that the direct object of the Evangelist in writing it was to prove the proposition which the Cerinthians denied, namely, that Jesus was the Son of God, and that the testimonies which he cites in proof of this proposition, are reducible to three—the testimony of the Father at his baptism; the testimony of the Logos performing wonderful works in the person of Jesus; and the testimony of the Holy Spirit to the ascension of Jesus, after being put to death. In the Epistle we have the author's own express declaration, that he wrote it against certain false teachers, whom he calls *antichrist*, *liars* and *false teachers*, who denied the Father and the Son. (See chap. ii. 22.) These were the Cerinthians. Accordingly, the burden of the Epistle is to prove that Jesus is the Son of God or the Christ: and the text of the three Heavenly Witnesses contains those proofs; and they are the very proofs which establish the same fact in the Gospel, here, indeed, drawn up in a connected summary view, while they are there dispersed and separately alleged as occasion required. Take away the disputed verse as spurious, and you take away all the evidence, and the only evidence, in the Epistle which defeats the impostors against whom John wrote the Epistle. If the verse be spurious then the Apostle neglected the testimonies, and the only testimonies, which verify the divine mission of Jesus, which it was his object to enforce—he neglected the testimonies, and the only testimonies, which *prove* those deceivers to be liars, whom he holds forth as liars. Is such a neglect morally possible? No, not on the supposition that John had common sense. But he had common sense: every where he evinces a sense more than common; the spuriousness of the disputed text, then, is a moral impossibility; though Mr. Evans think it a proposition too subtle to be believed.

2. John wrote his Gospel to refute the *Docetæ*. These admitted that Jesus was the Christ; but they denied that he had real flesh and blood. It is allowed on all hands, that the Evangelist had an eye to this doctrine, in recording the incident of the soldier piercing the pericordia, and thus caus-

ing blood and water to issue from it. In the fourth chapter of the Epistle, he notices the authors of the imposture, which this fact was calculated to set aside; and in the eighth verse, allowed to be genuine, the Apostle repeats the fact in this form: "And there are three which bear testimony on the earth, the spirit, the water and the blood, and these three agree in one." Here we see that John notices the *Docetæ* in his Epistle, and he brings, in the eighth verse, three testimonies to refute them. If, then, the eighth verse is a refutation of the *Docetæ*, we are to conclude that the seventh was intended by him as a refutation of the Cerinthians; or did he refute the *Docetæ*, who were less prevalent, because far less specious, but left the Cerinthians *unrefuted*, who threatened the very extinction of the Gospel, because far more plausible and generally received?

3. In the eighth verse John proves that our Lord, as having a real body, actually died: but this in itself proves nothing—for every man dies. But take this in connexion with the seventh, where it is implied that Jesus was *still alive*, under the *official* name of Logos, and this implication, with the subsequent verse, proves every thing: for it proves that he who had died, was now alive: and this is the way which the same writer speaks of his Divine Master elsewhere: "I who *am alive, was dead*, and shall live ages without end." Rev. i. 18.

4. It is, then, a fact which invites examination, and defies contradiction, as founded on the eternal basis of truth, that the text of the Heavenly Witnesses attests the *simple humanity* of Christ, in opposition to certain false teachers who maintained *the divinity* of Christ.

5. The conclusion which, with equal force and clearness, follows from this, is, that a text asserting the simple humanity of Christ, cannot have been a forgery of any among the Greek and Latin fathers, all of whom, in imitation of the Gnostics, insisted on his divinity as essential to Christianity.

6. A train of mighty events, according with the authenticity of the verse, and the true sense of it, succeeded in Ecclesiastical History, which, being supported by independent evi-

fore, that the foundation must have been the same, namely, the existence and notoriety of the controverted text.

In this memorable dispute, which decided the fate of Christianity for fifteen hundred years, three things of considerable moment are implied. First, the Nicene Creed proceeded on the grounds of the *Disciplina Arcani*, by which the verse was withdrawn from the knowledge of the public at large, and thus it recognized the real existence of *the secret doctrine*: for both the Orthodox and the Arians disputed the meaning of the verse without ever noticing the verse itself in a direct manner. Secondly, the object of Constantine in drawing up that creed and sending it as a standard of faith to the several churches, was to put an end to all the disputes and animosities which the various interpretation of the text had hitherto called forth. Thirdly, though the learned controverted the sense of the text, not one of the contending parties called its *authenticity* in question. This was an important circumstance. The persons assembled were heads of the churches, and had in their possession all the original MSS. which had descended to them from the days of the apostles, probably with the very autograph of the Apostle John in the number; yet all these men acquiesced in the genuineness of the text without suspecting that it was possible to doubt it.

12. About the middle of the fifth century Jerome, under the patronage of *Pope Damasus*, undertook to give a correct edition of the Jewish and Christian Scriptures. Theodosius was a violent persecutor of the Arians, and his elevation to the throne raised the orthodox cause above all fear of opposition. This circumstance rendered Jerome free to restore the text to the knowledge and use of the public, and to dissolve for ever the *Disciplina Arcani* of the Latin, and the *κρυπτήν δογμα* of the Greek Church. To this the seven canonical epistles he prefixed a short *prologue* or *preface*, in which are implied two circumstances of high moment, namely, that the text of the three Heavenly Witnesses was excluded from the editions in common use, and that he restored it on the faith of the Greek manuscripts.

13. The *secret discipline* being thus dissolved by Jerome, every motive was thus removed for concealing or partially quoting the verse. Accordingly, the ecclesiastical writers who succeeded Jerome, such as Fulgentius, Eucherius, Cassiodorus and Vigilius Thapsensis, cite it at full length, though not without certain artifices accompanying it to disguise its true signification.

14. Hunneric, King of the Vandals, a furious persecutor of the Trinitarians, summoned the orthodox bishops, at a stated time, to appear at Carthage to dispute with the Arian doctors in his court. This summons was sent, not only to the provinces of Africa, but also to Egypt, Greece and the isles of the Mediterranean; and they assembled to the amount of *four hundred*. Here they made their defence, and, behold! they produce in it the text of the three Heavenly Witnesses, as it had, but a few years before, been restored by Jerome, and as we now have it in the Vulgate and in the Original. This was in the year 480. Did these four hundred bishops conspire to forge the verse on this occasion? The supposition is extravagant folly. Suppose that four hundred men, who at least professed integrity and truth, who had hitherto been unknown to each other, who had a character to maintain as teachers of Christianity, were all capable of conspiring in a gross act of fraud; yet they knew that they had to produce it before *learned adversaries* who would be sure to detect it, and before a powerful prince, who, on detection, would not fail to punish them, one and all, with imprisonment, with death, or with exile, or at all events brand them with infamy. The forgery was morally impossible.

These are the propositions which Mr. W. Evans pronounces too subtle to be believed; and by one grand *coup de main* he sets them aside by the following summary of Porson against the verse: "In short, if this verse be really genuine, notwithstanding its absence from all the Greek MSS., notwithstanding its absence from all the versions except the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth, and most of the Latin down to the middle of the

eighth century; if, in spite of all these objections, it be still genuine, no part of scripture can be proved either spurious or genuine; and Satan has been permitted, for very many centuries, miraculously to banish the *finest passage* in the New Testament from the eyes and memories of almost all the Christian authors, translators and transcribers."

On this passage the learned Mr. Evans exclaims, "Vain are the subtleties of sophistry, and even the surmises of probability, in comparison with the positive facts of this historical deduction." This summary is remarkable for two things—the facts are palpably misstated, and the very foundation of all his reasoning is a gross misconception. The passage is the finest in the New Testament for proving the Trinity, and yet the Fathers, all of whom were Trinitarians, have not quoted it: therefore the verse is spurious, or Satan has been permitted to banish it from the eyes and memories of men for many centuries. All that Satan has done in this instance was to dictate the articles of the Church of England, which Mr. Porson, in this case, implicitly believed, and thus deprived him of his usual sagacity. Had he, as a critic, taken the verse and examined it in connexion with the facts which called it forth, he would then have seen that the Apostle intended it not to prove the Trinity, but to preclude the foundation of the Trinity by setting aside the divinity of Christ. This was known to the Greek and Latin fathers from first to last. The true statement then is this: the Christian writers did not quote a verse which, if they had fairly and fully quoted, could not fail, on the authority of an apostle, to erase their own system to the ground. Behold, to what depth of degradation implicit authority or early prejudice reduces the mind of man! Mr. Porson might boast of talents even to classical inspiration; but here we see him on a level with the meanest driveller that ever turned over a classic page.

Nor is it true, as an historical fact, that all the Greek and Latin fathers have preserved deep and dead silence in regard to the verse; for it is demonstrable that above twenty of them have quoted it partially or totally, and that within the space of

the first six centuries. The assertion of Mr. Porson here is indeed flagrantly false, and will remain a stigma on his memory for ever. With equal confidence he and Griesbach and the Quarterly Reviewer assert, that the verse was unknown to the Venerable Bede; yet whoever will take the trouble to examine his work will find that Bede comments upon it, though for the purpose of disguise he has put it out of its proper place. This single instance shews that no dependence can be put in the statement of facts given by Mr. Porson and his coadjutors.

But the Greek MSS., whose authority can alone decide the question, negative the verse. This is an appeal to fact, and all reasoning against it is nugatory. This I allow is an argument of grave importance, and must be answered. A MS. containing a passage bespeaks its authenticity only so far as to shew that that passage was extant when the said MS. was written, being, in all probability, copied like the rest from an antecedent original. Three of the oldest Greek MSS. reach, it is supposed, back to the fifth century; and the absence of the text from them implies that it was not then in existence. This is the inference that I have to set aside, and the following facts prove that the verse was in existence and known to all the learned.

1. The writings of Tertullian, Cyprian, Athanasius, Basil, Cyril, &c., from the second to the fifth century, shew to a moral certainty that they were acquainted with the verse, and that they felt some powerful restraint against quoting it fully and fairly.

2. In the beginning of the fourth century the verse became a subject of violent controversy; representatives of all the Christian churches in Christendom then assembled to decide on its meaning. These men were in possession of the Greek MSS. which had descended from the times of the apostles, and probably the very autograph of the Apostle John; and the absence of the slightest suspicion of its spuriousness on their part, proves that there was no ground for such suspicion, that is, proves that it was extant in every authentic document within their knowledge.

3. Some few years after this, thirty-seven bishops, who drew up the Anti-

nicene Creed, at Antioch, virtually give their united testimony to the same effect, namely, that there was from the beginning no Greek MS. of authority which did not contain the text.

4. The four hundred orthodox bishops cite the verse correctly before Hunneric; this was in the year 480, a whole century, if not two whole centuries, anterior to the oldest Greek MSS. now extant.

5. The disputed text is found in the *Vulgate*, and this version also is anterior to the oldest Greek MSS., at least by a century. The author was Jerome, the most learned of that age, who was thoroughly acquainted with the state of the MSS. then extant, and he virtually pronounces that all those of authority which had descended from the apostles contained the verse. He has asserted another thing of high moment, namely, that the common copies did not contain the text of the three Heavenly Witnesses, it being excluded by the editors. This fact I say is of high moment, because it accounts for the absence of the verse from the subsequent copies which now form our MSS. These MSS. do not contain the text, *because they are copies of copies from which the text had been erased.*

The conclusion is this: while the Greek MSS., from the sixth century to the present time, do not, for the most part, authenticate the text, all the MSS. from the first to the sixth unite in testimony to its authenticity. Let Mr. W. Evans, or Mr. Fox, or Mr. Kenrick, or Dr. Carpenter, invalidate this conclusion; they are too wise to attempt it. As soon will they be able to recall the flight of past time, and undo the train of events which it produced in ecclesiastical history during the revolutions of sixteen hundred years. Still they will not be convinced. This is immaterial; time will sweep away their opinions, and more independent critics, in a future age, will decide on the question. *Commenta opinionum delet dies, naturæ et veritatis judicia confirmabit.* J. JONES.

Correspondence between the Bishop of Norwich and the Titular Archbishop of Tuam.

THE following letters between the Roman Catholic Archbishop of

Tuam, and the Bishop of Norwich, were read at the last Catholic meeting at Ballinasloe:—

MY LORD, *Tuam, Oct. 2, 1826.*

I have the honour to inclose the copy of a resolution, adopted at a meeting of the Catholic inhabitants of this town and union, held on Thursday, the 28th of last month, for the purpose of petitioning the Legislature for Catholic Emancipation. My own feelings of respect and gratitude towards your Lordship accord so perfectly with those of the meeting, that I am anxious to obey their desire as expressed in the resolution with as little delay as possible; and trust I shall be justified in the anticipation that your Lordship will be pleased to accept this delegation of our most sincere and unreserved confidence.—I have the honour to remain, with the most profound respect, your Lordship's most obedient and devoted humble servant, O. C. KELLY.

To the Lord Bishop of Norwich, Norwich.

Reply.

MY DEAR LORD,

The Catholic inhabitants of Tuam and the Union, do me but justice in thinking that there is not a single individual in the United Kingdom more cordially attached to the great cause of civil and religious liberty than myself, or who contemplates with more surprise and sorrow the impolicy, the injustice, and the want of Christian charity, by which so many loyal subjects and conscientious Christians are deprived of those civil privileges, to which they have, in my opinion, an unquestionable right, for no other reason, which I am able to find out, than their steady attachment to the religion of their ancestors.

Old as I am, I will gladly present to the House of Lords the petition mentioned by your Grace; and I shall be happy to have an opportunity of bearing my humble testimony in favour of the most injured people upon the face of the earth.

Believe me, Sir, with great truth, your affectionate brother,

HENRY NORWICH.

Norwich, Oct. 9, 1826.

To the most Rev. Dr. Kelly, Lord Archbishop of Tuam, Tuam, Ireland.

OBITUARY.

1826. Oct. 12, in the 73rd year of her age, Mrs. ALLMAN, wife of George Allman, Esq., *Overton, near Bandon, Ireland*. The tribute paid to the memory of departed worth often appears to strangers to be overcharged, because they feel but little interest in the character or lives of persons whom they have never known. Such a tribute, however, is not immediately addressed to strangers, but to those who can best appreciate its justice, and to whom the piety and uprightness of the deceased may serve as a silent admonition or as an incitement to persevere in well-doing. It is with this view that the writer of these lines attempts to delineate the character of this excellent woman, under the hope that a faithful record of her worth may stimulate her numerous connexions and descendants to walk in her steps and to emulate her virtues.

Mrs. Allman was a member of a family which, for several generations, has been distinguished in Ireland for an inflexible attachment to religious truth, and a steady maintenance of the principles of Christian liberty. Her paternal grandfather, the Rev. *Josias Clugston*, was minister of the numerous and respectable Presbyterian congregation of *Larne*, in the county of Antrim, at a very interesting period in the history of the Presbyterian Church: when, about a century ago, the Presbytery of Antrim nobly asserted their spiritual freedom, by their rejection of all human symbols as unwarrantable assumptions of ecclesiastical authority, and by receiving and acknowledging the Holy Scriptures alone as the unerring standard of faith and practice. In the arduous struggle occasioned by this assertion of the right of private judgment, Mr. Clugston took a most active part, and was associated in this work with *Abernethy, Colvill, Halliday, Taylor, Bruce, Shaw, Nevin* and other distinguished ministers; men whose names will be remembered with respect and veneration as long as rational piety and liberty of conscience shall continue to be cherished amongst Presbyterians, or to be valued by mankind. Mr. Clugston lived to a very advanced age, and had the satisfaction of seeing the principles for which he had so firmly contended, widely diffused amongst the Presbyterians of Ireland. He was a man of singular simplicity of manners and benevolence of disposition. He was beloved by the members of his flock with the most cordial attachment, and, even to this day, his memory is

preserved amongst their descendants at *Larne*, with the greatest reverence and affection.

His only son, the Rev. *James Clugston*, (father of Mrs. Allman,) became a licentiate in the Presbytery of Antrim at an early age; and was soon after called to the pastoral office in the congregation of *Bandon*, in connexion with the Synod of Munster. He was a pious, learned, able and faithful minister of the gospel; a steady supporter of the right of private judgment, and a strenuous assertor of the great principles of civil and religious liberty. In his disposition were happily blended moderation with zeal, liberal forbearance towards others with a fearless avowal of what he conceived to be the truth, and a meek suavity of manners with unbending firmness of principle. Such a minister was peculiarly well suited to discharge the duties of his sacred office in a district where those unhappy religious feuds, that have been the disgrace as well of Ireland, prevailed to a great degree. The bigotry, intolerance and mutual dislike heretofore exhibited towards each other by the adverse factions under religious denominations in that part of Munster, were most deplorable and shocking, and can be paralleled only by the rancour that subsisted between the Jews and Samaritans of old. Under a deep conviction that these feuds were not only destructive of the peace and subversive of the prosperity of Ireland, but utterly irreconcilable with genuine Christianity, this excellent man devoted all the energies of his mind and all the efficacy of his instructions and example, to eradicate bigotry, to soften political asperities, to allay religious animosities, to subdue uncharitable feeling, and to diffuse widely that good-will to all, which constitutes a distinguishing feature in the character of every true disciple of the Redeemer. "*To do unto others as we would that they should do unto us,*" was the great rule which he incessantly urged as the infallible antidote against all violence and strife, and as the divine remedy to heal the wounds of political rivalry and of religious discord. And his efforts were not in vain. Beloved, esteemed and respected by all classes, ranks and denominations, he was appealed to as a general arbiter of differences; and, in this respect, his influence was extensively beneficial. The mild, tolerant, liberal spirit recommended by his example, gradually took place of bigotry and party exasperations, and though he was not completely suc-

cessful in quenching the spirit of faction in every instance, he had yet the satisfaction of perceiving the tone and disposition of society to be materially improved. His congregation, in particular, acquired, during his ministry, a character for liberality of sentiment and universal good-will, which has been ever since uniformly sustained by their descendants, and by his successors in the pastoral office. So much real good may be effected by a single individual who has truly imbibed the spirit of the Redeemer's gospel! Happy would it be for this distracted land if the ministers of religion of all denominations would imitate this example! Full of years, and more matured in piety and virtue than in age, this faithful servant of Jesus departed to his reward, with a character of unblemished sanctity and uprightness, and with the rare felicity of never having been embroiled in any angry dispute, or of having given intentional cause of offence to any of his fellow-creatures, "*Blessed are the peace-makers, for they shall be called the children of God.*"

Mrs. Allman was the only daughter of this excellent man, and the superintendence of her education formed an object of his most tender solicitude. It was his delightful task to store her mind in infancy and youth with rational piety and virtuous principles; to instruct her early in love to God and good-will to her fellow-creatures; and to set the Lord Jesus before her as the ceaseless object of her gratitude, trust and imitation. In directing her pursuits and prescribing her course of reading, he aimed at conferring solid and substantial acquirements, rather than ornamental and showy accomplishments; and he selected for her studies, not such works as merely gratify the imagination, but such as convey useful knowledge, or tend to the cultivation of a devotional taste, or enliven the benevolent affections, or confirm the love of moral purity and uprightness.

The progress of the pupil amply repaid the care of the instructor. Gifted with a memory of strong retention, and with intellectual powers of no ordinary capacity, she was enabled to profit by the advantages she enjoyed; and her mental attainments reflected honour on her father's care. Few women possessed a mind better furnished with useful and elegant knowledge. She was familiarly acquainted with the best historians, poets and moral writers in the English language; and, in her delightful and instructive conversation, she had the happy art of disclosing, without ostentation or effort, the rich stores of her cultivated and refined understanding. Hence her society was so well calculated to improve

and edify, that it was eagerly sought after, and considered as a benefit of great value by her acquaintances and friends. From taste and education, as well as from a strong sense of duty, she was much devoted to religious study, and to meditation on sacred things. Early trained to an intimate acquaintance with the word of God, she made the study of the Scriptures an indispensable part of her daily avocations through maturity and old age; and her favourite reading was such works of the most distinguished writers on religious subjects as tend most clearly to elucidate the Sacred Volume or most powerfully to enforce its precepts. But though she was versed in scriptural knowledge to a very rare and uncommon degree, her knowledge was not of that description "which puffeth up." She assumed no air of superior wisdom; affected no dictatorial tone of decision; displayed no art of sanctimonious grimace.

All her religion was practical, rational and calm; zealous without bigotry, fervent without fanaticism. She was, therefore, humble-minded, liberal, grateful, contented and serene. She cherished the most enlarged conceptions of the goodness of the Universal Parent. She delighted to trace his Omnipotent hand in the magnificence of the creation and the beauties of nature; but she delighted still more to dwell upon his grace and goodness in the wonders of redemption. The whole human race she regarded with affection as the members of God's family; and it was her firm belief that the upright and good of every tribe, sect and kindred, will be received by Him in mercy, into the everlasting kingdom of the Redeemer.

As *home* is the proper sphere of female duty, and domestic virtues the best evidence of female principle, so the character of this excellent woman appeared to the greatest advantage in the well-ordered management of her household. Her duties as a matron continued for the long period of fifty years; and, during the whole of this protracted course, her conduct was truly exemplary in every relation. Blest in a partner of congenial dispositions, she was a devoted, happy wife; rendering home attractive by her affectionate cheerfulness, and delightful by her companionable talents and the charms of her instructive conversation. As a mother, the dearest object of her heart was to train up her numerous family of sons and daughters to piety and virtue: to this object were directed her ceaseless vigilance, her fondest care and her fervent petitions to Almighty God. As the mistress of a large establishment, her character was remarkable

for activity, prudence and the exercise of judgment. By a regular distribution of her own time, she was enabled to conduct the arrangements of her numerous family with perfect regularity, without encroaching on the hours dedicated to religious duty and mental improvement. The habit of rising at a very early hour, (a practice which she continued to the close of life,) enabled her to devote two hours of every morning to useful reading and pious occupations. To the poor and distressed she was a most humane, generous and compassionate benefactress; ever ready not only to relieve, but to visit, to console and to advise. In her general intercourse, her manners were distinguished for frankness and candour; for mild forbearance and charitable allowance; for kind hospitality, winning cheerfulness and courteous attention. In her religious tenets, she was a decided Unitarian, from deep and immovable conviction founded on the word of God: and if our Saviour's rule be a just criterion by which we may judge of the truth of any system, surely that system must be well founded which produced such excellent fruits in the life and conduct of this faithful servant of Christ.

The inheritor of her father's virtues, she has, like him, bequeathed to her posterity an example which holds out to them all a benign and steady light to cheer them through the vicissitudes of their earthly journey, and to guide them to the practice of that religion which was her joy and support through life, and her steadfast trust and consolation at the awful hour of dissolution.

November 9, in the 77th year of his age, at *Clifton*, SAYER WALKER, M. D. His parents were Dissenters of the Independent denomination, and he was educated for the ministry at a public institution in that connexion. His first settlement as a minister was with the Congregation assembling at Castle Green, Bristol, after which he was established at Enfield, in Middlesex, where he remained until the year 1792. At this period that original weakness of voice which had occasionally interrupted his ministerial duties had so much increased as to incapacitate him for public speaking.

The study of medicine having always been a favourite pursuit with him, and much of his time and attention having been devoted to it, he was quite prepared to enter immediately into that profession, which he exercised in the metropolis with little interruption until within a few months of his decease.

Although in after life his theological opinions greatly deviated from those in

which he had been educated, yet nothing was wanting on his part to maintain a cordial intercourse with those with whom his views were once assimilated, and scarcely any thing drew from him severer animadversion than when it happened that he heard what he considered an unfair representation of their principles.

As a physician, he was seldom introduced to the chamber of disease without also becoming a sympathising friend; and in his neighbourhood, or with mankind at large, he was remarkably distinguished by courtesy and urbanity of manners. His conversation was not only instructive, but highly entertaining; his anecdotes, of which he possessed a considerable fund, lost none of their effect from a want of point and emphasis, although in the last years of his life his voice was so much enfeebled. The direct as well as indirect tributes of respect which are paid to his memory are felt by his family to contain no flattery, for they who saw him in his daily walk of life knew how exemplary he was as a husband, a father, and a master. In 1822, the conjugal tie was broken which had united him for fifty years with one whom he described as "the most valuable treasure he ever possessed on earth." A few weeks after this affecting bereavement, his children were alarmed with the apprehension that he would speedily follow their beloved mother. But although he was then spared to them, and for farther usefulness, his health received a blow from which it never recovered. Still, however, his professional duties were continued and did not cease until the spring of the present year, when also his connexion with the City of London Lying-in-Hospital closed. This valuable institution, for more than thirty years, he had watched over with paternal care. At that time he resolved to try the mild atmosphere of Clifton, and accordingly quitted Hampstead on the 1st of May, leaving his valued friends at that place and in the neighbourhood of London with no small regret. His bereaved children now look back with heart-felt satisfaction on the enjoyment he experienced at Clifton during the summer months from the beneficial influence of the air, the contemplation of the fine scenery, and a renewed intercourse with friends who had been his intimate associates during his former residence in the neighbourhood. Here, also, it cannot be doubted but he had recollections of the most interesting kind, for it was at Bristol that the first years of his happy married life were spent, and there his parental affections were first awakened. Such was the im-

provement in his health that his children almost flattered themselves that years might have been added to his mortal career, but in the counsels of Providence it was otherwise ordained, and they not only bow with submission to the Divine decree, but gratefully acknowledge that it was a most merciful dispensation which spared them the contemplation of mental decay and much corporeal suffering. With the declining year his health declined, but his speedy removal was not anticipated till within two days of his disease, and then it took place very suddenly.

Those of his children who were hastily summoned to witness the last conflict, found death disarmed of his terrors, and amidst the agitation and affliction occasioned by a conviction that a final separation in this world had taken place, they felt as if treading on hallowed ground. The deep repose which rested on the features of their honoured father seemed to assist their conviction that he would be awakened from it at the dawn, and partake of the engagements of that interminable day which will shine with increasing brightness for ever and ever.

Fain would they retain a vivid impression of that sadly pleasing scene. Such a transition is in accordance with the following extract from some lines written by him some years ago:

O may some messenger of love,
Commissioned from the courts above,
Attend me thro' the mystic flight,
To the fair realms of perfect light!

May his surviving children aspire to an imitation of his excellencies, and thus be permitted to hope that their latter end may be like his!

He was interred on the 18th inst. in the burial-ground of the Lewin's Mead Congregation, and in the same vault with his venerated predecessor at Castle Green, the Rev. Mr. Jellard, where also it is supposed the remains of his infant son and first-born child were deposited. A truly appropriate and affecting funeral address was delivered by the Rev. John Rowe. "Mark the perfect man and behold the upright, for the end of that man is peace." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Nov. 26, suddenly, at *Highbury Place*, in his 82nd year, sincerely lamented by a numerous circle of friends, JOHN NICHOLS, Esq., F. S. A., author of "The History of Leicestershire," and "Literary Anecdotes of the Eighteenth Century," and for nearly 50 years Editor of the "Gentleman's Magazine." This veteran in the field of literature has rendered great service in his day to the reading public; and though in his character of "Sylvanus Urban, Gent.," we do not admire his High-church and Tory principles, we must do him the justice to say, that he exhibited as much liberality and candour as could be united with those principles.

CORRESPONDENCE.

In this our final notice to Correspondents, we have to acknowledge the receipt of communications, which for various reasons have not been used, from Messrs Ashdowne; J. C. Meaus; and Discipulus; on the subject of Baptism.

Philaethes' paper is left for him at the publishers'.

We wish the poetic merit had equalled the piety of J. E.'s "Lines."

The packet from our much respected correspondent G. A. of Ireland, did not come to hand till our two numbers for November and December were made up and nearly worked off.

Guillaume will see that we have anticipated his wish in the present Number.

Should any communications be hereafter addressed to the Editor, they will as a matter of course be forwarded, unless otherwise directed, to the Conductors of the New Series.

The Stock of the MONTHLY REPOSITORY is about to be arranged, and Subscribers in want of *back Volumes* or *Numbers* are requested to make early application for them, in order to guard against disappointment.

With considerable pains and expense, a few COMPLETE SETS of the MONTHLY REPOSITORY have been formed, and may be had, in various Bindings, of the Publishers or Printer.

ERRATA IN NUMBER FOR OCTOBER.

P. 573, col. 2, line 15 from bottom, for IMMUTILATED, read UNMUTILATED.

P. 575, col. 1, line 18, from bottom, for "disease," read *decease*.

Our correspondent N. allows us to correct on his authority a mistake in the communication from Dorchester, p. 630, col. 1, lines 13, 14 from the bottom: for "the Rev. Mr. Kiddle," read *the Rev. James Kettle, a native of Evesham, in Worcestershire*, and so, *Kettle* for "Kiddle," in two other places.

A

GENERAL INDEX

OF SUBJECTS AND SIGNATURES.

. The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italics: as different Correspondents have often adopted the same signature, some ambiguity in the references will unavoidably arise; but this is an inconvenience necessarily attached to anonymous communications.

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